

THE
CONTENTS OF VOL. 6.
TIMES AND SEASONS,

CONTAINING A

COMPENDIUM OF INTELLIGENCE PERTAINING TO THE UPBUILD-
ING OF THE KINGDOM OF GOD AND

THE SIGNS OF THE TIMES,

TOGETHER WITH A

GREAT VARIETY OF USEFUL INFORMATION, IN REGARD TO THE
DOCTRINES, HISTORY, PRINCIPLES, AND ONWARD PROGRESS

OF THE

CHURCH OF JESUS CHRIST

OF

LATTER DAY SAINTS

VOLUME VI.

"He that hath an ear, let him hear what the spirit saith unto the Churches."—John,

JOHN TAYLOR, EDITOR AND PUBLISHER:
NAUVOO, ILLINOIS:

1845.

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LATTER DAY SAINTS

WILLIAM W. W.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 1] CITY OF NAUVOO, ILL., JAN 15, 1845. [WHOLE No. 109.

HISTORY OF JOSEPH SMITH.

(Continued.)

On the 6th, I received the following revelation; given May, 1833:

Verily thus saith the Lord, it shall come to pass that every soul who forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face, and know that I am, and that I am the true light that lighteth every man that cometh into the world: and that I am in the Father and the Father in me, and the Father and I are one: the Father because he gave me of his fulness; and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men: I was in the world and received of my Father and the works of him were plainly manifest; and John saw and bore record of the fulness of my glory; and the fulness of John's record is hereafter to be revealed: And he bore record, saying, I saw his glory that he was in the beginning before the world was: therefore, in the beginning the Word was; for he was the Word, even the messenger of salvation, the light and the Redeemer of the world; the Spirit of truth, who came into the world because the world was made by him; and in him was the life of men and the light of men. The worlds were made by him. Men were made by him. All things were made by him, and through him, and of him: And I John bare record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth; even the Spirit of truth which came and dwelt in the flesh, and dwelt among us.

And I John saw that he received not of the fulness at the first, but received grace for grace: and he received not of the fulness at first, but continued from grace to grace, until he received a fulness: and thus he was called the Son of God, because he received not of the fulness at the first. And I John bare record, and lo, the heavens were opened and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying, this is my beloved Son. And I John bare record that he received a fulness of the glory of the Father; and he received all power, both in heaven and on earth; and the glory of the Father was with him, for he dwelt in him.

And it shall come to pass that if you are faithful, you shall receive the fulness of the

record of John. I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name; and in due time receive of his fulness for if you keep my commandments you shall receive of his fulness and be glorified in me as I am in the Father: therefore, I say unto you, you shall receive grace for grace.

And now verily I say unto you, I was in the beginning with the Father, and am the first born; and all those who are begotten through me, are partakers of the glory of the same, and are the church of the first born. Ye were also in the beginning with the Father: that which is Spirit, even the Spirit of truth: and truth is knowledge of things as they are, and as they were and as they are to come; and whatsoever is more or less than this, is the spirit of that wicked one, who was a liar from the beginning. The Spirit of truth is of God: I am the Spirit of truth. And John bore record of me saying, he received a fulness of truth; yea, even of all truth, and no man receiveth a fulness unless he keepeth his commandments. He that keepeth his commandments, receiveth truth and light, until he is glorified in truth, and knoweth all things.

Man was also in the beginning with God.—Intelligence, or the light of truth was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. Behold here is the agency of man; and here is the condemnation of man because that which was from the beginning is plainly manifest unto them, and they receive not the light. And every man whose spirit receiveth not the light, is under condemnation, for man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy; and when separated, man cannot receive a fulness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

The glory of God is intelligence, or, in other words, light and truth: light and truth forsaketh that evil one. Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God. And that wicked one cometh and taketh away light and truth, through disobedience, from the chil-

dren of men, and because of the tradition of their fathers. But I have commanded you, to bring up your children in light and truth: but verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation; you have not taught your children light and truth, according to the commandments, and that wicked one hath power, as yet, over you, and this is the cause of your affliction. And now a commandment I give unto you, if you will be delivered, you shall set in order your own house, for there are many things that are not right in your house.

Verily I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments, concerning his children: therefore, firstly set in order thy house.

Verily I say unto my servant Joseph Smith, jr. or, in other words, I will call you friends, for you are my friends, and ye shall have an inheritance with me. I called you servants for the world's sake, and ye are their servants for my sake, and now verily I say unto Joseph Smith jr. you have not kept the commandments, and must needs stand rebuked before the Lord. Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. What I say unto one I say unto all: pray always lest that wicked one have power in you, and remove you out of your place.

My servant Newel K. Whitney, also a bishop of my church, hath need to be chastened and set in order his family, and see that they are more diligent and concerned at home, and pray always or they shall be removed out of their place.

Now I say unto you, my friends, let my servant Sidney Rigdon go his journey, and make haste; and also proclaim the acceptable year of the Lord, and the gospel of salvation, as I shall give him utterance, and by your prayer of faith with one consent, I will uphold him.

And let my servants Joseph Smith, jr. and Frederick G. Williams, make haste also, and it shall be given them even according to the prayer of faith; and inasmuch as you keep my sayings; you shall not be confounded in this world nor in the world to come.

And verily I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion. Amen.

Revelation given same date:

And again, verily I say unto you my friends; a commandment I give unto you, that ye shall

commence a work of laying out and preparing a beginning and foundation of the city of the stake of Zion, here in the land of Kirtland, beginning at my house: and behold it must be done according to the pattern which I have given unto you. And let the first lot on the south, be consecrated unto me for the building of an house for the presidency, for the work of the presidency, in obtaining revelations; and for the work of the ministry of the presidency, in all things pertaining to the church and kingdom.

Verily I say unto you, that it shall be built, fifty-five by sixty-five feet in the width thereof, and in the length thereof, in the inner court; and there shall be a lower court, and an higher court, according to the pattern which shall be given unto you hereafter: and it shall be dedicated unto the Lord from the foundation thereof, according to the order of the priesthood, according to the pattern which shall be given unto you hereafter: and it shall be wholly dedicated unto the Lord for the work of the presidency. And ye shall not suffer any unclean thing to come in unto it; and my glory shall be there, and my presence shall be there: but if there shall come into it any unclean thing my glory shall not be there; and my presence shall not come into it.

And again, verily I say unto you, the second lot on the south shall be dedicated unto me for the building of an house unto me, for the work of the printing of the translation of my scriptures, and all things, whatsoever I shall command you; and it shall be fifty five by sixty five feet in the width thereof, and the length thereof in the inner court; and there shall be a lower and a higher court; and this house shall be wholly dedicated unto the Lord from the foundation thereof, for the work of the printing, in all things whatsoever I shall command you, to be holy, undefiled, according to the pattern in all things, as it shall be given unto you.

And on the third lot shall my servant Hyrum Smith receive his inheritance. And on the first and second lots on the north shall my servants Reynolds Cahoon and Jared Carter receive their inheritance, that they may do the work which I have appointed unto them, to be a committee to build mine houses, according to the commandment, which I the Lord God have given unto you. These two houses are not to be built until I give unto you a commandment concerning them.

And now I give unto you no more at this time. Amen.

The signs of the times continued to attract the attention of the world. The cholera had

broke out at Havanna, and it was reported that five hundred had perished daily, and Oporto was experiencing the same calamity. An influenza was raging at St. Petersburg, Russia; more than one hundred thousand were suffering from its influence, and it was reported to be more violent at Moscow. So dreadful was the effects of the cholera which spread consternation among the inhabitants of the earth, that it was reported that the eyes of some of the afflicted, burst from their sockets. A treaty was entered into about this time, with several tribes of Indians, some to be located on the east of the Winnebago lake, and others to be removed west of the Mississippi. See Evening and Morning Star, p. 190.

Great preparations were making to commence a house of the Lord; and, notwithstanding the church was poor, yet, our unity, harmony and charity abounded to strengthen us to do the commandments of the Lord.

Note A. A council had previously been held in Norton township, Medina county, Ohio, at which Sidney Rigdon presided. The council took into consideration the standing of Baldwin Welton, Aaron Smith, and ——— Hays, elders; and James Braden priest; and decided that their ordinations were illegal, and that the churches should not receive them in their several offices. The doings of the council were received, and sanctioned by the first presidency, viz: Joseph Smith jun., Sidney Rigdon, and F. G. Williams, and entered on record in Kirtland, May 4th, 1833. See B. 291.

*To the Church of Christ in ******

We feel under obligations to write to you as well as to all the brethren of the different branches; and we do this, that you, with us, may exert yourselves to bring about the fulfilment of the command of the Lord concerning the establishing, or preparing a house, wherein the elders, who have been commanded of the Lord so to do, may gather themselves together, and prepare all things, and call a solemn assembly, and treasure up words of wisdom, that they may go forth to the Gentiles for the last time; and now, in order to accomplish this, we are directed, yea, we are under the necessity to call on the whole church, as a body, that they make every possible exertion to aid temporally, as well as spiritually, in this great work that the Lord is beginning, and is about to accomplish; and unless we fulfil this command, viz: establish an house, and prepare all things necessary whereby the elders may gather into a school, called the school of the prophets, and receive that instruction which the Lord designs they should receive, we may all despair of obtaining the great blessing that

God has promised to the faithful of the church of Christ: therefore, it is as important, as our salvation, that we obey this, above mentioned command, as well as all the commandments of the Lord.

Therefore, brethren, we wrote this epistle to you, to stir up your minds to make that exertion which the Lord requires of you, to lend a temporal aid in these things above written; and in order that you may know how to conduct the business, we will relate what we have done and are doing here.

We have met in conference, and agreed to form a subscription and circulate it through the churches; and also appointed Hyrum Smith, Reynolds Cahoon, and Jared Carter a committee to superintend this business, viz: of circulating subscriptions, to establish a fund to build a house, and to aid the elders to attend this school; and subscriptions are now in circulation among us, and our Heavenly Father is opening the hearts of our brethren beyond the expectation of many; and not one brother among us, as yet, refuses to exert himself to do something as a temporal means to bring about the establishing of this house, and school; and we say, may our Heavenly Father open your hearts also, that you, with us, may gather together something to aid as a temporal benefit.

Probably you had better call the officers of the church immediately together, and appoint some one to circulate a subscription, that each individual, after signing, may have a sufficient time to make preparations to pay what he signs, for it will be necessary, wherever the brethren are, at a distance from Kirtland, that they exert themselves to send on their gift or assistance, as soon as they can to Kirtland; though they can, if they believe best, wait on those that sign until the first of September, and then collect in and send it to Kirtland.

These considerations we have written to you knowing it to be your duty thus to do; and may the Lord help you, to exert yourselves with us, in raising the means to bring about the glorious work of the Lord; and may we all be kept by the grace of God unto eternal life. Amen.

HYRUM SMITH,
REYNOLDS CAHOON, } Com'tee;
JARED CARTER,

ELDER KIMBALL'S JOURNAL.

We esteem it a privilege to extract a sketch of scenes gone-by, from the Journal of Elder H. C. Kimball. The saints, when regaling on such samples of brotherly love, &c., can ascertain the value of good works and good men; and, if they are alike wise, they can cast in

their mites, in future, as faithful servants in the service of their Lord and Master. But with great care, there will be few only, that can exhibit as faithful a stewardship as Elder Kimball. We shall endeavor to continue extracts as we have time. The scenes of the present, have never been given entire to the saints; of course, they will be interesting:

**EXTRACT FROM THE JOURNAL OF
ELDER HEBER C. KIMBALL.**

During my stay here (Kirtland) and on the 17th February 1834, a general council of twenty four High Priests assembled at the house of Joseph Smith jr., by revelation, and proceeded to organize the High Council of the church of Christ, which was to consist of twelve High Priests. The number composing the council who voted in the name of and for the church in appointing these councillors were forty three, as follows; nine High Priests, seventeen Elders, four Priests, and thirteen members. During this time I received much precious instruction concerning the order of the Kingdom.

When I got to Kirtland the brethren were engaged in building the house of the Lord. The commandment to build the house, and also the pattern of it was given in a revelation to Joseph Smith jr., Sidney Rigdon, and Frederick G. Williams, and was to be erected by a stated time. The church was in a state of poverty and distress, in consequence of which it appeared almost impossible that the commandment could be fulfilled, at the same time our enemies were raging and threatening destruction upon us, and we had to guard ourselves night after night, and for weeks were not permitted to take off our clothes, and were obliged to lay with our fire locks in our arms.

At this time also, our brethren were suffering great persecution in Jackson county, Missouri; about twelve hundred were driven, plundered and robbed; and their houses burned and some were killed. The whole country seemed to be in arms against us, ready to destroy us. Brother Joseph received a lengthy revelation concerning the redemption of Zion, which remains to be fulfilled in a great measure. But he thought it best to gather together as many of the brethren as he conveniently could, with what means they could spare and go up to Zion to render all the assistance that we could to our afflicted brethren. We gathered clothing and other necessities to carry up to our brethren and sisters who had been stripped; and putting our horses to the wagons, and taking our firelocks and ammunition, we started on our journey; leaving only Oliver Cowdery, Sidney Rigdon, and the workmen who were engaged at the Temple; so that there

were very few men left in Kirtland. Our wagons were about full with baggage &c., consequently we had to travel on foot. We started on the 5th of May, and truly this was a solemn morning to me. I took leave of my wife and children and friends, not expecting ever to see them again, as myself and brethren were threatened both in that country and in Missouri by the enemies, that they would destroy us and exterminate us from the land.

There were about one hundred brethren in our company who started for Zion. These brethren were all young men and nearly all elders, Priests, Teachers and Deacons. The second day we arrived at New Portage, being about 50 miles, at which place on the 7th, we made regulations for travelling, and appointed a paymaster whose name was Frederick G. Williams, and put all of our monies into a general fund. Some of the brethren had considerable, and others had little or none, yet all became equal. While here one of my horses received a kick from another horse, which obliged me to trade away my span, and get another span of older horses. We then proceeded on our journey twelve miles to the Chippeway. Here we pitched our tents under a pine grove. The next day we were divided into companies of twelve each, and captains were appointed over each company. I then organized my company in the following manner, appointing two to attend to cooking, two to see that fires were made, two to prepare the tent at night and prepare the bedding, and also to strike the tent each morning, two to fetch and provide water, one to do the running, two to see to the horses, see that the wagon was greased, and every thing prepared for starting. My business was to see that the company was provided for, and to see that all things were done in order. Our living generally was very good, being able to buy bread from the bakers on the way through the settled part of the country.— After this we purchased flour and had to bake our own bread. We sometimes had to live mostly on johnny cake and corn dodger, and sometimes our living was scant. Every night before we went to bed we united in our tent and offered up our prayers before the Lord for protection. This was done at the sound of a trumpet; and at the sound of the trumpet in the morning, every man was upon his knees and some one made prayer. There was a similar order attended to in each tent. There were higher officers appointed over the company.

On the 8th we started on our journey, and on Saturday the 10th, we passed through Mansfield and camped for the Sabbath in Richfield. On Sunday the 11th, brother Sylvester Smith

preached and the sacrament of bread and wine was administered to the company. On Monday the 12th we passed over the Sandusky Plains, and through the Indian settlements.—We then passed through a long range of beech woods, where the roads were very bad. In many instances we had to fasten ropes to the wagons to haul them out of the sloughs and mud holes. While passing through these woods the brethren scattered on each side the road and went to hunting for wild game. We came to Belle Fontain where we first discovered refractory feelings in Sylvester Smith. We passed through a very pleasant country to Dayton Ohio, where we crossed the Miami River, which is a very beautiful stream; the water being only about two and a half feet deep, most of the brethren forded it. We arrived at this place on Friday the 16th. The brethren were in good spirits, and the Lord was with us. On Saturday the 17th we passed into Indiana, just on the line betwixt the State of Ohio and Indiana, where we camped for the Sabbath, having travelled forty miles that day. Our feet were very sore and blistered, and our stockings were wet with blood, the weather being very warm.

This night a spy from the enemy attempted to get into our camp but was stopped by the guard. We had our sentinels or guards appointed every night, on account of spies continually harassing us. On this evening there was quite a difficulty between some of the brethren and Sylvester Smith, on occasion of which brother Joseph was called to decide the matter. Finding quite a rebellious spirit in Sylvester Smith, and to some extent in others, he said that they would meet with misfortunes, difficulties and hindrances, "*and you will know it before you leave this place*"; exhorting them to humble themselves before the Lord and become united, that they might not be scourged. A very singular occurrence took place that night, and the next day concerning our teams. On the following morning when we arose we found almost every horse in the camp so badly foundered that we could scarce lead them a few rods to the water. The brethren then deeply realized the effects of discord. When brother Joseph learned the fact he exclaimed to the brethren, that for a witness that God overruled and had his eye upon them, that all those who would humble themselves before the Lord, should know that the hand of God was in this misfortune, and their horses should be restored to health immediately, and by twelve o'clock the same day the horses were as nimble as ever, with the exception of one of Sylvester Smith's which soon afterwards died.

On Sunday the 18th we had preaching as usual and administered the sacrament. I did not attend meeting myself as I was writing a letter to my companion. Monday 19th we passed through Indianapolis where we crossed white river. The teams forded the river—most of the brethren crossed over the new bridge which was unfinished. We were threatened by our enemies that we should not go through the town, but we passed through quietly and were not molested, everything appeared to be in perfect silence as we went through, although the people looked aghast as if fear had come upon them. At night we camped on an open spot, the height of an eminence. Here we lost one horse. On Sunday the 25th we arrived at the edge of Illinois. We had no meeting but attended to washing and baking to prepare for our journey again. On Monday 26th, we resumed our journey. At night we were alarmed by the continual threatening of our enemies. I would here remark that notwithstanding so many threats were thrown out against us we did not fear nor hesitate to proceed on our journey for God was with us, and angels went before us, and we had no fear of either men or devils. This we know because they (angels) were seen. On Tuesday the 27th we came to the Kaskaskia,—a deep river,—where we found two skiffs: we took and lashed them together and they served as a kind of ferry boat. We took our baggage out of our wagons and put it on board and ferried it across; then took our wagons and horses, and swam them across, and when they got them to the shore side, the brethren cast ropes into the tongues of the wagons, and helped the horses and wagons out of the river; others fell trees and laid them across the river, and thus helped themselves over. In this way we were all enabled to cross in safety. Wednesday the 28th we reached the town of Decatur. Here we lost another horse. Saturday the 31st at night, we camped one mile from Jacksonville and prepared for the Sabbath. On Sunday, June 1st, we had preaching all day, and many of the inhabitants of the town came out to hear. Brother John Carter preached in the morning. By this time the inhabitants began to flock down in companies to hear preaching, as they understood we were professors of religion and had had a meeting in the morning. Brother Joseph then proposed that some of the brethren should set forth different portions of the gospel in their discourses, as held by the religious world. He called upon brother Joseph Young to preach upon the principles of free salvation. He then called upon brother Brigham Young to speak, who set forth baptism as essential to salvation,

He was followed by brother Orson Hyde who proved by the scriptures that baptism was for the remission of sins. He next called upon brother Lyman Johnson, who spoke at some length upon the necessity of men being upright in their walk, and keeping the Sabbath day holy. He then called upon brother Orson Pratt who delivered an excellent discourse on the principles of the final restoration of all things. The services of the day were concluded by a powerful exhortation from Eleazer Miller. His voice was said to be heard a mile and a half.

I would here remark concerning brother Eleazer Miller who was one of the first that brought the gospel to us in Mendon N. Y., when he used to retire to a little grove near my house for secret prayer, he would get so filled with the spirit and power of the Holy Ghost that he would burst out into a loud voice, so that he was heard by the surrounding inhabitants for more than a mile. After the day's services were over at this place many strangers were in our camp making remarks upon the preaching which they had heard. They said that brother Joseph Young by his preaching they should judge was a Methodist. They thought brother Brigham Young was a close communion Baptist. Brother Orson Hyde they supposed was a Campbellite, or reformed Baptist.— Brother Lyman Johnson they supposed was a Presbyterian, and brother Orson Pratt a Restorer. They enquired if we all belonged to one denomination. The answer was, We were some of us Baptists, some Methodists, some Presbyterians, some Campbellites, some Restorationers &c. On Monday morning when we passed through Jacksonville, they undertook to count us, and I heard one man say, who stood in the door of a cabinet shop that he had counted a little rising of five hundred, but he could not tell how many there were. This thing was attempted many times in villages and towns as we passed through, but the people were never able to ascertain our number.

(To be continued.)

THE VOICE OF NAUVOO!

PROCEEDINGS OF THE CITY COUNCIL.

PREAMBLE.

It is with feelings of deep and inexpressible regret that we learn that the inhabitants of various parts of this state are seeking to accumulate all the real and supposed crimes of the whole community for the secret or ostensible purpose of raising a tide of influence against the Mormon community that shall sweep them into irrecoverable ruin. This course of con-

duct, originating with our mortal enemies and gathering in its wake, other men that would revolt at the idea of lending a hand to oppress a long abused people that are struggling against foes within and foes without; is at the present almost insupportable to our feelings.— We have scarcely laid by our mourning weeds for murdered men, whom we promptly surrendered up to the State of Illinois for an equitable trial—And now we see in embryo another campaign to spill yet more blood and effect an utter extermination and massacre. We sought to rid our city of counterfeiters and blacklegs; these together with our foes without and within, had established a printing press of unparalleled rancor and malignity. But our efforts to obtain freedom from such vicious monsters cost us much tribulation and precious blood.

The impunity thus far granted the murderers by the Senate and other authorities of the State of Illinois, has emboldened them and their apologists to set on foot a series of other exciting causes that they hope will either destroy this community, or prevent their criminals from being brought to punishment. We have not so much fear that our enemies will succeed in their fiendish designs against us, as we have that the peace and good order of the people of this State will be disturbed, and fearful anarchy and bloody misrule will ensue among those who listen to and countenance the fell designs of those who are stealing from quiet citizens of the State and palming upon them a spurious and false currency, and charging to the Mormons their own crimes. If they shall succeed, the citizens will be involved in continual larcenies, and neighborhood broils, and crimes, the end of which cannot now be foreseen. We deprecate such evils and calamities because we desire the good of all mankind; as the gratuitous labors of the greater portion of our citizens in spreading truth throughout the world under much poverty and suffering, abundantly prove.

As for us, our course is fixed, and while we are peaceable and loyal to the constitution and laws of our country, and are ever willing to join hands with the honest, virtuous, and patriotic in suppressing crime and punishing criminals, we will leave our enemies to judge, whether it would not be better to make Nauvoo one universal barying ground, before we suffer ourselves to be driven from our hard earned and lawful homes, by such high-handed oppression, and it may yet become a question to be decided by the community, whether the Mormons will, after having witnessed their best men murdered without redress, quietly and patiently, suffer their enemies to wrench from them the last shreds of their constitution.

al rights; and whether they will not make their city one great sepulchre, rather than be the humble devotees at the shrine of mobocracy. But for the satisfaction of all concerned, we reiterate in the following resolutions, sentiments that we have always expressed in all places as occasion demanded:

Resolved, That the greater part of the thefts which have been complained of, are not in our opinion, true in fact, but have been *trumped up* by inimical persons, in order to cover their aggressive doings, with plausibility, and entice honest and unwary citizens to unite with them in the same uncompromising hostility against this people.

Resolved, That we defy the world to substantiate a single instance, where we have concealed criminals, or screened them from justice; but, on the contrary, always have been, and now are, extremely anxious that they should be ferretted out and brought to justice; and to this end would esteem it a favor, that if any person should lose property, or have good and sufficient reason to suspect any place of containing apparatus for making bogus or counterfeit money, that such person would follow up, trace out, and make diligent search, for all such property and apparatus, and if they can trace it into this city, we pledge ourselves to assist them legally, to the extent of our abilities in so laudable an undertaking.

Resolved, That it is our opinion that very many scoundrels, such as thieves, robbers, bogus makers, counterfeiters and murderers, have been induced from reports published in the Warsaw Signal, to flock into this county in order to carry on their evil practices, knowing that it would be immediately charged upon the Mormons, and thereby they escape—and although we think that the reports of thefts have been very much exaggerated, yet we know from dear bought experience that such things do exist, and further we doubt not there may be some such characters prowling in and about our city.

Resolved, That we are extremely anxious to ferret out and bring to justice, all such persons, if any, that are within the limits of our city, and for this purpose we have authorised our Mayor to enlarge the police, to any number, not exceeding five hundred, and we also pledge ourselves to double our diligence, and call upon our citizens to assist in ridding our city and country of all such infamous characters.

Done, in Council, this 13th day of January, 1845.

D. SPENCER, Mayor.

W. Richards, Recorder.

MEETING OF THE CITIZENS.

At a large meeting of the citizens of Nauvoo, convened at the stand, on the 14th day of Jan., 1845; Daniel Spencer, Mayor of the city, was called to the chair, and James Sloan appointed secretary; and Samuel Bent, Alpheus Cutler, C. C. Rich, Phinehas Richards, and David Fulmer, were appointed a committee, to draft a preamble and resolutions, expressive of the sense of this meeting on the proceedings of the city council, and for the action of this meeting. The committee retired and in a short time, returned the following, which were adopted unanimously:

PREAMBLE.

Whereas, The city council of the city of Nauvoo, have presented to this meeting, a preamble and sundry resolutions setting forth the fact, that enemies to the people of this city, and as we believe, enemies to the common welfare of the people of this State, are attempting to get up an extensive popular excitement, prejudicial to this people and the country at large; *and whereas*, said resolutions set forth an unqualified reprobation of all unlawful and villainous conduct whether under the false color of Mormonism, or the real guise of mobbers, blacklegs, bogus makers, thieves, wolf-hunters, or murderers; therefore, we hereby express our perfect concurrence in the said preamble and resolutions.

And whereas, The Warsaw Signal, the Alton Telegraph, and the Quincy Whig, have been, as we believe industriously engaged in circulating falsehood; disseminating discord, and the principles of mobocracy; *and whereas*, Mormon extermination, pillage, robbery, and murder, have received both countenance and apology in these scurrilous prints, as we believe; *and whereas*, the pen of murderers as we believe, has occupied the columns of these papers in order to deafen the cries of innocent blood that ascends to heaven for vengeance; *and whereas*, a large share of the thefts spoken of and blazed through the land, are wholly without existence when traced out, as appears not only from the instance recorded in the Governor's Message concerning horse stealing, but from other similar instances, too numerous to mention; *and whereas*, it has been zealously reported, that much stolen goods could be traced to Nauvoo, and that no citizen could enter our city to search for thieves, and stolen goods, because the thief and goods would be screened from detection by the Mormon fraternity, and the person in search, would be in jeopardy of his life; *and whereas*, thieves and counterfeiters have in some instances fled to our city, either under the mistaken apprehension that we would screen them, or

from a malignant design to palm upon us their own crimes, and thereby draw us under the lash of persecution. *And whereas*, it can be proved that individuals, in order to swell the list of Mormon depredations, have reported property to be stolen, which at another time they have acknowledged, they sold the same property and received pay.

And whereas, bee yards have been robbed, the hives left at the Mormons doors, to palm the theft upon us, when the honey has been found in the houses of our enemies; *and whereas*, an innumerable number of such infamous tricks have been played upon us, by our enemies, as we believe, for the purpose of blackening our character in the eyes of honest men; *and whereas*, our city is nightly infested with a set of outlandish men, who, we believe, visit us for no good purpose, who do not appear to have any lawful business, but rather as we believe, are endeavoring to scatter amongst us, their bogus and counterfeits, prostitute the virtue of the place, deposite stolen goods, or steal from us, and by every means in their power, sow the seeds of discord, strife, confusion, mobocracy, and murder, that in the end, they may uproot our beautiful city; *and whereas*, that in some instances, when the ministers of justice, have visited our city, at the dark hour of midnight, for the purpose of making legal arrests, as they say; we believe what is reported to us, that they have employed runners to steal the saddles and bridles from their own horses, while in our city, for the purpose of damning us in the eyes of the community.

And whereas, the Chief Magistrate of this State, after a second and protracted visit to this city, and much pains taken to investigate the charge of promiscuous stealing, reports to the Legislature as follows:

"Justice, however, requires me here to say, "that I have investigated the charge of promiscuous stealing, and find it to be greatly exaggerated. I could not ascertain that there "were a greater proportion of thieves in that "community, than in any other of the same "number of inhabitants; and perhaps if the city "of Nauvoo, were compared with St. Louis, or "any other western city, the proportion would "not be so great."

And whereas, The printing office of our open and avowed enemy, Dr. Foster, was set on fire, in this city by himself, or by his instruction as we believe, to fan the flame of mobocracy, which fire was only prevented by our vigilant police.

And whereas, we firmly believe, that our enemies in this city, have several times attempted to fire their own buildings and have only been prevented by the diligence of our officers.

Therefore, be it resolved, unanimously, That we will use all lawful means in our power to assist the public to prevent stealing and bogus making, and bring the offenders to justice.

Resolved, that to prevent further depredations in our city, by lawless desperadoes from abroad, we approve the raising of 500 Police by this city.

Resolved, unanimously, That we invite all honest men to watch closely their property, and arrest all thieves; and if they shall catch a thief in the act of stealing, challenge him to stand, and if he refuses so to do, and flees, so far as the Mormons are concerned, we will be satisfied if the owners of the property shall speedily send after him a writ of Habeas Corpus sealed with lead to arrest his progress, but after all, should the thief prove to be a mobocrat, alas! alas!! O what a pity!

Resolved, unanimously, That 50 delegates be sent to the surrounding country to inform the people of the designs of our enemies now concocting in their secret and public meetings, so that the honest part of the community, may unite with us, to prevent stealing and secure peace.

Resolved, That these proceedings be published in the papers at Nauvoo, with a request that other papers copy them.

DANIEL SPENCER, Ch'n.

JAMES SLOAN, Sec'y.

TO THE PUBLIC.

Nauvoo, Jan. 17, 1845.

As much has been said concerning stealing and secreting property in this city, for the purpose of giving an impression abroad that Nauvoo was a grand *Depot* for concealing stolen property, and that the Mormon community was concerned in it,—I will state, that so far as my knowledge extends, concerning the matter, I have ascertained that stolen property has been brought by way of Nauvoo, from the country, and then crossed over the Mississippi river to Iowa, and back into the Territory some ten or twelve miles; where the thieves have some friends to conceal stolen property.

There seems to be a connection of these friends thirty or forty miles back into the country on this side of the river, who, with five or six in this city, seem to have a line for running stolen property through Nauvoo to the Territory of Iowa; and I have good reason to believe that those in the country on this side of the river, those in the city, and those in the Territory, are one clan, but they are not Mormons; nor have the Mormons any fellowship with them.

I have taken pains to go with a person from

the country, with a writ, and have searched every house suspected, till the person was satisfied, and till I was satisfied myself that no such property, as claimed, was in the city.

I have good reason to believe that scoundrels stay in Nauvoo, and when stolen property comes into the city, they are ready to pass it on to the Territory, and screen themselves under the cloak of Mormonism, in order that the Mormons may bear the blame. If people will satisfy themselves as I have done, they may find a "*Depot*" in the regions of Iowa, containing the greater part of the property charged to the Mormons.

I would state further, that the Mormons had no agency in the searches I made, but that I made them, at the instance of men from the country, and that I spent three days in the Territory of Iowa, searching into the facts and matters, and my statements are made up from personal observation.

JOSEPH A. KELTING,
Dep. Sheriff of Hancock Co.

TIMES AND SEASONS.

CITY OF NAUVOO,

JANUARY 15, 1845.

VOLUME VI.

This number commences volume sixth, and as the Lord has seen fit in his infinite wisdom to bless our labors thus far, we pray, and we earnestly solicit the saints to pray, that the same blessings, and success may crown our labors throughout the current year. From six members, we have almost miraculously grown to a kingdom of Latter-Day saints. In the midst of persecution, false brethren, perils, and death, we have kept the faith delivered to us; and, notwithstanding, after we had built an house to the most high, and were compelled to abandon the enjoyment of it, and now gone on to build another in Nauvoo, (which we hope and pray may be ready for the service of God, in the course of this year, or early in the next;) and notwithstanding wicked men have martyred our Prophet and Patriarch; and notwithstanding some of our numbers have turned away, and left the gathering and the "*patterns*" yet we are determined to press on towards the mark of the prize of our high calling, knowing that *united we prosper, divided they perish!*

We make no special promises in the Times and Seasons, because we mean it shall be its own witness of its utility among the saints.—We have the revelations, we have the princi-

pal authorities, and we have some experience, all of which combined, will enable us to publish sound doctrine, correct principles, and what is more valuable than diamonds,—"*truth*." With this intention and a heart beating constant for eternal life, we expect the patronage and confidence of such as wish to be saved, if not the good will of all honest men.

ANOTHER MORMON EXPOSE.

"*Mormonism*.—The Springfield (Ill.) correspondent of the St. Louis Republican says: "It is mentioned here that Wood, who acted as one of Joe Smith's counsel at the time of his death, is endeavoring to prevail on the "prophet's" wife to make a full exposure of Mormonism, and to allow him to publish it, and that she has about consented so to do."

☞ We clip the above out of the "Washington Globe," and are not surprised to find it there; but we must admit that the desire of many people to swallow '*expositions of Mormonism*' greatly exceeds the virtue and honesty of the age.

If Wood had wit enough to *prevail* upon the prophet's wife, what has she to expose? Booth, Howe, the Spalding story, old Brother Himes of Boston, Sunderland of Zion's Watchman, Dr. Bennett with great pomp, the Laws, Sidney Rigdon Esq. and perhaps, an hundred others, have *exposed* Mormonism to an iota; and yet the Globe chimes in with a malevolent sacerdotal phalanx to re-expose Mormonism!—or at least, the prophet's wife, has ABOUT consented so to do, and allow Wood to publish it! "When the sky falls we shall catch larks."

Wonder if these men mean to gull this generation with a continual *exposure* of Mormonism, and yet it will not stay exposed! Have the community of discerning men lost their reason? or do the blind lead the blind? Exposure has followed exposure, in quick succession, and now we are gravely informed that a little "*blurred brief*" from Blackstone, is endeavoring to make a *full exposure*, through the prophet's wife!

Suppose we say a word concerning the "*prophet's wife*," Mrs. Emma Smith; she honored her husband while living, and she will never knowingly dishonor his good name while his martyred blood mingles with mother earth! Mrs. Smith is an honorable woman, and if we are not deceived, is as far from the corrupt insinuations in this ninety-ninth expose of Mormonism, as a fixed star is from a gambler's lamp at midnight. The very idea that so valuable and beloved a lady, could be coaxed into a fame of *disgrace* like the above, is as cruel and bloody as the assassination of her husband

at Carthage. There is no honor or shame in this generation; or, after they had murdered an affectionate husband, and left his wife and a large family of small children to mourn his loss, and struggle against the woes of life, they would give the family a chance to drink once without the *wormwood and gall*!

The fact is, the story must have been put in circulation to injure the Latter-day Saints; and as Mrs. Smith was one of them to destroy, or murder her reputation, and create division in the church; but let us say once for all—Mormonism exists by unity; and as to its “exposure—Ten thousand elders are constantly exposing it to the understanding of the world, in America, Europe, Asia, the Islands of the sea, and peradventure to the spirits in prison, while Jehovah, as he hath ever done, gives line upon line, precept upon precept; here a little and there a little; and Wood may try to *prevail*; correspondents such as that black-hearted villain, Davis of Alton, may write to the St. Louis Republican, and the Globe, with all the rancid race, that now preys upon the morality of the community and government may spread such falsehoods like the pestilence that walks in darkness—and Mormonism will go from heart to heart; from place to place; from state to state; from nation to nation; from land to land; from continent to continent, till Israel is saved, and Babylon shall have sunk, like a millstone cast into the sea. Praise God.

If Mormonism copes with thousands in his youth; what may be expected in manhood?—The glory of God covered the heavens, and the earth was full of his praise, saith the prophet. Then, *about* then, mean men and liars, will receive their reward, and the saints theirs: for God will reward every man according to his works.

The glory of America has departed;—the virtue of freemen has been corrupted; and the good name of liberty has been filched from the “asylum of the oppressed” by wicked men in high places. How has the gold become dim!—Where has truth hid? and why are twenty millions of people at ease, while the Lords of the Philistines are gambling for the ark of the covenant? Remember Egypt; remember the days of old; remember dagon must fall; and remember when you slander the saints, there is a God in Israel, who will come forth out of his hiding place like a thief, and then woe to the world because of *iniquity*.

MORMONISM IN LONDON.

During the last week placards were distributed extensively throughout the metropolis, announcing that Elder G. H. Davis, from Amer-

ica, a particular friend of the notorious Joe Smith, the Mormon prophet, who our readers will remember was killed in the progress of the late riots in America, would preach a funeral service on the prophet's death, at the Assembly-rooms, Theobald's road, on last evening (Sunday,) at half-past six o'clock. At the appointed time, however, strange as the fact may appear, the room was crowded in every part, principally by respectably-attired persons, the majority being females. The person announced to be elder was seated on a platform at the end of the room, with a small table before him; on it being some books, pewter plates &c. He remained for some time with his face covered by his hands, and at intervals appeared as if engaged in devotion. Much curiosity appeared to be excited regarding the companion of the departed prophet. The individual, who is apparently about 40 years of age, was attired in deep black. The proceedings were opened by a person coming forward and calling on the meeting to repeat some hymns, which were taken from a book marked as the *Latter day Saints' Book*, and which contained a great variety of such description of prayer. This part of the service was somewhat of a warlike nature, relating particularly to revenge for Him whose blood had been shed. The singing having concluded, the assembly joined in prayer; after which, Elder Davis, who had hitherto remained silent, rose, and having, however, stood in a very solemn manner for a few moments, as if inspired, commenced his discourse. He began by expressing a wish to God that he might be enabled to do justice to the subject. He said that his text, on which rested the principles of true religion, was “The testimony of Jesus is the spirit of prophecy.”

The address occupied a considerable time, and the apparent correctness with which it was delivered was not less astonishing than the large faith of those who listened to it.

Elder Davis announced that he had been the intimate friend of that great and good man Joseph Smith, who had been martyred for the sake of God and the religion he had inculted. He contended that religion could not exist without prophecy, and cited several texts of Scripture, which he considered formed a phalanx of truth impenetrable in support of his opinions. The subject of the present existence of prophecy having terminated, a history, both spiritual and temporal, was given of Joe Smith, or rather, as Elder Davis denominated him, Brother Smith. He was 39 years of age, when killed, stood six feet in height and weighed 212lbs. Was the son of a farmer, and followed for some

years the occupation of his parents. To him no education had been imparted, and he could scarcely write his name, until the Lord fixed on him as the instrument by which his holy church was to be restored. He in a moment became a great and powerful man, and the Lord revealed facts to him for the redemption of the world — He accordingly, as a prophet went forth to speak the truth; but like all true propagators of the truth, was subjected to all kinds of persecution, which continued to follow him to the day of his martyrdom. The followers of the prophet, at first, added Mr. Davis, numbered but six, but they had increased to hundreds of thousands, and they were increasing in all parts of the world; for Brother Smith had foretold — and, like the ancient prophets, all his prophecies would be fulfilled — that the world would yet be filled with the truth.

Elder Davis, at some length, eulogised the departed prophet, adding that in spite of all persecution, he would toil for the redemption of the world. Already were there thousands of their number in England and Scotland, and there were also some in Ireland. The Elder concluded by asking a blessing for the followers of the prophet. — *London Morn. Adv.*

☞ Truly liberal. If all the world would “do likewise,” there would soon be a *reformation* among men, sweet as the odors from a field of Arabian spices, and pleasant as the serenity of an unclouded morning in summer.

From the N. Y. Prophet.

REGULATIONS FOR THE PUBLISHING DEPARTMENT OF THE LATTER-DAY SAINTS IN THE EAST.

Dear Brethren:—Are you not all aware that very many, if not all, of our men, women and children are turning authors, and publishing works purporting to be illustrative of the doctrine of the saints. Some of them are badly written, and some of them are mixed with error, and very many of them which are true and useful are borrowed, in part or in full, from our standard works which are already extant, and therefore, these new vamped pieces or tracts are not particularly needed; besides, there is another consideration—vast sums are expended by men who have but little experience in publishing, and perhaps pay double for the paper and printing, and all this into the hands of those who feel no interest in our cause.

In this way thousands of dollars are drawn from the saints and from the elders, while the temple cause is neglected. All these things are out of order and must come to an end; or else those men who have experience, and whose business it is to write and publish the

truth; will have to cease and have no more to do with publishing, for they, and the others too, cannot find support in the business so as to make the works pay for themselves.

We have now three departments, duly appointed by the presidency of the church, viz: the Nauvoo office, under the management of Mr. J. Taylor, the English department, under Brother W. Woodruff, and the New York publishing department, now committed to my charge.

These three great emporiums of light, truth, and news, are quite sufficient until the work enlarges and other similar establishments are appointed by the Twelve.

The church, therefore, is hereby instructed not to patronize, purchase, or support any publication pertaining to our cause, except they emanate from one of these three offices, and under the sanction and authority of those who are appointed to manage this matter.

Let the books, tracts, periodicals, pamphlets, &c. of Mr. B. Winchester and others no longer be patronized by the saints. Let the ‘Times and Seasons,’ ‘Neighbor,’ ‘Millennial Star,’ and ‘Prophet’ be well supported, together with the standard Hymn Book, Book of Mormon, and such other works as are, or may be, published by authority as approved standards; and this will be all the church is able to do at present. Considering the tithings for the temple, and the duties of charity and hospitality which are required of them.

The public are also cautioned that no works will be considered as a standard by the saints concerning their principles except they are published by the authorities above named.

P. P. PRATT.

New York, Jan. 1st, 1845.

☞ We shall second the “regulations” of Elder Pratt: there is nothing like order in the kingdom of God.

BEWARE OF IMPOSTORS.

Daniel Botsford and Nancy his wife, who left Nauvoo about June last, are by the High Council expelled from the church of Jesus Christ of Latter-Day Saints, at Nauvoo, on complaint of their improper and erroneous efforts and course of doings to unlawfully obtain a sustenance from certain kind and hospitable members of said church, in some of the eastern branches, together with reporting certain slanderous tales respecting the leaders and church at Nauvoo.

CALVIN C. PENDLETON, Clerk,
Nauvoo, Dec. 23, 1844.

AN EPISTLE OF THE TWELVE, TO THE
CHURCH OF JESUS CHRIST OF LAT-
TER DAY SAINTS IN ALL THE
WORLD. GREETING:

BELoved BRETHREN:—

As the purposes of God roll forth and the work of the Lord hastens to its accomplishment, it is necessary that we, as watchmen upon the towers of Zion, communicate with you from time to time, and put you in possession of such information as may be deemed necessary for your welfare, for the furtherance of the cause of God, and for the fulfilling of those great purposes which our heavenly father has designed in the rolling forth of the dispensation of the fulness of times, 'spoken of by all the prophets since the world was.'

The Temple has progressed very rapidly since the death of our beloved Prophet and Patriarch. The diligence of those employed, and the willingness of the saints to contribute, have brought it to a state of forwardness, which has far exceeded our most sanguine expectations. You have already been informed that the capitals of the columns were all on; we have now to announce to you that by the time the spring opens we expect that every stone will be cut to complete the Temple, and it will not take long to lay them, when they are all prepared.

Great numbers of carpenters, masons, and other workmen are daily engaged in this arduous undertaking, so that not only is stone being prepared, but the sash, flooring, seats, and other things are progressing rapidly; and it is our design, if possible, so to rush the work forward that the building will be enclosed, and certain portions of it in that state of forwardness, so that we shall be prepared to commence giving the saints their endowments next fall; that the elders of Israel may be prepared by the power and spirit of the great Jehovah, to fulfill with dignity and honor, the great work devolving upon them to perform.

We wish to inform you brethren that the work in which we are engaged is great and mighty, it is the work of God and we have to rush it forth against the combined powers of earth and hell, we feel it to be an arduous undertaking whilst you, many of you have been enjoying ease, prosperity, and peace at home. we have had to combat mobs and to wade through blood to fulfill the work devolving upon us, and you: we have been exerting our energies, expended our money; and employing our time, our labor, our influence, and means for the accomplishment of this purpose; and feeling confident dear brethren, that you

would like to share with us the labor, as well as the glory, we make the following requests:

We wish all the young, middle aged, and able bodied men who have it in their hearts to stretch forth this work with power, to come to Nauvoo, prepared to stay during the summer; and to bring with them means to sustain themselves with, and to enable us to forward this work; to bring with them teams, cattle, sheep, gold, silver, brass, iron, oil, paints and tools; and let those who are within market distance of Nauvoo bring with them provisions to sustain themselves and others during their stay. And let all the churches send all the money, cloth, and clothing, together with the raw material for manufacturing purposes; such as cotton, cotton yarn, wool, steel, iron, brass &c., &c., as we are preparing to go into extensive manufacturing operations, and all these things can be applied to the furtherance of the Temple.

There was a font erected in the basement story of the Temple, for the baptism of the dead, the healing of the sick and other purposes; this font was made of wood, and was only intended for the present use; but it is now removed, and as soon as the stone cutters get through with the cutting of the stone for the walls of the Temple, they will immediately proceed to cut the stone for and erect a font of hewn stone. This font will be of an oval form and twelve feet in length and eight wide, with stone steps and an iron railing; this font will stand upon twelve oxen, which will be cast of iron or brass, or perhaps hewn stone if of brass, polished; if of iron, bronzed:—upon each side of the font there will be a suit of rooms fitted up for the washings. In the recesses, on each side of the arch, on the first story, there will be a suit of rooms or ante-chambers, lighted with the first row of circular windows. As soon as a suitable number of those rooms are completed we shall commence the endowment.

Brethren, inasmuch as you have long desired blessings, come up to the help of the Lord, and help to forward the work that we are engaged in; for we trust that these rooms will be finished by the first of December next, so that you may enter therein and receive wisdom, knowledge, understanding, and the power of the priesthood, which you have so long desired; that you may be prepared to go forth to the nations of the earth and build up the kingdom in all parts of the world; gather up Israel, redeem Zion; rebuild Jerusalem; and fill the whole earth with the knowledge of God.

While upon this subject we would remind the brethren of their duty in tithing according to the laws, and commandments given through

Joseph the Prophet, it is the duty of all saints to tithe themselves one tenth of all they possess when they enter into the new and everlasting covenant; and then one tenth of their interest, or income, yearly afterwards. If the brethren will attend to this strictly, and send up the sum by agents appointed by us, whose names you will see in this paper, then we shall hold ourselves responsible for all monies and properties delivered to those agents that the names of the several individuals who send their tithing by the legal agents may be entered up on the book of the law of the Lord; if this is not attended to strictly by the branches of the church abroad, they may be disappointed when they find that they have sent their means by unauthorised agents, who have not made returns to the Trustees, and their names are not recorded as they would have been if they had hearkened to counsel. On the subject of regular appointed agencies we would refer you to an article written by the Trustees, Bishops Whitney and Miller, and published in the Times and Seasons of December.

We would further say to the brethren that if there should be any of the churches to whom these agents do not come, let them send their means by honest men whom they may select from among themselves, and in whom they can place confidence; but we cannot be responsible for the conduct of any agents that we do not send, and can only give credit for that we receive. And as the churches abroad have been much imposed upon by designing men, without authority, we would warn them against such persons, and advise them not to pay their funds to traveling elders and others without a written authority from us to which shall be attached the private seal of the Twelve and their names published as above stated. Those men that we shall select for agents will be men of honor, men of integrity and respectability, in whom we can confide, and who are responsible, and able, and willing to enter into bonds for the faithful performance of their duty. This course will prevent those many impositions which have heretofore been practiced by villians wearing the garb of saints, and place the churches in a situation that they can forward their tithings with safety.

There is now in the city eight of the Twelve all in good health and spirits; our city is progressing, and the work of the Lord is rolling forth with unprecedented rapidity.

Thus, dear brethren, we have given you, in part, some of the measures and calculations, which we mean to carry into effect for your salvation, and for the furtherance of the salvation of the world. We have commenced a new

year, and, as the Lord says; "All victory and glory is brought to pass unto you through diligence, faithfulness and prayers of faith," so we cannot but hope, that you will renew your exertions, your prayers, and your tithings, for the benefit of Zion, that she may arise and shine, for the good of all people.

We cannot say every thing in one short epistle, therefore, from time to time, as the Lord puts into our hearts instructions, we shall give them unto you; solemnly praying that you will increase your faith, double your diligence, walk by light and obedience, and be instant in season, to do the will of our Father in heaven:—Beware of ungodly men, who creep among you unawares; they are clouds without water, driven about by winds, and will finally be blown into outer darkness.

Our counsel to the travelling Elders abroad is for them to return to Nauvoo by the 6th of April, to Conference, or as soon as possible afterwards, and before they leave, it will be necessary for them to ordain good and wise men to preside over the branches during their absence.

May the grace of our Lord Jesus Christ, a veneration for the names of the first martyrs, first elders, and first prophets of the nineteenth century, inspire your hearts, to hear counsel, to keep counsel, to practice holiness, live the life of Saints, and "die the death of the righteous, that your last end may be like his."

Done in council, at Nauvoo, this 14th day of January 1845.

BRIGHAM YOUNG, *Pres't.*

WILLARD RICHARDS, *Clerk.*

TO WHOM IT MAY CONCERN.

This may certify that William Snow, Lorenzo Snow, Benjamin Brown, Franklin D. Richards, Edwin D. Wooley, Elisha H. Groves, Willard Snow, Alvah L. Tippetts, Elijah Fordham, Jonathan H. Hale, Erastus Snow, Winslow Farr, David Pettigrew, Charles C. Rich, William Perkins, Andrew H. Perkins, David Evans, Alexander Williams, William Gheen, Aaron Johnson, Stephen Markham, Evan M. Green, Jonathan Dunham, John Pack, William Hyde, Jacob Foutz, William Moss, Martin H. Peck, James Newberry, Jonathan C. Wright, Noah Packard, Joseph W. Johnson, Jacob G. Bigler, Dominicus Carter, Edmund Fisher, Lorenzo Young, Stephen Litz, Henry G. Sherwood, Elam Luddington, David H. Redfield, Ezra T. Benson, Jesse D. Hunter, Ormus E. Bates, Thos. Pearson, Pelatiah Brown, and Jedediah M. Grant, have been appointed by the proper authorities of the Church of Jesus Christ of Latter Day Saints, agents, to collect donations and tithings for the Temple in the city of Nauvoo, and for other

purposes; and have complied with all necessary requirements by entering into bonds to our entire satisfaction. We hope they will be received as such by all people wherever they may travel.

We hope also that the brethren will have confidence in them, inasmuch as we hold ourselves responsible to credit on the Book of the Law of the Lord, for all donations put into their hands, to the names of the donors, on their tithing.

Inasmuch as this is a very good opportunity, and inasmuch as we feel very anxious that all should double their exertions in order to finish the building of the Temple the next season, that the saints may receive their endowment; we hope the saints universally will embrace the opportunity, and donate liberally, that they may the more speedily receive their reward, for great things depend on our finishing the building of the Temple with speed.

In trading for farms, or exchanging for farms here, we would caution the brethren against doing any business with any other persons than our regularly authorised agents, as all kinds of fraud has been practised upon the brethren abroad by swindlers professing to be Latter-Day Saints, as great friends to the saints, and to be acting for the church. By taking this course the brethren will be sure that their business will be done correct, and they will be saved from those many impositions which are daily being practiced upon the unwary.

We have the honor to be your humble servants and brethren in the faith of Christ,

N. K. WHITNEY,
GEO. MILLER,

Trustees in trust for the Church of Jesus Christ of Latter-Day Saints.

EXCHANGE FARMS.

We are informed that many of the Latter-day Saints, in Iowa in several counties in this state, in Indiana, in Ohio, Pennsylvania, New York, Michigan, and other places, have farms that they wish to exchange for property, or farms in the vicinity of Nauvoo, or in Hancock county. This is all right, and now is the time to do it. Send on the description of your property, and what you want in exchange, and bargains can be made. Have your farms advertised in the Nauvoo Neighbor, and your business can be transacted through the medium of the regularly appointed agents of the church, that go out from Nauvoo to all parts of the United States. The present is certainly a fair opportunity to exchange farms, and we hope the saints will improve it.

CONFERENCE MINUTES.

Minutes of a special Conference of the Cincinnati branch of the church of Jesus Christ of Latter-day Saints, held on the 8th day of December, 1844.

There were present; one high priest, two seventies, one elder and one teacher.

Elder J. W. Crippin was called to the chair, and Elder Thomas Derby appointed Clerk.

Conference was opened at 11 o'clock A. M. A hymn was sung, and the President addressed the throne of grace. After which a short discourse was delivered by the President on the necessity of union in order to carry forth the work of the Lord in this part of his vineyard. He went on to show the bad effects of disunion and the good effects of union by referring to sacred and profane history, for examples that disunion had been the cause of all divisions which had ever taken place, both in the political and religious world. And that great things had been accomplished by unity of effort: as an example he referred to our forefathers in their struggle for liberty.

The President then stated the object of the Conference which was to ascertain how the saints stood in regard to the expulsion of Elder Rigdon, as some of the members of the branch had manifested a disposition in favor of Elder Rigdon as president of the church, in opposition to the Twelve, thereby causing contention and disunion in the branch.

He stated also, that those who were in favor of the present organization under the Twelve, could not fellowship those who opposed them. And also that it was necessary that the minds of the saints should be had, in order to produce a union, establish order, and stop controversy in our prayer meetings.

The President then called on each member present to state his mind concerning this matter, and they were all in favor of the Twelve being the leaders of this last kingdom, until the great God in his infinite wisdom shall see fit to do otherwise.

We now proceed to state the resolutions that was drawn up by a council of elders, Crippin, Derby, Pugh, Merryweather, and a high priest from Nauvoo, on the third of December, 1844; and passed almost unanimously by the branch in conference, on the 8th: viz:

Resolved, that we will not permit any one to preach in this branch, who is not decidedly and unequivocally in favor of the present organization, under the Twelve.

Resolved, that we will carry out the measures of our martyred brethren, Joseph and Hy-

rum, in subjection to the counsel of higher authorities.

Resolved, that all those who absent themselves from our sacrament meetings, we consider weak in the faith.

Conference adjourned until December, 15th.

Conference met pursuant to adjournment, and opened with singing and prayer by Elder Thomas Derby. The President then stated the object of the conference for the benefit of those that were not present at the previous meeting. We then ascertained the minds of the residue of the members, which terminated in favor of the Twelve.

The conference then dropped sister Rebecca Ann Wire, according to her own request as she could not believe in the Twelve.

Conference then adjourned.

J. W. CRIPPIN, Pres't.

Thomas Derby, Clerk.

TO THE LADIES AND GENTLEMEN OF ST. LOUIS.

RESPECTED FRIENDS:—

Your attention is herewith invited to the building of the TEMPLE OF GOD, in the city of Nauvoo, Illinois. That noble edifice is now in a forward state of erection, and its walls, thus far, have been reared in 'troublesome times,' and ere the altar was completed, the life-blood of victims, the first-born of our race, was shed by the priests of Baal, who thought to do God a service.

Hitherto have we had to labor upon the building with one hand, and wield the sword with the other, to parry the thrusts of mobocrats, and keep marauders at bay. Our wealth was not great in the beginning, and we have had a defensive war to maintain ever since the foundation stone was laid. It is true that our first leaders are fallen in the contest, and while their blood cries from the floor of Carthage jail into the ears of the Lord of Sabaoth, and throws the crimson blush of guilt upon the plighted faith of the State, to perpetuate the memory of the disgraceful and murderous deed, we wish the top-stone of our Temple to be brought forth to celebrate the worship of Almighty God, and to perpetuate the memory of those noble martyrs, who voluntarily laid down their lives for their brethren.

Though these obstacles have been thrown in our way, our purpose is not changed, neither is our zeal abated. But after having fallen among thieves—been beaten and bruised—neglected by the Levite, and spurned at by the priest, we would ask if there are not good Samaritans in St. Louis that will pour in a little of the mammon of unrighteousness to aid us in completing our house of worship?

Should any be inclined to put forth a helping hand, the bearer of this, Mr.

who is duly authorized, will take your name, and the amount you donate for the above purpose, in his memorandum, which will be transcribed upon a large book designed to be kept in the archives of the Temple, and to be accessible to all, that when curiosity or other cause may lead any one to examine that has donated, he will find his name there recorded, together with the sum that he has given.

Done in conformity with the wishes of the Temple Committee in the city of Nauvoo.

JAMES RILEY,

Presiding Elder of the Latter-Day Saints in St. Louis.

MAHOMETANISM.

That our Elders and readers may understand a little about Turkish religion, we extract the following sketch from the 'Universal Traveller.'

'The religion of European Turkey is the Mahometan, Christian, and Jewish. The Christian embraces the Armenian, Catholic, and Greek churches. Mahometanism, however, is the prevailing faith, and its professors, acting upon the principle of exclusion inculcated in the Koran, regard with disdain and aversion, all who adopt a different faith.

The Koran is the bible of the Mahometans. It was the work, as our readers well know, of Mahomet, the founder of this religion, who was born in Mecca, A. D. 569. In his youth he was a travelling merchant. His fortunes and influence were established by his marriage of a rich widow by the name of Cadajah, in whose service he had been employed. At the age of forty, he began to promulgate his religion, which, partaking somewhat of Judaism and Christianity, has been called a 'Christian heresy.' In successive years, he published portions of the Koran, as suited his convenience, accommodating his revelations to exigences as they occurred. At first, his success was small, his converts few; but at length he gathered strength, made himself master of Arabia, and now for more than twelve hundred years, Mahometanism has prevailed to a great extent in Asia, and also in Africa. Turkey in Europe is one of its strongholds.

The Koran inculcates the belief of six articles or commandments.

1st. The belief in one only God.

2d. The belief in Mahomet's apostolical character.

3d. The observance of the Ramazan Fast.

4th. The practice of the five prayers and ablutions.

5th. The application of two and a half per cent, of property to the poor.

6th. The performance of the pilgrimage to Mecca.

POETRY.

For the Times and Seasons.

A VOICE FROM THE PROPHET.

"COME TO ME."

BY W. W. PHELPS, ESQ.

—TUNE—"Indian Hunter."—

Come to me, will ye come to the saints that have died,—
To the next better world, where the righteous reside;
Where the angels and spirits in harmony be
In the joys of a vast Paradise? Come to me.

Come to me where the truth and the virtues prevail;
Where the union is one, and the years never fail;
Where a heart can't conceive, nor a nat'l eye see,
What the Lord has prepar'd for the just: Come to me.

Come to me where there is no destruction or war;
Neither tyrants, or mobbers, or nations ajar;
Where the system is perfect, and happiness free,
And the life is eternal with God: Come to me.

Come to me, will ye come to the mansions above,
Where the bliss and the knowledge, the light, and the love,
And the glory of God, do eternally be?
Death, the wages of sin, is not here: Come to me.

Come to me, here are Adam and Eve at the head
Of a multitude, quicken'd and rais'd from the dead:
Here's the knowledge that was, or that is, or will be—
In the gen'ral assembly of worlds: Come to me.

Come to me; here's the myst'ry that man hath not seen;
Here's our Father in heaven, and Mother, the Queen;
Here are worlds that have been, and the worlds yet to be;
Here's eternity,—endless; amen: Come to me.

Come to me all ye faithful and blest of Nauvoo:
Come ye Twelve, and ye High Priests, and Seventies, too;
Come ye Elders, and all of the great company;—
When you've finish'd your work on the earth: Come to me.

Come to me; here's the future, the present and past;
Here is Alpha, Omega, the first and the last;
Here's the fountain, the "river of life," and the Tree;
Here's your Prophet & Seer, JOSEPH SMITH: Come to me.

THE MAID OF JUDAH.

Again shall the children of Judah sing,
The lay of a happier time,
And strike the harp with the golden string,
'Neath the sun of an eastern clime:
This was the lay of a Jewish maid,
Though not in her own father's bower;
So sweetly she sung, as in sadness she stray'd,
O'er the ruins of Babylons towers.
Again shall the children, &c.

O where are the sons of thine ancient race,
Who the bow and the javelin did bear;
Fallen is that city, whose wreck I now trace,
Though it once was so lovely and fair.
The green grass grows o'er that fertile spot,
Where once grew the loveliest of flowers;
Land of my kindred thou'lt ne'er be forgot,
Whilst the ruins remain of thy towers.
Again shall the children, &c.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 2] CITY OF NAUVOO, ILL., FEB 1, 1845. [WHOLE No. 110.

HISTORY OF JOSEPH SMITH.

(Continued.)

The same day I received the following

Revelation; given June, 1833.

Verily thus saith the Lord unto you, whom I love, and whom I love I also chasten, that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance, in all things out of temptation: and I have loved you: Wherefore ye must needs be chastened, and stand rebuked before my face, for ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you, concerning the building of mine house, for the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my Spirit upon all flesh. But behold, verily I say unto you, there are many who have been ordained among you, whom I have called, but few of them are chosen: they who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day; and for this cause, I gave unto you a commandment, that you should call your solemn assembly; that your fastings and your mourning might come up into the ears of the Lord of Sabaoth, which is, by interpretation, the Creator of the first day; the beginning and the end.

Yea, verily I say unto you, I gave unto you a commandment, that you should build an house, in the which house I design to endow those whom I have chosen with power from on high: for this is the promise of the Father unto you: therefore I commanded you to tarry, even as mine apostles at Jerusalem; nevertheless my servants sinned a very grievous sin; and contentions arose in the school of the prophets, which was very grievous unto me, saith your Lord: therefore I sent them forth to be chastened.

Verily I say unto you, it is my will that you should build an house: if you keep my commandments, you shall have power to build it; if you keep not my commandments the love of the Father, shall not continue with you: therefore you shall walk in darkness. Now here is wisdom and the mind of the Lord: let the house be built, not after the manner of the world, for I give not unto you, that ye shall live after the manner of the world: therefore let it be built after the manner which I shall show unto three of you, whom ye shall appoint and ordain unto this power. And the size thereof shall be fifty and five feet in width, and let it be sixty-five

feet in length, in the inner court thereof; and let the lower part of the inner court be dedicated unto me for your sacrament offering, and for your preaching; and your fasting; and your praying, and the offering up your most holy desires unto me, saith your Lord. And let the higher part of the inner court, be dedicated unto me for the school of mine apostles, saith Son Ahman; or in other words, Alphus; or, in other words, Omegus; even Jesus Christ your Lord. Amen.

A conference of high priests convened in the translating room in Kirtland on the third of June, and the first case presented was that of Doctor P. Hurlbut, who was accused of unchristian conduct with the women, while on a mission to the east: on investigation it was decided that his commission be taken from him, and that he be no longer a member of the church of Christ.

The next case before the conference was to ascertain what should be the dimensions or size of the house, that is to be built for a house of worship and the school of the prophets, and received a revelation on the size of the house.—The word of the Lord was, that it shall be fifty five feet wide, and sixty-five feet long, in the inner court; and the conference appointed Joseph Smith jr., Sidney Rigdon and Frederick G. Williams to obtain a draft or construction of the inner court of the house.

On the 4th, a similar conference assembled at the same place, and took into consideration how the French farm could be disposed of. The conference could not agree who should take charge of it, but all agreed to enquire of the Lord; accordingly we received the following:

Revelation to Enoch, June, 1833.

Behold, I say unto you, here is wisdom whereby ye may know how to act concerning this matter: for it is expedient in me that this stake that I have set for the strength of Zion, should be made strong: therefore, let my servant Abashdah take charge of the place which is named among you, upon which I design to build mine holy house: and again let it be divided into lots according to wisdom, for the benefit of those who seek inheritances, as it shall be determined in council among you. Therefore, take heed that ye see to this matter, and that portion that is necessary to benefit mine order, for the purpose of bringing forth my word to the children of men, for behold verily I say unto you, this is the most expedient in me, that my word should go forth unto the children of men, for

the purpose of subduing the hearts of the children of men, for your good; even so. Amen.

And again, verily I say unto you, it is wisdom and expedient in me, that my servant Zombre, whose offering I have accepted, and whose prayers I have heard; unto whom I give a promise of eternal life inasmuch as he keepeth my commandments from henceforth; for he is a descendant of Seth, and a partaker of the blessings of the promise made unto his fathers. Verily I say unto you, it is expedient in me that he should become a member of the order, that he may assist in bringing forth my word unto the children of men: therefore ye shall ordain him unto this blessing: and he shall seek diligently to take away incumbrances, that are upon the house named among you, that he may dwell therein; even so. Amen.

And Zombre was ordained by the conference to the high priesthood, and admitted according to the revelation.

June 6th. A conference of high priests assembled, and chose Orson Hyde a clerk to the presidency of the high priesthood. This conference was more especially called to counsel the committee, who had been appointed to take the oversight of the building of the house of the Lord. The conference voted that the committee, (Reynolds Cahoon, Jared Carter, and Hyrum Smith,) proceed immediately to commence building the house; or, to obtaining materials, stone, brick, lumber, &c, for the same.

Doctor Hurlbut being dissatisfied with the decision of the council on his case, presented the following appeal:

I Doctor P. Hurlbut, having been tried before the bishop's council of high priests on a charge of unchristian-like conduct with the female sex, and myself being absent at the time, and considering that strict justice was not done me, I do, by these presents, most solemnly enter my appeal unto the president's council of high priests, for a re-hearing, according to the privilege guaranteed to me in the laws of the church, which council is now assembled in the school room, in Kirtland, this 21st day of June, 1833.

It was voted by the council present, when this was received, that Brother Hurlbut be granted a re-hearing; and after prayer, (which was customary at the opening of all councils of the church,) the council proceeded to ordain two high priests, to make out the number, (12) that the council, or church court, might be organised. Brothers John and William Smith were ordained under the hands of Elder Rigdon, by the choice of the council.

Brother Hurlbut's case was then laid before the court, and the testimony against him, given

in by Orson Hyde and Hyrum Smith, and duly investigated. The decision of the court was that Brother Hurlbut should be forgiven, because of the liberal confession which he made. This court also decided that the bishop's council decided correctly on the case, and that Bro. Hurlbut's crime was sufficient to cut him off from the church; but on his confession he was restored.

The president's court, also took Brother Daniel Copley's priest's license and membership from him, because he refused to fulfil his mission according to the council of the high priesthood of the holy order of God. June 21st.

June 23rd. Brother Doctor P. Hurlbut was called in question, by a general council; and Brother Gee, of Thompson, testified that Brother Hurlbut said that he deceived Joseph Smith's God, or the spirit by which he was actuated, &c. There was also corroborating testimony brought against him, by Brother Hodges, and the council cut him off from the church.

The names of the temples to be built on the painted squares, as represented on the plot of the city of Zion, which is now about to be forwarded thither: numbers, 10, 11, and 12, are to be called, house of the Lord, for the presidency of the High and Most Holy priesthood, after the order of Melchisedec, which was after the order of the Son of God, upon Mount Zion, city of the New Jerusalem. Numbers, 7, 8, 9; the sacred apostolic repository, for the use of the bishop. Numbers, 4, 5, and 6; the holy evangelical house, for the high priesthood of the holy order of God. Numbers, 1, 2, and 3; the house of the Lord, for the elders of Zion, an ensign to the nations. Numbers, 22, 23, and 24; house of the Lord for the presidency of the high priesthood, after the order of Aaron, a standard for the people. Numbers, 19, 20 and 21; house of the Lord, for the high priesthood after the order of Aaron, the law of the kingdom of heaven, messenger to the people. Numbers, 16, 17, and 18; house of the Lord for the teachers in Zion, messenger to the church. Numbers, 13, 14, and 15; house of the Lord for the deacons in Zion, helps in government. Underneath must be written on each house,

HOLINESS TO THE LORD.

June 24, 1833.

A council of the elders of the church was held at Westfield, the same day. Elder Glad den Bishop was president, and Brother Chester L. Heath clerk. Brother Paul entered a complaint against Brother James Higby, an elder, for circulating false and slanderous reports, and not observing the order of the gospel, and presented evidence unimpeachable, to substantiate the same to the satisfaction of the coun-

cit; from which, and from Brother Higby's own mouth, and the spirit he showed, he was declared guilty by the council, and he was cut off from the church. The council then demanded his license, and the church book, which he utterly refused to give up; therefore, resolved that the proceedings of the council be sent to Kirtland; and noted among the churches. Copied into the Kirtland record, June 29, 1833.

An explanation of the plot of the city of Zion, sent to the brethren in Zion, the 25th of June, 1833:

This plot contains one mile square, all the squares of the plot contain ten acres each, being forty rods square. You will observe that the lots are laid off alternately in the squares; in one square running from the south and north to the line through the centre of the square; and in the next, the lots run from the east and west to the centre line. Each lot is four perches in front, and twenty back, making one half of an acre in each lot, so that no one street will be built on, entirely through the street; but, one square the houses will stand on one street, and on the next one, another, except the middle range of squares, which runs north and south, in which range are the painted squares.

The lots are laid off in these squares north and south, all of them; because these squares are forty perches by sixty, being twenty perches longer than the other, their greatest length being east and west, and by running all these squares, north and south, it makes all the lots in the city of one size.

The painted squares in the middle are for public buildings. The one without any figures is for store houses for the bishop, and to be devoted to his use. Figure first is for temples for the use of the presidency; the circles inside of the square, are the places for the temples. You will see it contains twelve figures, two are for the temples of the lesser priesthood. It is also to contain twelve temples. The whole plot is supposed to contain from fifteen to twenty thousand people: you will therefore see that it will require twenty four buildings to supply them with houses of worship, schools &c.; and none of these temples are to be smaller than the one of which we send you a draft. This temple is to be built in the square marked figure first; and to be built where the circle is, which has a cross on it; on the north and south of the plot where the line is drawn, is to be laid off for barns, stables, &c., for the use of the city; so that no barns or stables will be in the city among the houses; the ground to be occupied by these, must be laid off according to wisdom.

On the north and south are to be laid off the farms for the agriculturist, and sufficient quantity of land to supply the whole plot; and if it cannot be laid off without going too great a distance from the city, there must also be some laid off on the east and west.

When this square is thus laid off and supplied, lay off another in the same way, and so fill up the world in these last days; and let every man live in the city for this is the city of Zion. All the streets are of one width, being eight perches wide. Also, the space round the outer edge of the painted squares, is to be eight perches between the temple and the street on every side.

No one lot, in this city, is to contain more than one house, and that to be built twenty five feet back from the street, leaving a small yard in front, to be planted in a grove, according to the taste of the builder; the rest of the lot for gardens, &c.; all the houses to be built of brick and stone.

The names of the temples to be built the same as written, June 24th, except a transposition under numbers 19, 20, and 21, thus: house of the Lord, the law of the kingdom of heaven, and messenger to the people; for the high priesthood after the order of Aaron.

The scale of the plot is forty perches to the inch.

A description of the house of the Lord, which is to be built first, in Zion:

This house of the Lord for the presidency, is eighty seven feet long, and sixty one feet wide, and ten feet taken off of the east end for the stairway, leaves the inner court, seventy eight feet by sixty one, which is calculated and divided for seats in the following manner, viz: The two aisles four feet wide each; the middle of the pews, are eleven feet ten inches long, and three feet wide each; and the two lines drawn through the middle, are four inches apart; in which space a curtain is to drop at right angles, and divide the house into four parts if necessary. The pews of the side blocks are fourteen and a half feet long and three feet wide. The five pews in each corner of the house, are twelve feet six inches long. The open spaces, between the corner and side pews are for fire places; those in the west are nine feet wide, and the east ones are eight feet and eight inches wide, and the chimney carried up in the wall where they are marked with a pencil.

The pulpit in the west end of the house is to be occupied by the high priesthood, as follows: Number one, is for the president and his council. Number two, is for the bishop and his council. Number three for the high priests;

and number four for the elders: each of these are eight feet long, containing three coves or stands for the respective speakers; and those seats opposite them are for visiting officers, who are to occupy seats according to their respective grades. The two spaces in the middle are stairs two feet wide. The middle pulpit is to be elevated; the first seats one foot, the second two feet, the third three feet, and the fourth four feet. And those upon each side are also to be elevated: the first one eight inches, the second sixteen, the third twenty four, the fourth thirty two inches. The corner seats are to be occupied by singers and elevated; the first seat six inches, the second twelve, the third eighteen, the fourth twenty four, and the fifth thirty two inches.

The pulpit in the east end of the house is to be occupied by the lesser priesthood. Number one is for the presidency of the lesser priesthood; number two for the priests; number three for the teachers: and number four for the deacons; and the seats by their sides, are also to be occupied by visiting officers; each one opposite his respective grade, &c. The pulpits are to be done off with panel work, in the best workmanlike manner, and the building to be composed of stone and brick of the best kind. The side view represents five windows in each story. The windows are to have each forty eight lights, of seven by nine glass, six one way and eight the other; the sides and lintels of the windows to be of hewn stone; and on the top of the lintel is to be a gothic top, as you see, but the windows must have a lintel; and so with the outside doors, all with gothic tops.

Make your house fourteen feet high between the floors. There will not be a gallery but a chamber; each story to be fourteen feet high, arched over head, with an elliptic arch, over each of the stories. Let the under part, or foundation of the house, be of stone, let it be raised sufficiently high to admit of banking up so high as to admit of a descent every way from the house, so far as to divide the distance between this house, and the one next to it. On the top of those stone, and above the embankment, let there be two rows of hewn stone, and then commence the brick on the hewn stone.—The entire height of the house, twenty eight feet, each story being fourteen feet; make the wall a sufficient thickness for a house of this size.

Observe particularly that as there are pulpits at each end of the house, the backs of the congregation must be to one of them, and they will want occasionally to change. In order for this, the house must have pews instead of slips,

and in the pews let the seats be loose, so as to slip from one side of the pew to the other, so as to face either pulpit, as occasion may require.

The end view represents five windows of the same size as the side, the middle windows excepted, which is to be the same, with the addition of side lights. This middle window is designed to light both above and below, as the upper floor is to be laid off in the same way as the lower, and arched overhead, with curtains, or vails, as before mentioned.

You will be careful to have hooks and rings to suspend your vails on, so that they can be let down or raised at any time, at pleasure.—Also, as you see, the pulpits are, to have four seats, one rising above another; for instance, the elder's seat is the lowest, next comes the high priests, next the bishop's; so each of these must have a vail that is suspended on the upper floor, so as to be let down; which will at any time when necessary be let down, and shut off each stand or seat by itself.

The doors are to be five feet wide, and nine feet high, and to be in the east end of the house. The west end is to have no doors, but in other respects to be like the east, except the windows are to be opposite the alleys which run east and west. The roof of the house to have one fourth pitch, the door to have gothic top, as the windows. The shingles of the roof to be painted before they are put on. There is to be a fan light, as you see. The windows and doors are all to have venetians; a belfry in the east end, and a bell of very large size.—June 25th, 1833.

Extracts from H. C. Kimball's Journal.

[Continued.]

One circumstance that occurred while we were traveling in Indiana, I will here mention, concerning some spies who came into our camp. One day while we were eating dinner three gentleman came riding up on very fine looking horses and commenced their inquiries of various ones concerning our traveling in so large a body, asking where we were from, and where we were going. The reply was as usual some from the State of Maine, another would say, I am from York state, some from Massachusetts, some from Ohio, and some replied, we are from the east, and as soon as we have done eating dinner we shall be going to the west again. They then addressed themselves to Doctor Williams to see if they could find out who the leader of the camp was. The Doctor replied, we have no one in particular. They asked if we had not a general to take the lead

of the company? The reply was, no one in particular. But said they, is there not some one among you who you call your captain, or leader, or superior to the rest? He answered, sometimes one and sometimes another takes charge of the company so as not to throw the burthen upon any one in particular. These same spies who had come from the west passed us that same day, or the next.

On Monday, June 2nd, we crossed the Illinois river. The enemies had threatened that we should not pass over here, but we were ferried across without any difficulty. Here we were counted by the ferryman, and he declared we were five hundred in number, although there was only about one hundred and fifty of us. Our company had increased since we started from Kirtland, in consequence of many having volunteered and joined us from the different branches of the church, through which we had passed in our journey. We camped on the bank of the river until next day.

On Tuesday the 3rd, we went up, several of us, with Joseph Smith jr. to the top of a mound on the bank of the Illinois river, which was several hundred feet above the river, and from the summit of which we had a pleasant view of the surrounding country: we could overlook the tops of the trees, on to the meadow or prairie on each side the river as far as our eyes could extend, which was one of the most pleasant scenes I ever beheld. On the top of this mound there was the appearance of three altars, which had been built of stone, one above another, according to the ancient order; and the ground was strewn over with human bones. This caused in us very peculiar feelings, to see the bones of our fellow creatures scattered in this manner, who had been slain in ages past. We felt prompted to dig down into the mound, and sending for a shovel and hoe, we proceeded to move away the earth. At about one foot deep we discovered the skeleton of a man, almost entire; and between two of his ribs we found an Indian arrow, which had evidently been the cause of his death. We took the leg and thigh bones and carried them along with us to Clay county. All four appeared sound. Elder B. Young has yet the arrow in his possession. It is a common thing to find bones thus drenching upon the earth in this country.

The same day, we pursued our journey.—While on our way we felt anxious to know who the person was who had been killed by that arrow. It was made known to Joseph that he had been an officer who fell in battle, in the last destruction among the Lamanites, and his name was Ze'ph. This caused us to rejoice much, to think that God was so mindful of us

as to show these things to his servant. Brother Joseph had enquired of the Lord and it was made known in a vision.

This day, June 3rd, while we were refreshing ourselves and teams, about the middle of the day, Brother Joseph got up in a wagon and said, that he would deliver a prophecy. After giving the brethren much good advice, exhorting them to faithfulness and humility, he said, the Lord had told him that there would a scourge come upon the camp, in consequence of the fractious and unruly spirits that appeared among them and they should die like sheep with the rot; still if they would repent and humble themselves before the Lord, the scourge in a great measure might be turned away; but, as the Lord lives, this camp will suffer for giving way to their unruly temper, which afterwards actually did take place to the sorrow of the brethren.

The same day when we had got within one mile of the Snyc, we came to a very beautiful little town called Atlas. Here we found honey for the first time on our journey, that we could buy; we purchased about two thirds of a barrel. We went down to the Snyc and crossed over that night in a ferry boat. We camped for the night on the bank of the Snyc. There was a great excitement in the country through which we had passed, and also ahead of us; the mob threatened to stop us. Guns were fired in almost all directions through the night.—Brother Joseph did not sleep much, if any, but was through the camp, pretty much during the night.

We pursued our journey on the 4th, and camped on the bank of the Mississippi river.—Here we were somewhat afflicted and the enemy threatened much that we should not cross over the river out of Illinois into Missouri. It took us two days to cross the river, as we had but one ferry boat, and the river was one mile and a half wide. While some were crossing, many others spent their time in hunting and fishing, &c. When we had all got over, we camped about one mile back from the little town of Louisiana, in a beautiful oak grove, which is immediately on the bank of the river. At this place there was some feelings of hostility manifested again by Sylvester Smith, in consequence of a dog growling at him while he was marching his company up to the camp, he being the last that came over the river.—The next morning Brother Joseph said that he would descend to the spirit that was manifested by some of the brethren, to let them see the folly of their wickedness. He rose up and commenced speaking, by saying, "if any man insults me, or abuses me, I will stand in my own

defence at the expense of my life; and if a dog growl at me, I will let him know that I am his master." At this moment Sylvester Smith, who had just returned from where he had turned out his horses to feed, came up, and hearing Brother Joseph make those remarks, said, "if that dog bites me, I'll kill him."—Brother Joseph turned to Sylvester and said, "if you kill that dog, I'll whip you," and then went on to show the brethren how wicked and unchristianlike such conduct appeared before the eyes of truth and justice.

On Friday the 6th, we resumed our journey. On Saturday the 7th, at night, we camped among our brethren at Salt river, in the Allred settlement, in a piece of woods by a beautiful spring of water and prepared for the Sabbath. On the Sabbath we had preaching. Here we remained several days, washing our clothes, and preparing to pursue our journey. Here we were joined by Hyrum Smith and Lyman Wight with another company. The camp now numbered two hundred and five men, all armed and equipped as the law directs. It was delightful to see the company, for they were all young men with one or two exceptions, and in good spirits.

We were now re-organised, according to the following order: Lyman Wight was chosen general of the camp; then Brother Joseph chose twenty men out of the camp for his life guard, I being one of the number. Brother George A. Smith was Brother Joseph's armor bearer; Hyrum Smith was chosen captain of the life guard. The remainder of the camp was organised into companies as before stated. We had twenty-five wagons, two horses in each and some three. One day while we remained here, our general marched us out on a large meadow or prairie.—He then proceeded to inspect us and examine our firelocks, &c.; afterwards we marched in platoons and an object being placed, we discharged our pieces in order to try them. We were drilled about half a day and then returned to the camp.]

On the 12th, we again resumed our march: many of the inhabitants went with us several miles; they seemed to have much respect for us. We traveled about fourteen miles, and camped on a large prairie.

Friday the 13th, my horses got loose and went back ten miles, with others. I pursued after them and returned back to the camp in about two hours. We tarried in the middle of this prairie which is about twenty eight miles across, on account of a rupture which took place in the camp. Here F. G. Williams and Roger Orton, received a very serious chastisement from Brother Joseph, for not obeying or-

ders previously given. The chastisement given to Roger Orton, was given more particularly for suffering me to go back after the horses, as I was one of Joseph's life guard, and it belonged to Roger to attend to the team; but, as the team was my own and I had had the care of it all through, he still throwed the care on me, which was contrary to orders, inasmuch as the responsibility rested upon him to see to the team: In this place further regulations were made in regard to the organization of the camp.

A day or two after this Bishop Partridge met us direct from Clay county, as we were camping on the bank of the Wacondah river in the woods. We received much information from Brother Partridge concerning the hostile feelings and prejudices that existed against us in Missouri in all quarters. It gave us great satisfaction to receive intelligence from him, as we were in perils, and threatened all the while.—I will here mention one circumstance that transpired during our stay at this place, which was, that of Brother Lyman Wight baptising Dean Gould as he was not previously a member of the church yet had accompanied us all the way from Kirtland.

We pursued our journey and followed the bank of the river for several miles. As we left the river and came into a very beautiful prairie Brother William Smith, one of the Twelve, killed a very large deer, which made us some very nourishing soup, and added to our comfort considerably.

On Wednesday the 18th at night we camped one mile from the town of Richmond, Ray co. On Thursday the 19th, we arose as soon as it was light and passed through the town before the inhabitants were up. As Luke Johnson and others, were passing through before the teams came along, Brother Luke observed a black woman in a gentleman's garden near the road. She beckoned to him and said, "come here massa." She was evidently much agitated in her feelings. He went up to the fence and she said to him, there is a company of men laying in wait here who are calculating to kill you this morning as you pass through. This was nothing new to us as we had been threatened continually through the whole journey, and death and destruction seemed to await us daily. This day we only traveled about fifteen miles. One wagon broke down; and the wheels run off from others, and there seemed to be many things to hinder our progress, although we strove with all diligence to speed our way forward. Our intentions were, when we started to go through to Clay county that day, but all in vain. This night we camped on an elevated piece of land between the two branches

of the Fishing river, the main branch of which was formed by seven small streams or branches, these being two of them. Just as we halted and were making preparations for the night, five men rode into the camp, and told us we should see hell before morning, and such horrible oaths as came from their lips, I never heard before. They told us that sixty men were coming from Richmond, Ray county, who had sworn to destroy us, also, seventy more were coming from Clay county, to assist in our destruction. These men were armed with guns, and the whole country was in a rage against us, and nothing but the power of God could save us. All this time the weather was fine and pleasant. Soon after these men left us we discovered a small black cloud rising in the west; and not more than twenty minutes passed away before it began to rain and hail, but we had very little of the hail in our camp. All around us the hail was heavy; some of the hailstones, or rather lumps of ice, were as large as hens eggs. The thunders rolled with awful majesty, and the red lightnings flashed through the horizon, making it so light that I could see to pick up a pin almost any time through the night; the earth quaked and trembled, and there being no cessation it seemed as though the Almighty had issued forth his mandate of vengeance. The wind was so terrible that many of our tents were blown over and we were not able to hold them; but there being an old meeting house close at hand, many of us fled there to secure ourselves from the storm. Many trees were blown down, and others twisted and wrung like a wither. The mob came to the river, two miles from us; and the river had risen to that height that they were obliged to stop without crossing over. The hail fell so heavy upon them that it beat holes in their hats, and in some instances even broke the stocks off their guns; their horses being frightened fled, leaving the riders on the ground, their powder was wet and it was evident the Almighty fought in our defence. This night the river raised forty feet.

(To be continued.)

COMMUNICATIONS.

BR. TAYLOR:—

Sir: Will you please to give place to a few lines in the Neighbor and Times and Seasons. I observe in the New York Prophet, a hint to the Elders, concerning the circulation of our valuable periodicals. Why is it, they ask, that there is no more interest manifested among the Elders in enlisting support or subscription for our periodicals?

For one I will answer the question. While I have been preaching abroad in the world from place to place, the question being asked of me so many times by the saints: Why do not my papers come? I sent the monies long ago to pay my subscription for the year, and have received but two or three numbers. Why is it that I do not get them? My reply has been: It seems, then, that the Post Office Department is as the Indian said of the white man: 'very unsartin.' Realising the very few that has been received by our brethren abroad, in proportion to the many that have been mailed at our establishments, my heart has fainted, and I have not had courage to ask men to pay their money; fearing they would never get their papers. But this difficulty, we trust, will soon be obviated.

BRIGHAM YOUNG.

Nauvoo, Jan. 29, 1845.

In connection with the above, let us say to the elders and subscribers abroad, that ample provisions are now made, and being made, with "Wm. A. Livingston & Co's Package Express," to remedy the evils complained of.—That line now extends to St. Louis, and the agent for this place, and a continuation of the line to Nauvoo, will soon be made.

We think, our foreign subscribers for papers and books, may rest assured, as to a safe conveyance, and punctuality.—[Ed.]

MR. EDITOR:—

I have just returned from a very pleasant and interesting visit to St. Louis. I was highly pleased with the spirit that prevails among the saints in that place. They are united in fellowship—they are one in heart, one in faith, and one in their resolutions to serve and honor the Lord, to uphold the regular authorities of the church, and listen to the counsel and instructions of the Twelve.

The vigilant exertions of Bro. Riley, the presiding Elder, together with all the official members of the church, are truly praiseworthy. They are indefatigable in their labours to gather together all the scattered sheep and bring them back to the fold. They visit the sick and administer to their wants so far as they have ability; and they also remember the building of the Temple of the Lord by giving a portion of their earnings. They are willing and glad to do all in their power, and they shall be blest in their basket and in their store; and when the servants of the living God receive their blessings, they also in St. Louis will be had in remembrance before the Lord, and the faithful shall receive the desire of their hearts.

There is much interest felt by many in St-

Louis for our cause. More or less are being baptized weekly; and the saints number between three and four hundred.

May God bless them forever, and bless all that do bless them; and may they ever abide faithful in evil as well as in good report, and gain crowns and kingdoms in the mansions of our God.

ORSON HYDE.

TIMES AND SEASONS.

CITY OF NAUVOO,

FEBRUARY 1, 1845.

LAW AND GOSPEL.

It would be of great benefit to the church, and many times, save the saints money and trouble, if the Elders, through the aid of the churches abroad, would furnish the 'Twelve' at Nauvoo, with the latest 'Revised Statutes' of each State and Territory.

(Prophet please copy.)

WHICH IS RIGHT?

We present, for the inspection of candid people, various translations of the first verse of the twenty ninth chapter of Isaiah. The Bishop's bible being the oldest printed text, we begin with that first:

"Ah altar, altar of the citie that David dwelt in; adde yaere unto yaere: let them kill lambes."

King James' ranks as second, and reads:

"Wo to Ariel, to Ariel, the city where David dwelt: add ye year to year; let them kill sacrifices."

The Catholic occupies the third place, and reads:

"Wo to Ariel, to Ariel, the city which David took: year is added to year, the solemnities are at an end."

The Polyglot, fourth, reads:

"Woe to Ariel (the lion of God,) to Ariel (the lion of God,) the city, (or of the city,) where David dwelt; add ye year to year: let them kill sacrifices, (or cut off the heads.)"

Michaelis² (Hebrew) comes in as fifth, and if we had Hebrew type would read:

"Ho (O or alas) ari-ale, (altar of God,) ari-ale, altar of God, keir sit (city) khau nauh, (to bow down) Dauveid, (David) se poo (add ye) shaunauh (year) gnal (upon) shaunauh; (year) khaugaim, (festivals) yien-ko poo (let them be cut off.)"

Now with very little alteration for dialect, from Hebrew to English, the verse will read:

Alas, altar of God, altar of God, the city bow-

ed down to David: add ye year upon year; let the festivals be cut off.

The first four translations came from the same Hebrew, but *not* by inspiration.

If all men knew that Isaiah delivered his prophecies about the days that Israel went to a far country; or, more properly, when "The Lord was angry with him, and removed him out of his sight," they might perfectly understand the foregoing verse, and conclude that God removed the *altar* and *festivals* with Israel. That Daniel had an allusion to the same things when he said:

"And from the time the daily shall be taken away, and the abomination that maketh desolate set up, a thousand two hundred and ninety days."

Israel was "removed out of sight" about seven hundred and twenty years before the birth of our Savior; and five hundred and seventy years of the Christian era, would complete the twelve hundred and ninety days which prophetically means twelve hundred and ninety years. In the next verse Daniel says:

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

This thirteen hundred and thirty five years added to twelve hundred and ninety makes two thousand six hundred and twenty five years for the "end" of the whole captivity and gathering of Israel. Thus Mormonism is ahead of all theories and speculations, that can be started. But hark, gent'e reader, it is nowhere said, that the sanctuary should not be "cleansed" before the Lord comes: nor is it contrary to the promises of the Scripture, for the Lord to come twenty years before the ten tribes come from the north countries, and meet his foes in the valley of Jehoshaphat. In fact, this view of Daniel's numbers, will exactly meet the return of the ten tribes as foretold in the Appendix to the Book of Doctrine and Covenants.

One word further upon the "altar of God," or perhaps some very learned man may choose to call it "the lion of God;"—By reading the rest of the twenty ninth chapter of Isaiah it seems that the "altar" was to be brought down and speak out of the ground; and thus we are reminded that it spoke by the power of the priesthood. No wonder, then, that the prophet exclaimed:—*alas for the priesthood!* no man could get revelations from God without it:—and so we say; alas, for the clergy without a priesthood; they bow down to the bible, and add translation upon translation; but the spirit ceases to guide them in the old paths, and the whole world has gone a whoring after strange Gods. Alas, for the altar of God!

THE LAKE OF SODOM, OR DEAD SEA.

This mysterious water was anciently called the "Sea of the Plain," from its being situated in the great plain of Jordan; and the Salt Sea, from the extreme saltness of its waters; the East Sea, because it lay eastward of Judea, and in contradistinction from the West, or Mediterranean Sea. It is designated by Josephus and the Greek and Roman writers, *Lacus Asphaltites*, that is, the bituminous lake, on account of the vast quantity of bitumen with which its waters are impregnated. Its more frequent modern appellation is, the Dead Sea, from a tradition that nothing can live in the vicinity of its saline and sulphurous waters.—This has been disproved by the testimony of several modern travelers, particularly Maundrell, Chateaubriand, and Stephens. This lake, which is about seventy miles long, and from ten to twenty broad, occupies the southern extremity of the Valley of Jordan, and covers what was once the Valley of Siddim, a rich and fertile valley, in which stood five cities, commonly called the cities of the plain, namely: Sodom, Gomorrah, Admah, Zeboim, and Zoar; the first four of which were destroyed by fire, while the latter was preserved at the intercession of Lot. This mysterious lake is described as a sea of molten lead, bounded on either side by a range of lofty and barren mountains. A perpetual silence hangs over it; not a wave or ripple disturbs its surface; its shores are seldom traversed by any footsteps of the wild Arab, not a boat or vessel of any description has ever been known to cross it from the time it engulfed the guilty cities of the plain to the present day; not a bird builds its nest or pours forth its strains of melody within the precincts of this doleful region, and a few dry and stunted shrubs are the only vestiges of vegetation to be seen in its vicinity.—*Bannister's Survey of the Holy Land.*

Who can read the foregoing without thinking that hell is in the midst of the earth? But, says the learned clergy, hell, like heaven, is "beyond the bounds of time and space." In reply let us observe, *that* is an opinion without proof, whereas Moses says:

"For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."

Sure enough "hell" is in the midst of the earth, and when Sodom and Gomorrah were destroyed they sunk down to hell, and the water covered up the unhallowed spot. Jude knew this when he wrote:

"Even as Sodom and Gomorrah, and the cities about them in like manner, giving them-

selves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

Nor is it less apparent that Ezekiel was ignorant of the location of hell, when he was relating the great return of Jacob from his captivity; and Sodom and other rebellious cities, or churches, from their captivity in hell, when he left such marvellous prophesying as this:

"When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them:

"That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

"When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."

Restoration! what will the sectarian world do when "hell delivers up her dead?" and the sea delivers up her dead, and all are judged according to their works? Somebody will see the cross of Christ, and Carthage jail, as well as some other notorious places.

No wonder we have earthquakes, hot springs and convulsions in the earth: if the damned spirits of six thousand years, ante-deluvians, Sodomites, Egyptians, apostates of Israel, and mobbers of Babylon, which have gone down *into the pit* quickly, act like their fellow servants of this generation! No wonder the earth groans and is in pain to be delivered as saith the prophet. But we will stop: for the wisdom of God is past finding out. "Inhabitants in the sea," in the earth, and under the earth; prisons for disobedient spirits in the regions of space, and "outer darkness" prepared for hypocrites, where they can weep, and wail and gnash their teeth, after they receive the ungodly's resurrection!

The mystery of God!—Towns covered up with lakes; and cities hid with seas; and death a person, and hell a person, and both now reigning in the midst of their dark abodes! and finally will ride upon the earth on pale horses! with power, and kill and starve the wicked to recruit their dominions; and then after all yield to a just judgment and go into the lake which burns with fire and brimstone!

DENOMINATIONAL STATISTICS.

"The American Almanac for 1845, contains statistics of the various denominations in the United States. It seems that the Methodists, including their various organizations are the

most numerous. The Baptists rank next, and next to them the Presbyterians. The following abstract may be interesting to some of our readers.

METHODISTS.

Methodist Episcopal church,	1,157,249
“ Protestant “	60,000
“ Reformed “	3,000
“ Wesleyan “	20,009
“ (German) United Brethren,	15,000
	<hr/>
	1,255,249

BAPTIST.

Baptists	638,279
Anti-Mission Baptists,	69,668
Six Principle “	3,055
Seventh day “	6,077
Free Will “	61,372
Church of God “	10,000
Christian “	175,000
Christian Connecticut Baptists,	35,000
	<hr/>
	998,451

PRESBYTERIANS.

Old School Presbyterians,	166,487
New “ “	120,645
Cumberland “	60,000
Associate, Reformed and all others,	45,500
Orthodox Congregationalist,	202,250
Dutch Reformed	31,214
German Reformed	75,600
	<hr/>
	701,097

OTHER SECTS.

Protestant Episcopalians,	70,000
Evangelical Lutherans,	146,3000
Moravians,	6 6000
Evangelical Association,	15,000
Mennonites,	58,000
Reformed Mennonites,	
Unitarian Congregationalists,	30,000
New Jerusalem Church,	5,000
Restorationists,	
Universalists,	
Catholics,	
	<hr/>
	330,000

Total	3,481,292
If we set down the Catholics at 500,000, Universalists and all others at 200,000, in all	700,000
	<hr/>

We have 4,181,292

As the grand total of church members in the United States, which is not quite one half the adult population, over 21.'

We take occasion to review the above statement, because of its partiality, injustice and

hypocrisy. We clipped it from Niles' Register; and our humble opinion is, that the American Almanac and National Register are equally guilty of concealing the truth to blind the eyes of the world.

At the first glance over this table, the common inquirer, among all nations, will ask, 'where is the Latter Day Saints?' They possess a city of 12 or 15,000 inhabitants; their members amount to thousands in Great Britain, Ireland and Scotland: they have missionaries on every Continent of the Globe; upon the Islands of the sea; and, as I have been informed, have power enough in the United States, to turn the Presidential election; yet, these 'popular' publications are as silent on the subject as the grave.

There has long been a manifest design in the sectarian circles, and other infidel channels, to keep the truth of Mormonism from the people. For several years, this same 'American Almanac,' summed up the Church of Jesus Christ of Latter-Day Saints, in mass: 'Mormonites, 12,000.' All this, too, in a land of liberty; of newspapers; of Post Offices; of steam-boats; of rail-roads; and of *religious toleration!* And what of it, enquires the stranger? We will answer: The Latter-Day Saints numbered more than 75,000 in America, and about 20,000 in Europe! And so, if the *christian* world can reap any real benefit from such gross injustice, let the clergy, gentry, and nobility of the realm of freedom; the defenders of the faith, in the 'asylum of the oppressed' stalk along on the full tide of *popularity*; and occupy their chief seats in the synagogue; the uppermost rooms at feasts; pray like the Pharisee; and thank God that they are not like other men, especially—the *Mormons!* and hire the newspapers, to call them *Rabbi*.—and God and them for it;—if they do not find out that *whatever is highly esteemed among men is an abomination in the sight of God*, then the bible is a libel, and the devil the prince of brotherly love.

The Quakers, the most peaceable and orderly people, except the Latter-Day Saints, are considered a blank too; and all we shall say is:

'The world was not made for Caesar alone, but Titus too.'

It is a little singular that a church and people, occupying influence on two hemispheres; and whose leading men have been martyred in a more severe manner than were the Savior and his apostles, should slip the memory of our modern chroniclers, for good; while, at the same time, every foolish tale, and every mean insinuation, that malice, revenge, and vulgarity can invent, is trumpeted round the world as if the Mormons were cannibals, or, as one old

Presbyterian priest said, 'the common enemies of mankind.' Now all this means something. The Savior said: 'Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.'

One thing is certain, Mormonism troubles this generation as much as Israel troubled Egypt, and about in the same way. Pharaoh and his tax gatherers, (Pharaoh means tax gatherer,) wants the Latter-Day Saints to make brick without straw; but mark the saying, the saints will see the State Governments crumble to fragments; the Union crack to pieces like heated glass, and the people vanish like frost before a June sun, and then they will not do it. In the last days Israel is the head, and not the tail.

Congress may give Mormon petitions a genteel 'good by;' Legislatures may enact and 'repeal' laws to frustrate the 'union' of Mormons; and periodicals may give the Latter-Day Saints a 'popular silence;' but remember there is a God in heaven, who notes all these things;—and when his wrath begins to smoke, then if the 'popularity' of this nation does not get singed, and the hypocrites of Babylon burned up, there is no truth in prophecy, or safety in religion: that's all.

The whole amount of *Christians*, mixed together, affords but a faint assurance that *religion*, as practiced by the sects, does much towards bringing in the millinium: only about *four millions*, of all sorts, out of twenty:—(one in five)—is cold comfort. Now there are, about one thousand, or at least nine hundred millions of inhabitants on the Globe, and none more *Christianized*, than America, and does any rational man believe that an hundred millions are fit for paradise? No! alas, No!

DEDICATION OF THE SEVENTIES HALL.

Thursday December 26th, A. D. 1844.

The services commenced under the direction of Pres. Joseph Young, who organized the meeting in the following order:

The stand was occupied by the seven presiding Presidents of the seventies, and the Twelve or as many of them as were present. The senior President of each Quorum was seated on the right, the Choir of singers on the left and the Brass Band in front. The second and third Quorums in order, with their families, occupied the other seats for the day. Each day afforded a new congregation, that all the seventies, with their families, might in turn, participate in the privilege of the dedication, according to their respective Quorums, there being fifteen Quorums, whose claims were equal,

two of which convened in the Hall each day, beginning with the second and third.

The excellent melody of the Choir and Band, mingling with the devout aspirations of a congregation of *all saints*, gave the commencement of their services an air of interest, felicity and glory, at once feeling, touching, pathetic, grand, sublime.

A hymn, composed by Elder W. W. Phelps, for the dedication, entitled 'A voice from the Prophet: Come to me,' was sung; and a supplication to the throne of grace made.

The dedication prayer by President Brigham Young, was in substance as follows:

Thou God who dwellest in the midst of thine own kingdoms, and doest thy pleasure in the midst of the same. We realise that we are thy children, although we have long wandered from thee. Yet we feel that it is thy good pleasure to bless us, when we come unto thee with hearts of humility. Therefore we desire to present ourselves before thee as dutiful children to an earthly parent, knowing that we are thine and ask thee for those things we need. We feel, our Father, that we are in a world of darkness, and trouble, and death, where we cannot behold thy glory; yet we come unto thee in the name of Jesus Christ, thy son, and ask thee to forgive our sins and past offences. Fill us with thy spirit, and accept our praise, while we dedicate ourselves unto thee, and as we have approximated to behold this beautiful morning, the day in which begins a new year, do thou, our heavenly Father, look down in compassion upon us, the creatures of thy care and protection, who dwell upon thy footstool. Increase our knowledge, wisdom, and understanding, that we, thy servants, may be enabled to administer salvation to thy people, even as thou hast committed a dispensation of the same unto us; and while we call on thy name we desire union in thy presence, our Father, to dedicate unto thee this hall, the ground upon which it stands, and all things that appertain unto it. We ask thee to let thy blessing rest upon thy servant Edward Hunter, our beloved brother, who has donated to us the ground upon which this sacred edifice has been erected. We pray thee to enrich him and his family, not only with the good things of this world, but with the riches of eternity also. We ask thee, our Father, to accept the dedication of our hearts this morning, and may we feel the prelude of that power and authority with which thy servants shall be clothed, when they shall go forth and open the door of salvation to the nations and kingdoms of the earth; even thy servants, the seventies, upon whom the burden of thy kingdom does rest, and to whom

the keys of the same shall be committed from time to time. We now dedicate this hall unto thee, our Father, and ask thee in the name of thy Son Jesus Christ, to sanctify it and make it holy, and may no foul spirit be suffered to enter it, but may it be filled with thy spirit that it may be called the gate of heaven, and may all who enter within its doors be made to feel thy love and power. We ask thee to pour out thy spirit upon the Presidency of the seventies; wilt thou endow them with knowledge and understanding that they may be enabled to instruct thy servants over whom they are called to preside; and do thou let the same blessings flow freely upon each Quorum, that all thy servants may be filled with thy spirit, and become mighty men before thee that they may go forth and gather the pure in heart, Zion redeemed and Jerusalem rebuilt. Help us, O Lord, to separate ourselves from all iniquity, that evil doers may not exist in our midst, but may this people become a holy people, peculiar to thyself, to show forth thy praise in all the world. Our Father in heaven, we humbly beseech thee to shield and protect us in this city; provide for and sustain us by thy power, that we may be enabled to accomplish the work which thou hast commanded us to do. Assist us to build the Temple and Nauvoo House; that the truth and light of the everlasting gospel may shine forth from this place, to the honor praise and glory of thy name. Regard in mercy the Quorum of the Twelve, at whom the arrows of the destroyer are directed. Preserve them O Lord, by thine own omnipotent power, that they may stand in holy places and be enabled to disseminate the knowledge of thy kingdom to the inhabitants of the earth; wilt thou sustain us, our Father, that we may perform and accomplish the mighty work whereunto we are called. We feel to lament and mourn the loss of our beloved brothers, Joseph and Hyrum, the Prophet and Patriarch, whom thou hast suffered to be martyred for the testimony of the truth; but we thank thee our Father, that although they have been taken from us for the present, yet that same spirit which animated their bosoms, the fruits of which is peace and charity, still remains amongst thy people. We now commit ourselves into thy care, and ask thee to guide and controul us by the council of heaven, through all the shifting and various scenes of mortality, that the numbers of our days may be filled up in usefulness, and we be prepared for that exalted station and rest that remains for the people of God, and the honor, praise, and glory of our salvation, we will ascribe unto thee; for thine is the kingdom, power and glory, worlds without end: Amen.

A hymn composed by Elder John Taylor, for the dedication of the Seventy's Hall, and dedicated to President Brigham Young, was sung by Elder J. Kay, assisted by the band, entitled 'The Seer.'

Elder H. Kimball addressed the congregation in plain though impressive language, and in his usual philanthropic manner, used a chain as a figure to illustrate the principle of graduation, while in pursuit of celestial enjoyment in worlds to come.

Elder G. A. Smith, offered some very appropriate remarks relative to union. He referred to the Zion camp, and their expedition to Missouri, and after giving an interesting account on that subject, concluded with an exhortation to union, firmness, and perseverance. He said that if we were of one heart and mind, we might be as the angels are. Perfect union and harmony exist among them. Hence their concert of action, and consequently their influence and power with God; and upon the same principle [continued he] we could make a heaven wherever in the dispensation of providence, we might be placed, possessing this principle, consonant with the honors, glory, and immortality of angels.

At 12 o'clock, a recess of one hour was given each day. At 1 o'clock the house was called to order by President Joseph Young.

Elder O. Hyde took the stand, and continued the same subject, and introduced for a comparison, the circumstance of the Assyrian King, who gave his son a bundle of arrows bound in a quiver, and commanded him to brake them, which he in vain attempted to do while they were firmly bound together; but when they were unbound and separated, the object was easily effected. This circumstance he likened to this people, and said that if we were united we would be able to stand against all the fiery darts that could be hurled upon us by the adversary of our salvation. Some having a knowledge of this fact, have used every effort to divide this people, in order to accomplish their wicked designs. Some few have been led to the North, others to the West, and some to the East. Those who have separated may be broken; but those who remain together firmly united can never be broken.

After speaking of authorities in the church or kingdom of God, he observed that apostles in the primitive age of christianity were first made witnesses to all the nations of the earth. They were afterwards made judges of that same people. Hence the saying of the Apostle, know ye not that the saints shall judge the world? that is that generation or people to whom they were sent as witnesses. (See 1st

Corinth., 6 chap. 2, 3, verses.) Indeed they were competent to sit in judgment upon them, having had an experimental knowledge of their course of conduct and barbarous treatment towards the servants of God that were sent to establish peace among them. Many of whom they did not only reject, but tortured and slew them in a cruel manner. This was the fate of the Prophets and Apostles who vainly attempted to restore them from their wickedness, assuring them, to use the language of the scripture: As you mete out to others, so shall it be measured to you again.

The declaration of John while on the Isle of Patmos, through the spirit of God, declaring things which would come to pass, says: Give her double for all her sins. The reason is obvious. The debt was of a long standing; she had exercised unceasing tyranny over the servants of God, and refused them justice and mercy. Therefore as they meted out, double measure shall be given them in return. I have no doubt, said he, but the old Scribes, and Pharisees, after scourging the saints in the most horrid manner, and causing many to seal their testimony with their blood, would go into the Temple with all the sanctity imaginable and ask God to forgive their sins; when in reality he would have nothing to do with the matter, until they had first obtained forgiveness from those whom they had injured, by making ample satisfaction to them. For proof of this fact just examine the declaration of Jesus to the Apostle: Whosoever sins ye remit on earth, shall be remitted in heaven. And if they were retained on earth they were to be retained in heaven also.

Neither can this generation get forgiveness from God, for the great injuries that they have done us as a people, without first rendering perfect satisfaction to us whom they have injured. The elders of this church have been swift witnesses to Missouri, and all the world. Hence in vain may they plead to have their sins remitted until the proper steps are taken.

Our Prophet has been slain, and the burthen of the kingdom has fallen upon us (the Twelve) and our lives are sought after; but while the angel that administers to man is still in attendance, his life is protected, for the guardian angel is stronger than death; but when he is withdrawn humanity is easily overcome.—Hence it was with the Son of God while upon the cross, that even he, the Savior of the world, could but exclaim: My God, my God, why hast thou forsaken me! Referring to the protecting angel whom the Lord had called away, leaving Jesus in the arms of death; that he might be taken away from this world of misery

and pain to the mansions of God, where he should turn and rule the nations with a rod of iron. For proof of my assertion I have only to call upon the same individual who exclaimed on the cross: My God why hast thou taken away my protecting angel.

At the time of his arrest he commanded Peter to put up his sword and gave him to understand that if it was the will of God that he should not drink of the bitter cup (death) that he could call on his Father for ten legions of angels who would eagerly fly to his deliverance. But had he been delivered from the cross, how could the scriptures have been fulfilled, which says the saints are the salt of the earth. Another word respecting the arrows, which by the spirit of God was made manifest to me last summer. There was certain persons who endeavored to divide and draw away the saints from this place, by telling them in secret councils: I have the wink from the Twelve; their minds are to sanction our going to build up, &c. I have got my work laid out by revelation; but you must not say a word to them (the Twelve) about this matter, for if you do you will not get any satisfaction, they will disclaim in public any knowledge of such a move; but I understand them; all is right; and thus hold them in ignorance; also, bind them by solemn oath, not to disclose the matter to any human being, not even to their wives, under the penalty of death. Through hypocrisy and false statements, a few, and but a few, have been deceived and torn from the bundle of arrows, by those who have led off from this place. This is an aspiring spirit and is from the devil, and every spirit that refuses to make manifest, is from Lucifer, the prince of darkness. Now let the saints, from this time forth be guarded against all such secret councils or confirmations.

Elder Amasa Lyman expressed his gratitude to God for the favorable circumstances under which we were placed at present. Said he, when we contemplate the exalted station and high calling of this august body of Elders, we can but associate it with their future destiny. They, as a people are only forming a character for heaven and immortal happiness. This certainly should stimulate each man of you to action, and remove every drowsy, careless, idle feeling from their minds, while in each heart the most lively sensations of joy should spring up. He advised them to embrace every opportunity afforded them to improve their minds and obtain useful knowledge. Just take the saints out of the world, said he, and soon destruction would sweep the land, as was the fact with Sodom and Gomorah.

In speaking of the Seventies' Library and Institute Association, he remarked that the seventies were designed to be messengers to every land and kingdom under heaven, and consequently they will have ample opportunities to gather many antiquities, with various books, charts, &c., to deposit in the Library for the advancement of art and science, which, with just principles, will go heart and hand unto perfection, being built upon truth, the foundation of the Apostles and Prophets, Jesus Christ the chief corner stone, which shall sound out from this voluminous Institute, and with its benign influence organize and harmonize the vast extent of terrafirma.

December 27th.

Fourth and fifth Quorums met. Prayer by Elder G. A. Smith.

The order of the meeting was explained by President Joseph Young.

Elder H. C. Kimball then delivered a short address upon the authorities of the kingdom of God, and in passing on, he set forth the order as to endowment, and informed the saints that every man and woman must stand in their proper place and station, being subject to the powers that be, in order to be exalted to glory, honor, and immortality in the eternal world. It is even so in the resurrection from the dead, as St. Paul informs us that Christ is the first fruits of the resurrection from the dead in the primitive age, and so will Joseph Smith be in this dispensation. Joseph will be the first man who will rise from the dead, and then all men according to their proper order.

I will tell the seventies and every body else, if you cannot and will not submit to the authorities that God has placed in his church over you, you had better back out now, and not attempt to proceed further; if you are ever saved it will be by obedience to the order of God's kingdom here on the earth, and this order is in subordination to that order which is in the heavens. According to the important station the seventies are called to fill in this last dispensation, they should be careful to walk uprightly and act justly, shunning every appearance of evil and never condescend to do any thing mean.

Adjourned one hour.

Met pursuant to adjournment.

Elder John Taylor took the stand and proceeded to lay before us the pure principles of life and salvation, reminding us that we were the people that the Lord had chosen and set apart to accomplish the great and mighty work of the last days, which was spoken of by the prophets of old. No other people, said he, can possibly do this work, for unto us the keys of

this last dispensation, with the power of the priesthood is given; consequently there is no people under the whole heaven that sustain the same relationship with God, as we do. What knowledge have the world of God's laws or his ways. They don't know enough in reality to save a musquito.

I do not mean to say that there is no learning in the world, for I am aware of the fact that there is far more of what the world calls wisdom in the midst of the inhabitants of the earth than can be found here; but a learned fool is no better than an illiterate one, if the apostle Paul's judgment can be admitted as proof. He told the people of his day that the wisdom of this world was foolishness with God. When I ask what knowledge the world has of God or his government, I mean to be understood as speaking of that knowledge that comes from God, communicated to us through the channel of revelation, for without it we know nothing correctly, no more than the brute beasts who are lead by the instinct of nature. Consequently, brethren, when you go to declare the plain truth of the kingdom of God, the gospel of Jesus Christ. You should never shrink from your calling, nor succumb to the learned because of the advantage they have over you by reason of literary attainments, for God is with you, and will give you a mouth and wisdom, by which you shall be delivered from the strong arm of violence.

Remember the race is not to the swift nor the battle to the strong; but to those who trust in the Lord. When the Twelve were called to bear the gospel of this kingdom to the inhabitants of Europe, there was not many wise among them, speaking after the manner of men; yet we believed him faithful who had chosen us, and as little children we trusted in him for wisdom and understanding to do his will; for his will was our pleasure, and in the short space of two years, about two thousand souls were given to us in the ministry. I speak of these things that you may know in whom to put your trust and confidence; for should you desire self esteem, and take the honor to yourselves, you soon would sink to shame and disgrace. You are the heralds of salvation, and through your faithfulness, obedience, and perseverance, you may be exalted to kings and priests unto God in the eternal worlds.

Some of you may be called to go to foreign lands to administer salvation to nations that are to you unknown. The redemption of your deceased relatives are also required at your hands. Hence you discover your relationship with God and the responsibility under which you are acting. Be faithful in him who has

called you, and he will deliver you from every snare, pit, and temptation that await you. I would rather trust in God for bread, than to trust in the princes of this world. I speak of these things for your interest; then let your hearts be comforted. When we (the Twelve) left this place, on our mission to England, a journey of near five thousand miles to be accomplished without a penny in our pockets, our only resource was to trust in the disposer of all events to supply our returning wants.—And our prayers were heard and answered according to the desires of our hearts.

When you go forth, lift your hands like kings and trust in the name of Israel's God; for the very hairs of your head are numbered and will not fall to the ground without notice. Remembering at all times to uphold each other by the prayer and power of faith, and God will bless you and your labors.

The following prayer was made by President Joseph Young on the fourth day of the dedication.

O God, our heavenly Father, we humbly pray thee in the name of Jesus Christ, thy Son, to bless us with the remission of all our sins and vanities; for we are subject to follies and vanities. But we thank thee, our Father, that thou hast prepared a way and provided means whereby we may be enabled to overcome, and to elude the grasp of the destroyer. We ask thee, our Father, to guide us by thy spirit, that we may feel thy love shed abroad in our hearts, and fully appreciate every blessing that flows from thy liberal hands. As thou hast seen fit to break the silence of heaven, and again communicated thy will to the sons of men that dwell upon the earth. We ask thee to indict our petitions as we present ourselves in thy presence to dedicate this Hall, for we now dedicate it and ourselves unto thee, and ask thee to let a special blessing rest upon him who has bequeathed to us the ground upon which this hall now stands. We remember before thee, our Father, the building committee, who were appointed to build the Temple. Let their hands be strengthened to carry on the work, and grant that the house may be finished according to thy commandment unto thy people, that thy servants may receive their endowments and be clothed upon with power and authority, to carry thy word to the scattered remnants of thy people. Let the council of the Twelve come in remembrance before thee. Bless them, O Lord, with all that pertain to them. Also the Quorums of the seventies, who have built this hall, not particularly by thy commandment, but in honor of thy name. Bless them and their families when they shall go to the Islands

of the sea, to preach the acceptable year of the Lord, and declare the truth of heaven, the gospel of the Son of God. Let them become mighty men in pulling down the strong holds of satan, and bursting the prison doors of darkness, and spread the light of the everlasting gospel to earth's remotest bounds. Bless the poor who are destitute; open the hearts of the rich, so that the principle of sympathy and charity may predominate and reign in their bosoms, that they may impart of their substance to feed the poor. Finally our Father, we ask thee to guide the destinies of this meeting to thy praise, for thine is the kingdom, power and glory, worlds without end: Amen.

Elder John E. Page having arrived here a short time previous with his family from Pittsburgh, being present, was requested to render an account of his stewardship, which he cheerfully assented to.

He arose and proceeded in a concise manner and gave a very interesting narrative of the events connected with his mission during his absence from this city. He also made many pertinent remarks upon the principles of the kingdom of God, and the organization of the same. He then added that the seventies were in the hands of God as a lever, by which he would turn the world upside down and establish his covenant with the inhabitants of every land; that light and truth should prevail where the powers of darkness, superstition and error, had long swayed universal dominion; and finally concluded by assuring the saints that he was one with them, and gave his testimony to the present organization of the church in the most solemn manner, and gave place.

December 30th.

Elder O. Pratt took the stand and after many appropriate remarks upon the principle of union, he made a quotation from the Book of Mormon: Adam fell that man might be—men are that they might have joy, and reasoned upon the correctness of the saying. He said that if Adam had not partook of the fruit of the tree of life, he never could have obeyed the commandment enjoined upon him and the woman, which was to multiply and replenish the earth; (as will appear in the sequel) neither could he have appreciated the blessings of Paradise without an experience of the opposite. The Apostle Paul plainly declared that the man was not in the transgression, but the woman; hence we infer that Adam was acquainted of the penalty annexed to the law of God, and with his future destiny, before he partook of the fruit. It might be said that out of two evils the man upon reflection chose the least. The first was the seduction of the woman, by the

tempter, which evil would terminate in the banishment of the woman from the garden of Paradise, it being one of the penalties annexed to the law, for the offence already committed. Adam knowing this fact chose to suffer the penalty of the law with the woman, rather than to be deprived of her society; consequently he followed her into the transgression, as St. Paul remarks. The creature (Adam) was made subject to sin, not willingly; but by reason of him who has subjected the same in hope. The hope spoken of here, by Paul, must allude to the redemption of the woman and her posterity from the fall, to immortality and eternal life.

From this last quotation of the Apostle, we have reason to believe that Adam was encouraged to follow the woman into the transgression, and to people the earth. Whether Adam understood the law of redemption prior to the fall or not, I shall not decide; but shall be contented to submit the circumstance to your consideration. A word to the wise is sufficient.

It was designed at the commencement to have continued each discourse throughout the week; but as that would occupy entirely too much space. We will conclude with these brief sketches, already given. Truly, this was a time and season of rejoicing with the saints.—Peace and harmony, brotherly love, kindness, and charity prevails throughout.

The remembrance of this glorious jubilee will never be erased from the minds of those who were participants. Each family was provided with fruits, nuts, and every desert that heart could wish. Well might it be said that the saints enjoyed a feast of fat things.

JOHN D. LEE, Clerk.

TITHINGS FOR THE TEMPLE.

Miss Abigail Gloyd's letter dated, "West Cummington, January 10th, 1845," covering a draft on the "Northampton Bank" has been received, and the contents duly appropriated agreeably with the request of said letter. Such donations never come amiss, especially at this time, for we feel very anxious to have the temple finished immediately.

N. K. WHITNEY,
GEORGE MILLER,
Trustees in Trust.

Nauvoo, February 3, 1845.

POETRY.

TUNE—*'The rose that all are praising.'*

The God that others worship is not the God for me;

He has no parts nor body and cannot hear nor see;—

But I've a God that lives above—

A God of power and of love,—

A God of Revelation—O, that's the God for me;

O, that's the God for me; O, that's the God for me.

A church without Apostles is not the church for me;

It's like a ship dismasted, afloat upon the sea.

But I've a church that's always led,

By the twelve stars around her head;—

A church with good foundations—O, that's the church for me—

O, that's the church for me, &c.

A church without a Prophet is not the church for me;

It has no head to lead it, in it I would not be;—

But I've a church not built by men,

Cut from the mountain without hands;

A church with gifts and blessings—O, that's the church for me, &c.

The hope that Gentiles cherish is not the hope for me;

It has no faith nor knowledge, far from it I would be.

But I've a hope that will not fail,

That reaches safe within the veil,—

Which hope is like an anchor—O, that's the hope for me, &c.

The heaven of sectarians is not the heaven for me;

So doubtful its location, neither on land nor sea.

But I've a heaven on the earth—

The land and home that gave me birth,—

A heaven of light and knowledge—O, that's the heaven for me, &c.

A church without a gathering is not the church for me;

The Savior would not own it, wherever it might be.

But I've a church that's called out,

From false traditions, fears and doubts,

A gathering dispensation—O, that's the church for me, &c.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 3] CITY OF NAUVOO, ILL., FEB 15, 1845 [WHOLE No. 111.

HISTORY OF JOSEPH SMITH.

(Continued.)

The same day we wrote to Brother W. W. Phelps, and others in Zion, from Kirtland as follows:

Brethren,

We have received your last, containing a number of questions which you desire us to answer; this we do the more readily, as we desire with all our hearts, the prosperity of Zion, and the peace of her inhabitants, for we have as great an interest in the welfare of Zion, as you can have:

First, as respects getting the Book of Commandments bound, we think that it is not necessary. They will be sold well without binding, and there is no book-binder to be had as we know of, nor are there materials to be had for binding, without keeping the book too long from circulation. With regard to the Books of Mormon, which are in the hands of Brother Burket, we say to you get them from Brother Burket, give him a receipt for them in the name of the literary firm. Let Brother Gilbert pay Brother Chapin his money.

We have not found the Book of Jasher, nor any of the other lost books mentioned in the Bible as yet; nor will we obtain them at present. Respecting the Apocrypha, the Lord said to us, that there are many things in it which were true, and there were many things in it that were not true, and to those who desire it, it should be given by the spirit to know the true from the false. We have received some revelations, within a short time back, which you will obtain in due time; as soon as we can get time, we will review the manuscripts of the Book of Mormon, after which they will be forwarded to you.

We commend the plan highly, of your choosing a teacher to instruct the high priests, that they may be able to silence gainsayers. Concerning bishops, we recommend the following: let Brother Isaac Morley be ordained second bishop in Zion, and let Brother John Corril be ordained third. Let Brother Edward Partridge choose as counsellors in their place, Brother Parley P. Pratt, and Brother Titus Billings, ordaining Brother Billings to the high priesthood. Let Brother Morley choose for his counsellors, Brother Christian Whitmer, whom ordain to the high priesthood, and Bro. Newel Knights. Let Brother Corril choose Brother Daniel Stanton, and Brother Hezekiah Peck for his coun-

sellors: let Brother Hezekiah, also, be ordained to the high priesthood

Zombre has been received as a member of the firm by commandment, and has just come to Kirtland to live; as soon as we get a power of attorney signed agreeably to law, for Alam, we will forward it to him, and will immediately expect one from that part of the firm to Ahashdah, signed in the same manner. We would again say to Alam, be sure to get a form according to law, for securing a gift. We have found by examining the law, that a gift cannot be retained without this.

The truth triumphs gloriously in the east, multitudes are embracing it. I Sidney, who writes this letter, in behalf of the presidency, had the privilege of seeing my aged mother baptised into the faith of the gospel, a few weeks since, at the advanced age of seventy-five. She now resides with me.

We send by this mail, a draft of the city of Zion, with explanations, and a draft of the house to be built immediately, in Zion, for the presidency, as well as all purposes of religion and instruction.

Kirtland, the stake of Zion is strengthening continually. When the enemies look at her, they wag their heads and march along. We anticipate the day when the enemies will have fled away and be far from us. You will remember that the power of agency must be signed by the wives as well as the husbands, and the wives must be examined separate and apart from the husbands, the same as signing a deed, and a specification to that effect inserted at the bottom, by the justice before whom such acknowledgment is made, otherwise the power will be of none effect.

Clarissa Batchelor, of Boston, wants her paper discontinued, because she has gone from the place, and she has turned from the faith.—Send a paper to Joshua Bailey, of Andover, Vt. Should you not understand the explanations sent with the drafts, you will inform us, so as you may have a proper understanding, for it is meet that all things should be done according to the pattern.

The following errors we have found in the commandments, as printed: fortieth chapter, tenth verse, third line, instead of corruptable, put corrupted. Fourteenth verse of the same chapter, fifth line, instead of respector to persons, put respector of persons. Twenty-first verse, second line of the same chapter, instead

of respector to, put respector of. Forty-fourth chapter, twelfth verse, "last line, instead of hands, put heads.

Brother Edward Partridge, sir, I proceed to answer your questions, concerning the consecration of property: First, it is not right to condescend to very great particulars in taking inventories. The fact is this, a man is bound by the law of the church, to consecrate to the bishop, before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this, he cannot be acknowledged before the Lord, on the church book: therefore, to condescend to particulars, I will tell you that every man must be his own judge, how much he should receive, and how much he should suffer to remain in the hands of the bishop. I speak of those who consecrate more than they need for the support of themselves and their families.

The matter of consecration must be done by the mutual consent of both parties; for, to give the bishop power to say how much every man shall have, and he be obliged to comply with the bishop's judgment, is giving to the bishop more power than a king has; and, upon the other hand, to let every man say how much he needs, and the bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the bishops. The fact is, there must be a balance or equilibrium of power, between the bishop and the people; and thus harmony and good will, be preserved among you.

Therefore, those persons consecrating property to the bishop in Zion, and then receiving an inheritance back, must shew reasonably to the bishop that he wants as much as he claims. But in case the two parties cannot come to a mutual agreement, the bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a council of twelve high priests; the bishop not being one of the council, but he is to lay the case before them.

Say to Brother Gilbert, that we have no means in our power, to assist him in a pecuniary point, as we know not the hour when we shall be sued for debts, which we have contracted ourselves in New York. Say to him that he must exert himself to the utmost to obtain means himself, to replenish his store, for it must be replenished, and it is his duty to attend to it.

We are not a little surprised to hear that some of our letters of a public nature, which we sent for the good of Zion, have been kept back from the bishop. This is conduct which we highly disapprove.

Answers to queries in Brother Phelps' letter of June 4th: First, in relation to the poor.—When the bishops are appointed according to our recommendation, it will devolve upon them to see to the poor, according to the laws of the church. In regard to the printing of the New Translation; it cannot be done until we can attend to it ourselves, and this we will do as soon as the Lord permits.

As to Shederlaomach, all members of the united firm, are considered one. The order of the literary firm is a matter of stewardship, which is of the greatest importance; and the mercantile establishment God commanded to be devoted to the support thereof, and God will bring every transgression into judgment.

Say to the brethren, Hulets, and to all others that the Lord never authorised them, to say, that the devil, nor his angels, nor the son of perdition should ever be restored, for their state of destiny was not revealed to man, is not revealed, nor ever shall be revealed, save to those who are made partakers thereof: consequently those who teach this doctrine have not received it of the spirit of the Lord. Truly Brother Oliver declared it to be the doctrine of devils. We, therefore, command that this doctrine be taught no more in Zion. We sanction the decision of the bishop and his council, in relation to this doctrine's being a bar of communion.

The number of disciples in Kirtland is about one hundred and fifty. We have commenced building the house of the Lord, in this place, and it goes on rapidly. Good news from the east and south, of the success of the laborers is often saluting our ears. A general time of health among us; families all well: and day and night we pray for the salvation of Zion.

We deliver Brother Ziba Peterson, over to the buffetings of Satan, in the name of the Lord that he may learn not to transgress the commandments of God. We conclude our letter by the usual salutation, in token of the new and everlasting covenant. We hasten to close because the mail is just going.

JOSEPH SMITH jr.,

SIDNEY RIGDON,

F. G. WILLIAMS.

P. S. We feel gratified with the way which Brother William W. Phelps is conducting the Star at present, we hope he will render it more and more interesting. In relation to the size of the bishoprick: when Zion is once properly regulated there will be a bishop to each square of the size of the one we send you with this; but at present it must be done according to wisdom. It is needful, brethren, that you should be all of one heart and of one mind, in doing the will of the Lord. There should exist the greatest

freedom and familiarity among the rulers in Zion. We were exceedingly sorry to hear the complaint that was made in Brother Edward's letter, that the letters attending the olive leaf had been kept from him, as it is meet that he should know all things in relation to Zion, as the Lord has appointed him to be a judge in Zion. We hope, dear brethren, that the like circumstance will not take place again. When we direct letters to Zion, to any of the high priests, which pertains to the regulation thereof, we always design that they should be laid before the bishop, so as to enable him to perform his duty.—We say so much hoping it will be received in kindness; and our brethren will be careful of each others feelings, and walk in love, honoring one another more than themselves, as is required of the Lord.

Yours as ever.

Kirtland, July 2nd, 1833.

Brother John Smith:

We have just received your letter, of the 8th of June, which seems to have been written in a spirit of justification on your part. You will recollect that previous to your leaving this place, you were tried before the bishop's court, which found you guilty of misdemeanor, and decided that you should no longer retain your authority in the church; all of which, we, as presidents of the high priesthood, sanction. You name something in your letter that took place at Brother Olney's, in Shalersville, on the 27th and 28th of August, which we perfectly recollect, and had you made such a confession as you was required to, at Chipeway, all things would have worked together for your good, and as I told you; but you did not manifest that degree of humility to the brethren, that was required, but remained obstinate; for that reason God withdrew his spirit from you, and left you in darkness. In your letter you say many hard things against the brethren, especially, Father Smith, Brother Reynolds Cahoon, and Bishop Whitney, &c., all of which we highly disapprove. It seems, also, that your son Eden, is confederate with you, and needs to be reprov'd, together with yourself, in all humility before the Lord, or you must expect to be dealt with according to the laws of the church. We say you are no more than a private member in the church.

JOSEPH SMITH jr.

F. G. WILLIAMS,

Presidents.

Kirtland, July 2nd, 1833.

To the Brethren in Zion:

We received your letters of June 7th; one from Brothers William and Oliver; one from Brother David Whitmer,

and one from Brother S. Gilbert, for which we are thankful to our Heavenly Father to hear of your welfare, as well as the prosperity of Zion. Having received your letters in the mail of to-day, we hasten to answer to go with to-morrow's mail.

We are exceedingly fatigued owing to a great press of business. We this day finished the translating of the scriptures, for which we returned gratitude to our Heavenly Father, and sat immediately down to answer your letters. We rejoiced greatly to hear of the safe arrival of Sister Vienna and Brother William, and thank our Heavenly Father that their lives have been spared them till their arrival. The health of the brethren and sisters in Kirtland is good at present, no case of sickness known to us. Brother Kingsbury's wife is declining fast, and cannot continue much longer, but will soon be in the paradise of God.

We are engaged in writing a letter to Eugene, respecting the two Smiths, as we have received two from them; one from John Smith, the other from the elder of the church. As to the gift of tongues, all we can say is, that in this place, we have received it as the ancients did: we wish you, however, to be careful, lest in this you be deceived. Guard against evils which may arise from any accounts given of women, or otherwise; be careful in all things lest any root of bitterness spring up among you and thereby many be defiled. Satan will no doubt trouble you about the gift of tongues, unless you are careful; you cannot watch him too close, nor pray to much; may the Lord give you wisdom in all things. In a letter mailed last week, you will doubtless, before you receive this, have obtained information about the New Translation. Consign the box of the Books of Commandments, to N. K. Whitney & Co., Kirtland, Geauga County, Ohio; care of Kelly & Walworth, Cleveland, Cuyahoga County, Ohio.

I Sidney write this in great haste, in answer to yours to Brother Joseph, as I am going off immediately, in company with Brother Frederick, to proclaim the gospel; we think of starting to-morrow. Having finished the translation of the bible, a few hours since, and needing some recreation, we know of no way we can spend our time more to divine acceptance, than endeavoring to build up his Zion, in these last days, as we are not willing to idle any time away, which can be spent to useful purposes. Doors are open continually for proclaiming; the spirit of bitterness among the people is fast subsiding, and a spirit of enquiry is taking its place. I proclaimed last Sunday at Chardon, our county seat; I had the court

house; there was a general turn out, good attention, and a pressing invitation for more meetings, which will be granted if the Lord will, when we return from this tour.

Brother Joseph is going to take a tour with Brother George James, of Brownhelm, as soon as Brother George comes to this place. We hope, our brethren, that the greatest freedom and frankness will exist between you and the bishop, not with-holding from each other, any information from us, but communicate with the greatest freedom, lest you should produce evils of a serious character, and the Lord becomes offended: for know assuredly, if we, by our wickedness, bring evil on our own heads, the Lord will let us bear it till we get weary and hate iniquity. Brother Frederick wants you to say to Brother Burk, that the man from whom he expected to get the mill stones, has run off, so he will not be able to get them; but Brother Burk can get them at St. Louis, of the same man's make.

We conclude by giving our heartiest approbation to every measure, calculated for the spread of the truth, in these last days; and our strongest desires, and sincerest prayers for the prosperity of Zion. Say to all the brethren and sisters in Zion, that they have our hearts, our best wishes, and the strongest desires of our spirits, for their welfare, temporal, spiritual, and eternal. And we salute you in the name of the Lord Jesus: Amen.

SIDNEY RIGDON,
JOSEPH SMITH jr.,
F. G. WILLIAMS.
Kirtland, July 2nd, 1833.

To the Church at Eugene:

Dear Brethren;

It is truly painful to be under the necessity of writing on a subject which engages our attention at this time, viz: the case of John Smith, and Eden Smith his son. We have just received a letter from you concerning their standing in the church. We do not hold them in fellowship. We would inform you that John Smith has been dealt with, and his authority taken from him; and you are required not to receive his teachings, but to treat him as a transgressor, until he repents and humbles himself before the Lord, to the entire satisfaction of the church: and also, you have authority to call a conference, and sit in judgment on Eden's case, and deal with him as the law directs.

We feel to rebuke the elders of that branch of the church of Christ, for not magnifying their office, and letting the transgressor go unpunished. We, therefore, enjoin upon you, to be watchful on your part, and search out iniqui-

ty, and put it down wherever it may be found. You will see by this, brethren, that you have authority to sit in council on the Smiths; and, if found guilty, to deal with them accordingly. We have this day directed a letter to John Smith, thereby making known to him our disapprobation of the course he has pursued.— We commend you to God and his grace, ever praying he will keep and preserve you blameless till he comes.

JOSEPH SMITH jr.,
SIDNEY KIGDON,
F. G. WILLIAMS.

Postscript by Bishop Whitney, same date:
Dear Brethren;

Yours of the 3rd of June, came safe to hand the last mail, and John Smith's, which was directed to Brother Joseph. Now, my brethren, on this sheet you have Brother Joseph's sanction to my proceedings, and the letter I last wrote you, and you will govern yourselves accordingly, for you have full power and authority to call the two Brother Smiths to an account for their conduct; and, unless they repent and make satisfaction, not only to your branch of the church, but also to this branch, they must be cut off from the body; for, under existing circumstances, we have no fellowship with them. Brother John Smith's authority, as an officer in the church, was taken from him before he left, and he ought to have given up his license; but he went away without doing so, and it seems he has made use of it to impose upon you; as to the two sisters, you spoke of in your last; if there is no testimony on either side, all you can do is to forbid them to partake of the sacrament unworthily; and pray much, and God will bring all things to light.

N. K. WHITNEY, Bishop.

Extracts from H. C. Kimball's Journal.

[Continued.]

In the morning I went to the river in company with Brother Joseph Smith, Hyrum Smith, Brigham Young, and others, as we had it in contemplation to proceed that morning to Liberty, Clay county; but we could not continue our journey as there was no way to cross the river. It was then overflowing its banks, and we have seen the river since and proved that it was full forty feet from the top of the banks to the bottom of the river. Previous to this rain falling, it was no more than ankle deep. Such a time never was known by us before; still, we felt calm all night and the Lord was with us.— The water was ankle deep to us all night so we could not sleep.

At this place, W. W. Phelps, S. W. Denton, John Correll, with many others from Liberty joined us, from whom we received much information concerning the situation of the brethren who had been driven from Jackson county, and the fixed determination of our enemies to drive or exterminate them from that county.

The next day when we moved into the country we saw that the hail had destroyed the crops and we saw that it had come in some directions within a mile, and in other directions within half a mile of our camp. After passing a short distance the ground was literally covered with branches of the trees which had been cut off by the hail. We went a distance of five miles on a prairie to get food for our horses, and also to get provisions for ourselves; and to get into some secure place, where we could defend ourselves from the rage of the enemy. We stayed here three or four days until the rage of the people was allayed.

On the 21st, Colonel Searcy and two other leading men from Ray county, came to see us, desiring to know what our intentions were; for said he, "I see that there is an Almighty power that protects this people, for I started from Richmond, Ray county, with a company of armed men having a fixed determination to destroy you, but was kept back by the storm and was not able to reach you." When he came into the camp he was seized with such a trembling, that he was obliged to sit down in order to compose himself. When he desired to know what our intentions were, Brother Joseph arose and began to speak and the power of God rested upon him. He gave a relation of the sufferings of our people in Jackson county, and also of all our persecutions and what we had suffered by our enemies for our religion; and that we had come one thousand miles to assist our brethren, to bring them clothing, and to reinstate them upon their own lands; that we had no intentions to molest or injure any people, but only to administer to the wants of our afflicted brethren; and that the evil reports, which were circulated about us were false, and were circulated by our enemies to get us destroyed.

After he had got through and had spoke quite lengthy, the power of which melted them into compassion, they arose and offered him their hands, and said they would use their influence to allay the excitement which every where prevailed against us. They accordingly went forth and rode day and night to pacify the people; and they wept because they saw we were a poor afflicted people, and our intentions were pure. The next day the Sheriff of that county, named Gilliam, came to deliver a short address to us. We formed into companies and march-

ed into a grove a little distance from the camp and there formed ourselves into a circle, and sat down upon the ground. Previous to Mr. Gilliams address, he (Gilliam) said, "I have heard much concerning Joseph, and I have been informed that he is in your camp, if he is here I would like to see him." Brother Joseph arose and said, I am the man. This was the first time he was made known during the journey. Mr. Gilliam then arose and gave us some instructions concerning the manners and customs of the people, their dispositions, &c., and what course we should take in order to gain their favor and protection.

On the Sabbath day while we were in this place, being in want of salt, I took it upon me to go to some of the inhabitants and get some; Brother Smalling took his rifle and went along with me. After passing through a path enclosed by hazle bushes, about two miles from the camp, I discovered a deer a little distance ahead of us standing across the path; I made motions to Brother Smalling, and he, drawing up his rifle over my shoulder, which served for a rest, fired and hit the deer just behind the shoulder, it ran a few rods and fell. We cut a pole and fastening it on the pole, got it on our shoulders and carried it along to the camp. When we got to the camp we dressed it and divided it among the different companies, and had an excellent feast.

Here Brother Thayre was taken sick with the cholera, and also Brother Hayes. We left them there, and also Brother Hancock who had been taken with the cholera during the storm. Bro. Joseph called the camp together, and told us that in consequence of the disobedience of some who had not been willing to listen to his words, but had been rebellious, God had decreed that sickness should come upon us, and we should die like sheep with the rot; and said he, "I am sorry, but I cannot help it." When he spake these things it pierced me like a dart, having a testimony that so it would be. In the afternoon of this day, we began to receive the revelation known as the "Fishing River revelation."

On Monday we held a council as follows:

Clay County, Mo., June 23, 1834.

A council of high priests met according to a revelation received the previous day, to choose some of the first elders to receive their endowment; being appointed by the voice of the spirit, through Joseph Smith jr., president of the church.

They proceeded: Edward Partridge is called and chosen, and is to go to Kirtland and receive his endowment with power from on high: and also, stand in his office as bishop to purchase land in Missouri.

W. W. Phelps is called and chosen, and it is appointed unto him to receive his endowment with power from on high; and help carry on the printing establishment till Zion is redeemed.

Isaac Morley is called and chosen, and it is appointed unto him to receive his endowment with power from on high in Kirtland; and assist in gathering up the strength of the Lord's house, and preach the gospel. John Corrill the same as Isaac Morley.

John Whitmer is called and chosen, and it is appointed unto him to receive his endowment in Kirtland, with power from on high; and continue in his office.

David Whitmer is called and chosen, and it is appointed unto him to receive his endowment in Kirtland, with power from on high; and stand in the office appointed unto him.

A. S. Gilbert is called and chosen, and it is appointed unto him to receive his endowment from on high in Kirtland; and to assist in gathering up the strength of the Lord's house; and to proclaim the everlasting gospel till Zion is redeemed. He said in his heart he could not do it, and died in about three days.

Peter Whitmer is called and chosen, and it is appointed unto him to receive his endowment in Kirtland, with power from on high, and assist in gathering up the strength of the Lord's house; and proclaim the gospel.

Simeon Carter is called and chosen, and it is appointed unto him to receive his endowment in Kirtland, with power from on high; and assist in gathering up the strength of the Lord's house; and proclaim the everlasting gospel.

Newel Knight is called and chosen and it is appointed unto him to receive his endowment in Kirtland with power from on high; and assist in gathering up the strength of the Lord's house; and preach the gospel.

Thomas B. Marsh is called and chosen and it is appointed unto him to receive his endowment in Kirtland with power from on high; and his office will be made known hereafter.

Lyman Wight is called and chosen, and it is appointed unto him to receive his endowment in Kirtland with power from on high; to return to Zion, and his office shall be appointed to him hereafter.

Parley P. Pratt is called and chosen, and it is appointed unto him to receive his endowment in Kirtland with power from on high; and assist in gathering up the strength of the Lord's house; and proclaim the gospel.

Christian Whitmer is called and chosen and it is appointed unto him to receive his endowment in Kirtland with power from on high; and assist in gathering up the strength of the Lord's house; and proclaim the gospel.

Solomon Hancock is called and chosen, and it is appointed unto him to receive his endowment in Kirtland with power from on high; and assist in gathering up the strength of the Lord's house, and proclaim the everlasting gospel.

F. G. WILLIAMS, Clerk.
(To be continued.)

CONFERENCE MINUTES.

Minutes of a Conference of the Church of Jesus Christ of Latter-day Saints, held in the town of Oakland, Oakland County, Michigan, on the 24th and 25th of Jan., 1845.

Conference met according to appointment; called to order by Elder G. Savage; some remarks by Lyman Stoddard. Elder G. Savage called to the chair; Elder Wm. Van Every Clerk; singing, and prayer by Elder Wm. Van Every.

The number of different quorums were then called for, one high priest, four seventies, ten elders, two priests, and one teacher: Then preaching by Elder J. M. Wait, followed by Wm. Van Every. Benediction by Elder D. Hickey.

Adjourned until to-morrow at 10 o'clock, A. M.

Saturday 10 o'clock A. M., conference met according to appointment. Some instructions to the young elders by the president. Singing and prayer by Elder O. Jeffords.

The different branches was then represented. Waterford branch by Brother Green, ten members, one teacher.

Franklin branch, by Elder J. M. Wait, twenty nine members, four elders, two priests, and one teacher.

Southfield branch, by J. M. Wait, six members, one elder, one priest.

Superior branch by O. Jeffords, twelve members.

Brownstown branch, by G. Savage, sixteen members, one priest.

Pine Run branch, by G. Savage, eleven members, two elders, one priest, and one teacher.

Washington branch, by Elder Goff, ten members, two elders, and one priest.

Pleasant Valley branch, by B. Searls, thirty-one members, four elders, one priest, one teacher, and one deacon.

Cedar branch, by J. M. Wait, twelve members, one elder, and one teacher.

Livonia branch, by L. Stoddard, thirteen members, one priest, one teacher, and one deacon.

Redford branch, by L. N. Kendall, ten members, one deacon.

Avon branch, by D. Hickey, eleven members, one elder, and one priest.

Lapeer branch, by D. Hickey, twelve members, three elders.

St. Clair branch, by Elder P. Van Every; and about forty scattering members, not represented in the above.

Walter Ostrander and Conley Bates, were then nominated for elders. Robert Green and George Mercer priests, and John Green teacher.

Elders J. M. Wait and Samuel Goodenough were appointed on a mission to Ingram county.

Elder Dow Hickey was then appointed to preside over Macomb County. Elder G. Savage to visit the principal villages in this part of the country. Adjourned for one hour. Benediction by Elder Marvin.

Conference met according to appointment.—Singing, and prayer by D. Hickey. Preaching by Elder Stoddard, from the third chapter of Malachi; setting forth the necessity of bringing in their tithes into the store house, for the building of the temple, in order to receive their washings, anointings, and other blessings, that would attend them, if they obeyed the word of the Lord. He was followed by the president setting forth in a measure, the order of the resurrection; the manner in which the saints would be brought out of their graves. Singing and prayer by the president. Adjourned until 7 o'clock P. M.

Met according to appointment; after the usual solemnities, Elder O. Jeffords delivered a discourse from the second chapter of Daniel, and was followed by the president and others.

The different officers were then ordained.—Elder A. P. Murray's ordination was then confirmed in order that he might receive his license from this conference. Adjourned until tomorrow at 10 o'clock A. M.

Met according to appointment. Singing and prayer. The president then delivered a discourse from first Peter, twentieth verse, setting forth the evil that was brought into the world by reason of comments on the bible, in laying aside the true order of God; being taught by the precepts of men. Adjourned for one hour.

Met according to appointment; the same subject continued by the president.

Motioned and seconded, that this conference uphold the Twelve and Brother Hawes who is sent to preside over this state.

Motioned and seconded, that the next conference be held in Pleasant Valley, town of Brighton, Livingston county, on the first Friday, Saturday, and Sunday, in May next.

Also, that the minutes of this conference be forwarded to Nauvoo, and New York, for pub-

lication in the Times and Seasons, and Prophet.

G. SAVAGE, President.

Wm. Van Every, Clerk.

P. S. Elder Dow Hickey addressed the people in the evening, on the first principles of the gospel; when liberty was given for others, and many of the brethren and sisters bore testimony to the truth, by the power of the Holy Ghost, and some of the gifts were manifested in power; when two aged fathers arose and said they were convinced of the truth, and like the jailor and his household, did not wait until morning, but were baptised straitway. An invitation was given at the water when a young lady went forward, and many more are believing.

At a Conference of a branch of the Church of Jesus Christ of Latter-day Saints, held at St. Louis, February 10, 1845, in the Franklin Hall. Elder James Riley, Chairman, and John Needham Clerk, the following business was transacted.

Meeting opened with prayer; singing. Representation: four high priests; eighteen seventies; twenty-five elders; fifteen priests; six teachers; six deacons, and three hundred and twenty members.

The chairman addressed the meeting to a great length, upon many important matters concerning the church, whereupon it was unanimously

Resolved, that we view with mingled emotions of grief and surprise, the proceedings of the highest court in the State of Illinois, in taking away the chartered rights of Nauvoo.—If they were granted wrong: they were taken wrong; but be strong, the day will come when you can triumph; "O death, where is thy sting? O grave, where is thy victory?"

Resolved, that although surrounded by apostates from the church, who exhibit no better spirit than the murderers of the prophet and patriarch, yet we feel perfectly safe in the midst of an enlightened people, who alike know how to appreciate political liberty and religious freedom; and who have too much respect for the sanctity of constitutional rights, to trample upon the laws and the rights of others.

Resolved, that we will use every exertion in our power, to uphold and sustain the "Twelve" as the present head; and, also, as a small auxiliary to use a unity of effort to help rear and finish the temple of God.

Resolved, that we recommend to the brethren to patronize the Times and Seasons, and Neighbor, printed at Nauvoo, as the most virtuous publications of the western country, and the only ones that support the true cause of righteousness.

Resolved, that we feel to reciprocate the goodly feelings and pleasure, as published by Elder Hyde concerning his late visit to this city.

Elder Williams represented a branch of the church at Bellville, Ill., consisting of six members, among whom was the lady of Dr. Goforth. The Doctor was present.

A resolution, acknowledging the faithfulness and tendering their thanks, faith, and prayers to the presiding Elder (Riley) was next passed.

The late epistle of the Twelve and its instructions, was adopted by acclamation.

Adjourned till six o'clock, P. M.

Met pursuant to adjournment; opened with singing and prayer. Those baptized during intermission were confirmed, and the Lord's supper administered. A sermon was next delivered. After passing a vote requesting the publication of these minutes in the Times and Seasons, the conference adjourned till the second Sunday in May next.

JAMES RILEY, Chairman.

John Needham, Clerk.

From the N. Y. Prophet.

Pursuant to public notice, a special conference of the Church of Jesus Christ of Latter-day Saints, was held at Norwalk, Conn., January 1st and 2nd, 1845.

Elder Lane was appointed president, and Elder Appleby of New Jersey, secretary.

Official members present—two high priests, two elders of the quorum of the seventies, three elders, one priest, one teacher, and one deacon. The Norwalk branch consists of twenty six members, including officers, (one member having been cut off since last conference,) all in good standing.

Conference opened at two o'clock, P. M., by singing a hymn, and prayer by the Secretary.

The president addressed the conference on the order of the kingdom of God, and what is enjoined upon the saints to assist in rolling on the same—settling difficulties one with another—followed by Elder Appleby on the same—and of traveling elders ordaining elders suddenly, &c. Adjourned.

Met in the evening at 6 o'clock—opened by singing and prayer by the president.

Elder Appleby delivered a discourse from Rev. 14:6,7.

Adjourned to meet on the morrow at 11 o'clock, A. M.

Thursday, 2nd inst.—Met—opened by singing and prayer by the president, followed by a spirited discourse, directed to the sisters, to

form themselves into a sewing society. Also, by Elder Appleby on organizing a society to pay so much per week, for the building of the temple at Nauvoo.

Resolved, that the sisters of this branch organize themselves into a sewing society, to furnish worthy traveling elders with such clothing as they need; and that Sister Capstick be the president, Sister Hand vice president of said society; and that the brethren of said branch assist the sisters in their laudable and praise-worthy undertaking, by applying one shilling per week in purchasing materials for the sisters to make up into clothing, and that Brother Josephs be secretary of said society.

Resolved, that the sisters of this branch give so much per week, according to the proposition made at last April conference in Nauvoo, by our much lamented and martyred patriarch, Hyrum Smith, in aiding the completion of the temple of Joseph's God.

Resolved, that we uphold the 'Twelve' by our faith and prayers, as the leaders of this church, and that we recognize them as such—men placed at the head (since the prophet and patriarch have been taken away) to conduct the affairs of God's kingdom here below; and we pray God the Eternal Father that they may be kept from all their enemies, and fulfil the work God has given them to do.

Adjourned until two o'clock P. M.

Two o'clock, P. M. Conference met.

The president addressed the conference on the subject of prophecy. In the evening, Elder Appleby delivered a discourse on the first and second resurrection.

Conference adjourned sine die.

SELAH LANE, Pres't.

W. I. Appleby, Sec'y.

NOTICE.

Notice is hereby given, that Elder James Braden was excommunicated from the Church of Jesus Christ of Latter-day Saints, at a special conference of elders of said church, assembled in Freedom branch, Adams county, Ill., on the 19th day of January, 1845. His license was demanded, but he refused to give it up.

JACOB MYERS, P. E.

Warren Foote, Clerk.

Freedom branch, Adams Co., Ill., Feb. 4, 1845.

CHINESE.

"The Chinese have few social meetings among themselves; and even the young people never assemble together for the purpose of athletic exercises, or exhilarating amusements."

TIMES AND SEASONS.

CITY OF NAUVOO,

FEBRUARY 15, 1845.

THE LIVING GOD.

There is no subject, among men, that engrosses so much time and attention, and, at the same time, is so little understood, as the being, knowledge, substance, attributes, and disposition of the living God. In the first place, christians and believers in christianity, with a few exceptions, believe in one God; or perhaps we should say, in their own language, that the Father, Son and Holy Ghost, *are one God*. But to be obedient unto the truth, we will not thus transgress upon reason, sense and revelation.

It will then be necessary to treat the subject of the 'Living God,' in contra-distinction to a *dead God*, or, one that has, 'no body, parts, or passions,' and perhaps, it may be well enough to say at the out set, that Mormonism embraces a plurality of Gods, as the apostle said, there were 'Gods many and Lords many.' In doing which, we shall not deny the scripture that has been set apart for this world, and allows one God; even Jesus Christ, the very eternal Father of this earth; and if Paul tells the truth,—'by him the worlds were made.'

It was probably alluded to by Moses, when the children of Israel were working out their salvation with fear and trembling in the wilderness, at the time that he spake these words: [Deut. v: 23—26.] "And it came to pass when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders, And ye said, Behold, the Lord our God hath shewed us his glory, and greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? For this great fire will consume us. If we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?"

The facts embraced in the foregoing verses, destroy the belief of all christendom without remedy. The divines, or in deference, we will say the 'learned clergy,' publish to all people, that 'no man hath seen God, at any time; that no man can see God and live; and that John the Evangelist said: [St. John vi: 46.] "Not

that any man hath seen the Father, save he which is of God, he hath seen the Father."

Again, Moses in the before mentioned quotation uses our text, the 'living God;' and who will undertake to say that he meant any other person than Jesus Christ, the holy one of Israel? 'Before Abraham was, I am.' 'Oh,' say the learned world, 'the scripture is a mystical matter, we must let it remain, till some commentator fathoms the mystery.' In all probability that meant Christ, for there is but one God.

It has been said that troubles never come single, and mysteries, in like manner, rarely meet us *one* at a time. In Mathew we learn: [Mat. xvi: 13—16.] "When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God."

Now, *two facts*, making two worldly mysteries, meet the mind in the foregoing passages. Jesus says *he is the 'Son of man,'* and Peter says, *he is the 'Son of the living God.'* O, ye great men, and wise men, and ye who wear the sacerdotal robes, how can Jesus have two fathers; or how can the scriptures be true without he has two? Again, how could Moses use the term 'living God,' as the Holy one of Israel, and Peter declare that Christ was the Son of the 'Living God?' This makes two 'Living Gods,' because the Savior never once said that he begat himself, or came into the world of his own accord, or upon his own business; but upon the contrary, He came to do the *will* of his father *who sent him*.

What shall we say then, to make Moses', Jesus' and Peters' words true? We will say that Jesus Christ had a father and mother of his Spirit, and a father and mother of his flesh; and so have all of his brethren and sisters: and that is one reason why he said, '*ye are Gods;*' or that Isaiah prophesied: [Isa. xli: 23.] 'Shew the things that are to come hereafter, that we may know that ye are Gods; yea, do good, or do evil, that we may be dismayed, and behold it together.' In fact, 'the Gods,' in old times, was common intelligence. Satan, in his first sectarian sermon to Adam and Eve, told them, if they would eat of the forbidden fruit, they should become as 'the Gods,' knowing good and evil.

This is not all: the first line of Genesis, purely translated from the original, excluding the

first *Baith* (which was added by the Jews,) would read:—*Rosheit* (the head) *baurau*, (brought forth,) *Eloheim* (the Gods) *ate* (with) *hah-shau-mahyiem* (the heavens) *veh-ate*, (and with) *hauaurates*, (the earth.) In simple English. The Head brought forth the Gods, with the heavens and with the earth. The 'Head' must have meant the 'living God,' or Head God: Christ is our head. The term 'Eloheim,' plural of *Elohah*, or *ale*, is used alike in the first chapter of Genesis, for the creation, and the quotation of Satan. In the second chapter, and fourth verse, we have this remarkable history: "*These are the generations of the heavens and of the earth, when they were brought forth; in the day that the Lord of the Gods made earth and heavens.*" The Hebrew reads so.

Truly Jesus Christ created the worlds, and is Lord of Lords, and as the Psalmist said: 'Judges among the Gods.' Then Moses might have said with propriety, he is the 'living God,' and Christ, speaking of the flesh could say:—I am the son of man; and Peter enlightened by the Holy Ghost;—Thou art the Son of the Living God, meaning our Father in heaven, who is the Father of all spirits, and who with Jesus Christ, his first begotten son, and the Holy Ghost, are one in power, one in dominion, and one in glory, constituting the first presidency of this system, and this eternity. But they are as much three distinct persons as the sun, moon, and earth are three different bodies.

And again the 'twelve kingdoms' which are under the above mentioned presidency of the Father, Son, and Holy Ghost, are governed by the same rules, and destined to the same honor; [Book D. C., page 135 § 13.] For "Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field, to dig in the field; and he said unto the first, go ye and labor in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance: and he said unto the second, go ye also into the field, and in the second hour I will visit you with the joy of my countenance; and also unto the third saying, I will visit you; and unto the fourth, and so on unto the twelfth."

Without going into the full investigation of the history and excellency of God, the Father of our Lord Jesus Christ, in this article, let us reflect that Jesus Christ, as Lord of Lords, and king of kings, must have a noble race in the heavens, or upon the earth, or else he can never be as great in power, dominion, might, and authority as the scriptures declare. But hear; the mystery is solved. John says: [Rev. xiv: 1.] 'And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty

and four thousand, having his Father's name written in their foreheads.'

'Their Father's name,' bless me! that is GOD! Well done for Mormonism; *one hundred and forty four thousand* gods, among the tribes of Israel, and, two living Gods and the Holy Ghost, for this world! Such knowledge is too wonderful for men, unless they possess the spirit of Gods. It unravels the little mysteries, which like a fog, hides the serene atmosphere of heaven, and looks from world to world; from system to system; from universe to universe; and from eternity to eternity, where, in each, and all, there is a presidency of Gods, and Gods many, and Lords many; and from time to time, or from eternity to eternity, Jesus Christ shall bring in another world regulated and saved as this will be when he delivers it up to the Father; and God becomes *all in all*. 'And,' as John the Revelator said: [xxii: 3, 4.] 'there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads.'

'His name in their foreheads', undoubtedly means 'God' on the front of their crowns; for, when all things are created new, in the celestial kingdom, the servants of God, the innumerable multitude, are crowned, and, are perfect men and women in the Lord, one in glory, one in knowledge, and one in image: they are like Christ, and he is like God: then, O, then, they are all 'Living Gods,' having passed from Death unto Life, and possess the power of eternal lives!

THE PROPHET.

Since Elder Pratt took the oversight of affairs in the eastern states, the "Prophet" has improved somewhat: as *pictorality* is among the fashions of the day, it ranks with "*pictorials*;" or as it should be, *PICTURELS*; and we hope the improvement will continue. The elders abroad, can *improve* Mormon papers by obtaining and forwarding subscribers and means, to the Times and Seasons, and Neighbor, at Nauvoo, and the Prophet at New York.

Who knows how many thousands may be enlightened by reading *one* sound doctrinal paper, where popularity might deter them from hearing the truth? It was one of the "Evening and Morning Stars" that first whispered Mormonism into the hearts of a few in the kingdom of Great Britain; and it may be that other kingdoms will hear the same glad tidings through these *flying chariots of thought*.

Having, however, touched the subject in another article, we conclude by saying, that

union, integrity, and exertion, where faith, virtue, and charity have any influence on man, subdue the folly of nations, and light up love among millions.

ENCOURAGING.

Last week we received an order from Elder Reed, our agent in St. Louis, for fifty copies of the "Times and Seasons," and fifty copies of the "Neighbor," together with a statement that it was expected the list would shortly be increased. We are pleased to see a spirit of this kind being awakened among some of the branches. "Can any good thing come out of Nazareth?" we have often heard reflections cast upon St. Louis:—They have been denominated by some, "half-breeds," "apostates," &c.; we would wish to correct this error, and state, that although many apostates have gone to St. Louis, they are not those that compose the church; many of our best brethren have gone there, according to counsel, to obtain employment. They have in all times of trouble been ready to stand by us, and to lend a helping hand, both personal and pecuniary. For an account of the situation of the church in Saint Louis, we would refer our readers to a communication of Elder Hyde, published in the Neighbor, and in the Times and Seasons; and in their activity and liberality in supporting the press, they have shown a zeal in defending truth, which it would be well for many of our branches to imitate.

We are not fond of casting reflections upon the brethren, and we are averse to saying anything about ourselves; but while upon this subject, we would state that there is the most deplorable negligence manifested by many of the branches, and also, by many of our elders in sustaining the press; it would seem that it was merely a cats-paw which could be used for their own private convenience, without having any reference to the great object for which it was instituted.

We last week published a statement made by President Brigham Young in answer to some remarks made in the "Prophet," wherein he assigns as a reason for there not being more subscribers, that the post offices deal fraudulently with us, and keep the papers from the subscribers: this to a certain extent is true, in some peculiar locations; but that it is not general we know assuredly, from the returns we receive from our agents and correspondents.—As we stated in the last Times, means are being used to prevent these frauds and to place the carriage of papers on a more sure footing; in the mean time we would state that if the subscribers will send us word about their de-

linquencies, we have made arrangements with our Post-master here, to enquire into the difficulty; and by writing to him the delinquent Post-masters can be found out and treated according to law.

We think the elders should not be discouraged at these things, if so, we may stop our press and do without any medium of communication. We know that we have fulfilled our engagements always *faithfully*, and while we are engaged in promulgating the principles of truth, defending the cause of righteousness, and sustaining correct principles, we think it but just, fair, and honorable, and as little as the elders can do, to lend a helping hand in rolling forth the work of the Lord; by assisting us in our laudable endeavors; the press will often do more to sustain correct principles than preaching, because it is a regular visitor. Our enemies are busily engaged in trying to destroy us, let us not be behind them in trying to sustain ourselves. If the different branches abroad would follow the example of St. Louis, in sustaining the Nauvoo papers and the *Prophet*, all might prosper; the press be placed in easy circumstances, and free from embarrassment, and nobody be injured; but, all mutually benefitted.

THE CHURCH OF ENGLAND.

The Church of England seems to be in exceeding tribulation. A letter from the Bishop of Exeter, on the 11th of November last, addressed to the clergy of his diocese on the subject of the observance of the rubric, has caused a great sensation. Among other heterodoxies we see stated, that some of the English Divines, in repeating the creed, use the word blessed when they repeat the phrase 'born of the Virgin Mary,' and an arch deacon, Wilberforce, has said that the use of the material cross is proper. This, says this divine, as well as a publication called the Ecclesiologist, 'is the true protection of Christians. They are never so safe as under it. The graves in a church yard and the cottages in a village, cluster around it in security.' Mr. Ward, of Balliol College, Oxford, has recently published a tract called the Ideal of a Christian Church. In this, he says boldly 'in subscribing to the articles, *I renounce no one Roman doctrine.*' Mr. Ward was summoned before the authorities of Oxford to explain his meaning. His defence was that his name was not on the title page of the work.—*Gazette.*

So the church militant, in addition to the breach of Puseyism, begins to show signs of woe. We have heard, by the bye, that some wise clergymen of the said church, petitioned

his holiness the Pope, for an ordination under his gracious hand, but the 'head of catholicity,' informed him that he must renounce his heresy first. Now, the substance, or more properly the want of substance, in the sectarian world is, that God is not in all their ways, and so every man goes his own way.

The present *christian world* exists and continues by *division*. The MYSTERY of Babylon the great, is mother of harlots and abominations of the earth, and it needs no prophetic vision, to unravel such mysteries. The old church is the mother, and the protestants are the lewd daughters. Alas! alas! what doctrine, what principle, or what scheme, in all christendom, has produced the apostolic union? What prayers, what devotion, or what faith, 'since the fathers have fallen asleep,' has opened the heavens; has brought men into the presence of God; and to the spirits of just men made perfect, and to an innumerable company of angels? The answer is, not any:—'There is none in all christendom that doeth good; no, not one. To be sure they love the uppermost rooms at feasts and the chief seats in the synagogues. They wear soft raiment, and gold chains, but the prayers of the poor, steeped in tears, are bottled up in heaven, as a testimony against them, and they cannot escape the due demerits of their hypocrisy.

All kingdoms but Daniel's set up in the last days, must break to pieces. So success to the *divisions of christians*: they will help hasten the latter-day glory. God and Mormonism forever!

RESTORATION OF THE JEWS.

"A meeting has been called in the Hanover Rooms, in London, for the purpose of recommending the foundation of a society to promote the restoration of the Jews to Palestine.

'It is proposed to accomplish this object by inducing the British Government to take the Jews in Palestine under their special protection, to negotiate with the Porte for the independence of that country under the protection of England.

'Thus it is, we can witness the hand of the Mighty God of Jacob, moving on his glorious work of restitution, and fulfilling the words of his anointed, and answering the prayers of his saints in mighty deed. Let us struggle on, the world will yet be compelled to acknowledge the divine mission of the Prophet Joseph.'

N. Y. Prophet.

The latter day glory and gathering must go on; for as the scripture saith: [Isa. xi: 13.] 'The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Eph-

raim shall not envy Judah, and Judah shall not vex Ephraim.'

Again, let it be understood, by all nations' kindreds, tongues and people that Joel said, that, 'in Mount Zion and in Jerusalem, there shall be deliverance, and in the remnant whom the Lord thy God shall call.' Israel is the elect: and so all Israel must be saved.

SIGNS IN THE OLD WORLD.

The symptoms of disquietude, division, and jealousy, are beginning to manifest themselves among the people of the old world, as well as in the United States. The annexed sketch, taken from the 'Edinburg Weekly Register,' is not the only sign that appears in the east as a harbinger of the utter abolishment of religious and political compacts. Such events are in strict accordance with Mormon belief, Mormon philosophy, Mormon prophecy, and eternal truth. The world waxes old as a garment, moth-eaten, and the moment it is moved for examination, that instant it begins to fall to pieces.—The leaven in the world, now working in the hearts of the children of men, will ferment, and continue to ferment, until the kingdoms of the whole earth, pass off as the dream of a night vision. God's will be done, and man freed from the bondage of men. So hear what the Register says:—

THE SWISS FACTIONS.

The population of Switzerland is about two millions, of which two-fifths only adhere to the Roman Catholic religion. Three languages are spoken in the Cantonal Confederation—French, German, and Italian; and this, of itself, is sufficient to prevent any close amalgamation. Add to this, the struggles between the aristocratic and democratic parties; the prejudices existing, and embittered by recent contests between the cantons of the mountains and those of the plain; the sectional jealousies and religious animosities that prevail among small communities packed so closely together; and we have the key to the incessant struggles by which the peace of the twenty-two cantons, forming the Helvetic Confederation, has been so continuously and grievously disturbed. Independently of this misfortune, there is another danger to be apprehended—lest France, Savoy, and Austria, should get tired of watching such unquiet neighbours, and determine on preserving the peace by adding convenient portions of the Swiss territory to their own, and thus destroy a restless nationality, which is a source of annoyance and apprehension to the contiguous governments.

It is well known that the lower cantons are

imbued with liberal notions, and that those of the mountains are the strongholds of the aristocracy and of Papal supremacy. The government of the wealthy and populous canton of Lucerne has lately thought proper to recal the Jesuits, and to appoint them to posts connected with popular education. This gave umbrage to many, who rose in arms against the authorities, but were worsted in the conflict. The government maintains its armed position, lest its refractory citizens should be assisted by their liberal friends of the other cantons; and has demanded the military intervention of the neighbouring members of the confederation; but some of the liberal cantons utter ominous murmurs of an inclination to take part against the government of Lucerne, in which event there could not fail to be a civil war; while there is no doubt that France, Austria, and Savoy would not pretermitt so favorable an opportunity of settling the difficulty at the expense of the nationality and integrity of the Swiss Confederation. Thus stand matters at present.

The principle at issue is an important one also: being no less than whether the Jesuits are to have the absolute control over the minds of the rising generation, and to fashion them in a form inimical to the progress of liberty and enlightened religion. Freedom of conscience, freedom of the press, and the real freedom of education, are the points in dispute; and it seems, at the present day, looking to what is going on in England and many other parts of Europe and America, that there is an urgent and palpable necessity stoutly to defend and uphold the maxim, that the clergy should enjoy no privilege or jurisdiction beyond the Church; and that a priest out of the Church is neither more nor less than an ordinary citizen. The Roman Catholic clergy in France, Switzerland, and America, complains of persecution, because it is restrained from persecuting; and exclaims against tyranny and oppression, because it cannot grasp a monopoly. Let it cry aloud; but be it our part to withstand and controvert the insidious and hypocritical arguments, by means of which it is again endeavoring to prevert to its own profit unreflecting minds and disturbed consciences. The day of St. Bartholomew, the Massacre of 1641, the Revocation of the Edict of Nantes, the Dragonnades, and the scandals and bankruptcy of the Jesuits, would seem to oppose an insuperable barrier to the re-entry of the Roman Catholic Church as a body into political concerns; but should these disgraceful and sanguinary recollections prove insufficient as a warning and an example, we may add to them the case of Switzerland, which the Jesuits are now

seeking by fire and sword to divide into two hostile camps of Protestants and Catholics; while they oppose themselves to every reform of the aristocratical compact of 1815, in the hope of sheltering their religious tyranny under the protection of a temporal despotism.

FROM THE PACIFIC OCEAN.

THE WORK COMMENCED AT TAHITA AND TOOBOUL.

Tahita, August 15, 1844.

DEAR BROTHER YOUNG:—

An opportunity having presented itself of sending letters to America, and believing, also, you would like to know how the work of the Lord prospers in this distant land, we thought we would address a few lines to you, giving an account of our prosperity, and also a brief sketch of the political state of affairs here.

To do this, it is necessary to go back to the time we first made the island of Toobou, which is a small island about three hundred miles South of this. The circumstance of our making that island was one quite unexpected, and one which the captain had tried to avoid, but unsuccessfully. His object being to recruit the ship, however, before arriving at Tahita, he thought he would send a boat on shore, and learn if it afforded anything he wanted; the result of which was, he could obtain every thing he wanted. This gave us an opportunity of going on shore, which we gladly embraced after being shut up on board our ship for almost seven months. We found the natives very friendly, and very religiously disposed, although there was no white missionary on the island, neither had there been for a great length of time. As soon as they learned that we were missionaries, they were very anxious to have one or more of us stay with them. There was a number of very respectable American mechanics residing on the island, who were also anxious to have one of us stay. There being an effectual door opened for us, it was thought prudent for one to do so. The lot fell upon Br. Pratt by his own choice. After a short stay, we bid him adieu, and sailed for Tahita, where we arrived on the 14th of May. Circumstances certainly looked very unfavourable when we arrived, but we could do no better than stay, as there was no way open for us to go any where else.

The circumstances which we will briefly state, were as follows: The French, as no doubt you are already aware, had taken possession of these islands, dispossessing Queen Pomare, and established their own government

here; which indeed has been a most fortunate thing for us, for had the native government been in full force when we arrived, most likely the missionaries (who hitherto have been mighty men in this kingdom) would have so influenced the natives against us, as to prevent us from landing. But thank the Lord, their greatness has had a downfall, and a mighty one to, in this land. There had been one battle fought when we arrived, and the natives were still under arms, threatening daily to come down upon the French and annihilate them. Under these circumstances it was that we obtained permission from the French government to land as missionaries. There being no convenient place in town for us to stop at, we moved into a missionary station, about four miles below it. This was rather grieving to the pastor of the flock, to think the wolves were coming so near without his being able to drive them away; but such was the case, that is, if he was a mind to call us wolves, and he could not help himself.

He shortly came to see us, and we had quite a chat together. He said he should not believe Mormonism however, though he should see two or three raised from the dead,—hinting at the power of godliness in the church. We told him he need not be alarmed, as probably he would never be troubled with the sight, while he was in his present mind, at any rate. He thought very strange of our coming here, where there were so many missionaries already, and thought we had better leave for some other place where we were more needed. We told him that as to there being so many here already, we had nothing to do with it: if God sent them here, well and good; if not, they must look to that themselves. As for us, God had sent us here, and we believed God knew where we were needed as well as he did, and we did not intend turning Jonah yet awhile, at any rate, but calculated to do the errand the Lord had sent us on, which was to warn the people of the great things that awaited them, and make known the way for their escape, which was by repenting, and embracing the covenant that God had renewed in these last days, which would entitle them to all the gifts and graces, ever enjoyed by any people on earth. These things he tried to make light of, but they came with such an overwhelming flood of Bible testimony that he could not bring a single argument against them of no kind but ridicule.

But I must hasten. After we had been here about six weeks, (during which time we had not obtained the privilege of preaching once in public,) the French forces went up into the next missionary station above us, where the native forces were encamped, and gave battle

to them. During the engagement, an English missionary, who was residing there, was killed. Whether this circumstance alone started them or not, we don't know; but at any rate, shortly after it, the news came that they were going to leave, all but two; some for the Navigators, and some for England.

Thus we see, the Lord is working for us, and that to, in a way we least expected, and could hardly have hoped for. They have not all gone as yet, but are doing so as fast as possible, and the quicker they are off the better we shall like it, and the better it will be for us, for they are continually operating against us with every energy of their souls.

We preach in English every sabbath at present, and, considering the few European inhabitants here, our meetings are well attended, and good attention is paid. There is considerable interest awakened among the people; four have already been baptised, and we hope ere long, many more will be; we feel that the Lord is working with us. Our labours among the natives as yet, have necessarily been very limited, owing to their unsettled state of affairs. They are also in a most deplorable condition in a moral point of view, notwithstanding the fifty years labour of the missionaries.

We have just received a letter from Br. Pratt. He writes us that several of those Americans, who I mentioned as living there, have been obedient to the Gospel, and have taken hold of the work in earnest to assist in building up the kingdom. He also states that he has had a call from an adjacent island to come and preach to them. And indeed were we divided into a hundred different parts, and each part an efficient preacher of the gospel, we should have as much as we could attend to, and more too; so great is the work in these islands. How many saints will be made out of them is hard to tell; time and labour alone can prove that. But one thing we think is certain, and that is, they will take hold of it almost to a man. It may be hard in some cases to obtain a foot hold; but when it is once obtained, we think there is not much difficulty in making them believe the truth.

We have not as yet heard one syllable from home since we left. It is certainly very unpleasant to be shut up on a lone island of the sea, and debarred as it were from all communication with the world, especially when so many, who are near and dear to us by the strong and tender ties of the everlasting covenant, are exposed to the relentless persecutions of their unmerciful enemies.

Please write us on the receipt of this, what to do and how to act, for we feel to stand in

need of your counsel. Our love to all. We request an interest in the prayers of the church.

We remain yours, &c.,

NOAH ROGERS,

BENJ. F. GROUARD.

P. S. Br. Pratt, also, writes that many of the natives, on that island, are now already to be baptised, and all he is waiting for is to acquaint them more fully with their duty after being so.

LETTER FROM ELD. WM. SMITH.

The N. Y. Prophet of January 25, contains cheering news from Elder Wm. Smith. In the midst of trials, tribulations and accusations from false brethren, he triumphs; and really, when we learned that his "wife was better," we rejoiced,—for it seemed good before the Lord.

We give the letter entire, that the saints generally may sympathize with Elder Smith in all his afflictions, and pray for him, and rejoice, as the Lord, in his infinite mercy, blesses him and his family.

He writes to the Prophet:—

Dear Brother—

I improve this opportunity to let you know that through the mercy of God I am still alive and in the land of the living.—My wife also, I rejoice to say, is better than usual, and I am in hopes will be able to journey west in the spring.

Since the arrival of Elders P. P. Pratt and Benson, the burden of church affairs will not rest so much on my shoulders, and in the reception of these brethren from the west, I am much rejoiced in having more help, for truly we might say the harvest is great, and the laborers are few. I shall continue to labor in conjunction with Elder Pratt, in the eastern churches until spring. It is well known however, by the saints that I contemplate leaving for the west soon, and I feel highly pleased to leave the presidency of the eastern churches in such competent hands, and I hope the saints will do all in their power to sustain them; with the quorum of the Twelve as the presidency over the whole church.

I would say that I have read Elder Pratt's circular to the churches, and do most cordially approve of its sentiments. Since the death of the prophet and patriarch, the church has had to undergo almost an entire revolution of things, and those away from Nauvoo have had to guess their way, or get along the best they could, and if errors have been committed, they have been of the head, and not of the heart. But as yet we have committed none as we know of, and we pray God to guide us by that Spirit that

leads into all truth, and if there should be any discontented spirits, the brethren will attribute them to the right source.

Rigdonism has been through this country, but it is now dead—forsooth, it never lived. It has perished in its birth, and died without usage, and those who have been led by its influence, are now without a name or church. God pity them; they know no better.

The church of Christ is well united, glory to God, and bids fair to prosper with good management. God help us now, and the gospel ship will ride safely through the storm. The winds and waves have now subsided, and she anchors in the haven of rest. Be faithful, brethren, and you will reap your reward.

I will not say more at this time; you know my feelings; it is that Zion may prosper and be built up, and the cause of truth spread throughout the whole world, and the pure in heart be blessed; and God have mercy on my enemies, and those who persecute and despitefully use us. God loves the honest in heart, and those who will stand to their posts and prove true unto death, but the traitor and hypocrite God will judge. Integrity is half the battle; let the saints put their trust in God, and put away sin, evil speaking, and every evil work, and be true to their friends and trust, and the battle is won, the victory ours. Which may God grant for his Son's sake.

My respects to all my friends: I have not forgotten them. Amen.

WILLIAM SMITH.

EARTHQUAKE AT ST. THOMAS.—The Captain of the brig Orleans, which arrived here from St. Thomas on Sunday, reports, that a slight shock of an earthquake was felt at that place on the 2d instant, about 11 o'clock, A. M., which lasted a very short time,—no damage done.—*Picayune.*

ANOTHER EARTHQUAKE.—Captain Baker, of the Industry, reports an earthquake at 2 o'clock, of January 7, at Pointe a Petre. The brig had a deck load of horses, which were thrown down by the shock. No damage done on shore.

MISSION IN THE PACIFIC.

The letter from Tahiti in this paper, is full of interest; it shows that faith, diligence, and perseverance, when sanctioned by Jehovah, can overcome all difficulties;—for there is nothing impossible with God.

The mountains must be thrown down; the valleys exalted; the oceans rolled back to their own place; the islands moved out of their places, and so *all Israel shall be saved.*

ELDER WOODRUFF IN ENGLAND.

Elder Woodruff and his company arrived in Liverpool on the 3d of January—being 25 days out. Nothing material happened save head winds in the Irish Channel, for about a week.

As the steamer Cambria left on the 4th, Elder Woodruff had no time to give a detail of affairs in England, but we shall look for a full account soon.

TIMES AT NAUVOO.

[The winter thus far, has been milder than

any previous one, within our recollection; and as a matter of course, business of all kinds, if the weather continues thus favorable, will open with a fairer prospect, and be upheld and persevered in, with a union not before witnessed since Nauvoo was founded.

We congratulate the saints abroad, on account of the unity of effort, and industrious feeling that pervades the only city of saints in the world. May God continue these laudible traits of prosperity, both temporally and spiritually—and *truth will prevail*.

POETRY.

[For the Times and Seasons.

TO PRESIDENT BRIGHAM YOUNG:

BY MISS ELIZA R. SNOW

An important station is truly thine,
And the weight of thy calling can none define:
Being call'd of the Lord o'er the Twelve to pre-
side,
And with them over all of the world beside.

Like Elisha of old, when Elijah fled
In a chariot of fire, thou hast lost thy head;
Lost thy head? O no! thou art left to prove
To the Gods, thy integrity, faith, and love.

Thou hast gain'd, like Elisha, a rich behest,
For the mantle of Joseph seems to rest
Upon thee, while the spirit and pow'r divine,
That inspir'd his heart, is inspiring thine.

The great work which he laid the foundation to

Is unfinished, and resting on thee to do—
With thy brethren, the Twelve, thou wilt bear
it forth
To the distant nations of the earth.

Kings, princes, and nobles will honor thee,
And thy name will be great on the isles of the
sea—
The pure light of intelligence thou wilt spread
Will exalt the living and save the dead.

The great spirit of truth, will direct thy ways;
Generations to come, will repeat thy praise—
When thy work is completed on earth, thou'll
stand

In thy station appointed at God's right hand.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 4] CITY OF NAUVOO, ILL. MARCH 1, 1845 [WHOLE No. 112.

HISTORY OF JOSEPH SMITH.

(Continued.)

July, which once dawned upon the virtue and independence of the United States, *now* dawned upon the savage barbarity and mobocracy of Missouri. Most of the clergy, acting as missionaries to the Indians, or to the frontier inhabitants, were among the most prominent characters, that rose up and rushed on to destroy the rights of the church, as well as the lives of her members. One Pixley, who had been sent by the Missionary Society, to civilize and christianize the heathen of the west, was a black rod in the hand of Satan, as well as a poisoned shaft in the power of our foes, to spread lies and falsehoods.

He followed writing horrible accounts, to the religious papers in the east, to sour the public mind, from time to time; besides using his influence, among Indians and whites, to overthrow the church. On the first of July, he wrote a slanderous article entitled, "Beware of false Prophets," which he actually carried from house to house, to incense the inhabitants against the church, to mob them, and drive them away.

The July number of the Evening and Morning Star, pursued a mild and pacific course, the first article therein, entitled, "Beware of false Prophets," was calculated to disabuse the honest, public mind, from Pixley's falsehoods; and the caution against "Free people of color," settling in Missouri, was sufficient to silence the fears of every sober mind, yet, it was all in vain; the hour of trial must come: and, notwithstanding the constitution of Missouri, as published in the same paper, says:

"Article 4th. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; and that no man can be compelled to erect, support, or attend any place of worship, or to maintain any minister of the gospel or teacher of religion; that no human authority can control or interfere with the rights of conscience; that no person can ever be hurt, molested, or restrained in his religious professions or sentiments, if he do not disturb others in their religious worship.

5th. That no person, on account of his religious opinions, can be rendered ineligible to any office of trust or profit under this state; that no preference can ever be given by law, to any sect or mode of worship:" yet, because the saints believed and taught differently from their

neighbors, and according to the laws of heaven, in spiritual things, Satan said, let there be a mob and a mob there was, and they drew up and published a manifesto, which will appear in its place.

Extracts, from the elders letters, to the editor of the Evening and Morning Star, in the July number:

"Palmyra, Missouri, May 16th, 1833.

The Lord is opening the eyes of the blind, and blessing our labors. We have baptised eighteen members in this settlement.

G. M. HINKLE,
ELISHA GROVES."

"Six miles off Quincy; (Mo) June 3, 1833.

Every few days there are some honest souls born into the kingdom of God. Persecution rages to a considerable extent. It seems as if every denomination, sect, party and club, were prepared to fight against the work of the Lord. I often think of Paul, when his friends let him down by the wall, in a basket; but, notwithstanding all that I suffer, I rejoice. I will live godly in Christ Jesus, though I suffer persecution. A man has just told me, that in Palmyra, in forty-eight hours, the cholera had taken forty-seven to their graves. The disease is in the country, as well as the town, and carries off all ages, colors and conditions, sparing none.

GEORGE M. HINKLE."

"Chenango Point, N. Y. May 16, 1833.

Dear Brother:

I rejoice much in the prosperity of Zion, and pray God to enlarge her borders, and increase her converts; yea, and extend peace unto her as a river, that she may arise as from the dust and come to light, and go forth unto the regions round about, and become the joy of the whole earth.

It is about six weeks since I left Kirtland to take a mission to the east; since which time I have visited twelve churches, and passed three others in coming to this place; all of which are nearly in the course, from Kirtland to Chenango N. Y.: so grows, and so spreads the mighty work of the Lord. Some of said churches are composed of nearly one hundred members; and in nearly all of them, the work is still going on. O! may the Lord cause his glorious voice to be heard, until error and superstition shall give way to the everlasting gospel of Jesus. I feel much weakness as a man, but in the strength of Christ, I am resolved to blow the trumpet of the gospel, until the people of God are delivered

from the merchants and traffickers of souls, unto the glorious liberty of the gospel. I have baptised four since I left Kirtland. As for myself, I intend, if possible, to attend the school at the *latter* Jerusalem, to which, I am confident, it is my privilege to go, as often as the old apostles went to the *former* Jerusalem.

I have traveled about five hundred miles in about six weeks, and held fifteen meetings, and I trust that I shall continue to receive the grace of God to support me even to the end.

SYLVESTER SMITH."

"The elders stationed in Zion, to the churches abroad, in love, greeting:

Dear Brethren;

One year having passed, since we addressed the churches abroad, on the situation of Zion, and the state of the gathering, it seems to be our duty, to address the saints on the same subjects. With the exception of the winter season, the gathering has continued slowly. At present we have not the exact number of the disciples; but suppose that there are near seven hundred,—include these, with their children, and those who belong to families, and the number will probably amount to more than twelve hundred souls. Many have been planted upon their inheritances, where, blessed with a fruitful soil, and a healthy climate, they are beginning to enjoy some of the comforts of life.

Here let us remark, that our duty urges us to notice a few letters which have been sent from this place, by persons seeking the loaves and fishes, or by such as have lost their standing among men of character, in the world. In the letters alluded to, are some facts; but the most of them are false. It is said, that women go out to work; this is a fact, and not only women, but men too; for in the church of Christ, all that are able, have to work to fulfil the commandments of the Lord; and the situation in which many have come up here, has brought them under the necessity of seeking employment from those who do not belong to the church.

One Bates, from New London, Ohio, who subscribed fifty dollars for the purpose of purchasing lands, and necessary articles for the saints; after his arrival here, sued Bishop Partridge and obtained a judgment for the same.—Bates shortly after denied the faith, and run away on Sunday, leaving debts unpaid. Every saint that has come to this land to escape the desolations which await the wicked, and prepare for the coming of the Lord, is well satisfied with the country, and the order of the kingdom of our God; and we are happy to say that the inhabitants of Zion are growing in grace, and in the knowledge of those things which

lead to peace and eternal glory. One object in writing this epistle, is, to give some instructions to those who come up to the land of Zion.—Through a mistaken idea, many of the brethren, that had property, have given some away, and sacrificed some, they hardly know how. This is not right, nor according to the commandments. We would advise in the first place, that every disciple, if in his power, pay his just debts, so as to owe no man, and then if he has any property left, let him be careful of it; and he can help the poor, by consecrating some for their inheritances; for as yet, there has not been enough consecrated, to plant the poor in their inheritance, according to the regulation of the church and the desire of the faithful.

This might have been done, had such as had property been prudent. It seems as though a notion was prevalent in Babylon, that the church of Christ was a common stock concern. This ought not so to be, for it is not the case. When a disciple comes to Zion for an inheritance, it is his duty, if he has anything to consecrate to the Lord for the benefit of the poor and needy, or to purchase lands, to consecrate it according to the law of the Lord, and also, according to the law of the land; and the Lord has said, that in keeping his law, we have no need to break the laws of the land; and we have abundant reason to be thankful, that we are permitted to establish ourselves under the protection of a government, that knows no exceptions to sects or societies, but gives all its citizens a privilege of worshiping God according to their own desires. Again, while in the world, it is not the duty of a disciple to exhaust all his means in bringing the poor to Zion; and this because if all should do so, there would be nothing to put in the store-house in Zion, for the purpose which the Lord has commanded. Do not think brethren, by this, that we would advise or direct, that the poor be neglected in the least; this is not the desire of our hearts; for we are mindful of the word of our Father, which informs us that in his bosom it is decreed that the poor and the meek of the earth shall possess it.

The circumstances of the saints in gathering to the land of Zion in these last days, are very different from those of the children of Israel, after they despised the promised rest of the Lord, after they were brought out of the land of Egypt. Previous to that, the Lord promised them if they would obey his voice and keep his commandments, that he would send the hornet before them, and drive out those nations which then inhabited the promised land, so that they might have peaceable possession of the same, without the shedding of blood. But in conse-

quence of their unbelief and rebellion, they were compelled to obtain it by the sword, with the sacrifice of many lives.

But to suppose we can come up here and take possession of this land by the shedding of blood, would be setting at nought the law of the glorious gospel, and also, the word of the glorious Redeemer; and to suppose we can take possession of this country, without making regular purchases of the same according to the laws of our nation, would be reproaching this great republic, in which the most of us were born, and under whose auspices we all have protection.

Then brethren we would advise, that where there are many poor in a church, that the elders counsel together and make preparations to send a part at one time, and a part at another. And let the poor rejoice in that they are exalted, but the rich in that they are made low, for there is no respect of persons in the sight of the Lord.

It ought to be known abroad that much improvement is needed in the cattle, sheep, and hogs, in this part of the country. For the sake of comfort and convenience, as cows here are worth from ten to fifteen dollars, our brethren would do well, and we would advise them to purchase before they arrive in this region. In fact, if they journey according to the commandments of the Lord, pitching their tents by the way, like Israel in days of old, it would be no more than right to drive cows enough to supply every family, or company, with milk on the way. They would then have them when they arrived here, and if they selected of the best breeds, they would lay a foundation for improvement.

The sheep of this state are large, but as their wool is coarse, the quality would soon be improved, if our brethren would drive with them, some merinos or saxony. As soon as wool and flax are had among the brethren, sufficient for the purpose, they will manufacture cloth for their own use in the church. The swine in this country are not good, being the old fashioned shack breed, and much inferior to the large white grass breed of the eastern states. If any could introduce this breed among the brethren in Zion, what little pork might be wanted in the winter, would be much better, and easier raised.

It is a matter of some surprise to us, that our brethren should come up to the land of Zion, as many do, without bringing garden seeds, and even seeds of all kinds. The Jaredites and Nephites took with them of all kinds; and the Jaredites, all kinds of animals."

The flood of waters, occasioned by the great rains, in the eastern and middle states, did im-

mense damage: war between Turkey and Russia continued to rage; and the epidemic disease of London continued its frightful ravages; so terrible was its effects as to close all the principal places of amusement and suspend the court of reform for the metropolis. [See Evening and Morning Star for July.]

July 13th. A council of elders, viz: G. H. Carter, Jacob Wood, Dennis Lake, Brigham Young, James Lake, N. K. Whitney, John Smith, Luke Johnson, with myself, assembled in Kirtland; Elder James Lake desired to know the will of the Lord, whether he should proceed on to Zion, or remain in Kirtland; it was decided that he should remain in Kirtland.

"THE EVENING AND MORNING STAR; Extra—July 16th, 1833.

Having learned with extreme regret, that an article entitled, "Free people of color," in the last number of the Star, has been misunderstood, we feel in duty bound to state, in this Extra, that our intention was not only to stop free people of color from emigrating to this state, but to prevent them from being admitted as members of the church. On the second column of the one hundred and eleventh page of the same paper, may be found this paragraph: "Our brethren will find an extract of the law of this state, relative to free people of color, on another page of this paper: great care should be taken on this point. The saints must shun every appearance of evil. As to slaves we have nothing to say, in connection with the wonderful events of this age, much is doing towards abolishing slavery, and colonizing the blacks in Africa.

We often lament the situation of our sister states in the south, and we fear, lest, as has been the case, the blacks should rise and spill innocent blood: for they are ignorant and a little may lead them to disturb the peace of society. To be short, we are opposed to having free people of color admitted into the state; and we say, that none will be admitted into the church, for we are determined to obey the laws and constitutions of our country, that we may have that protection which the sons of liberty inherit from the legacy of Washington, through the favorable auspices of a Jefferson and Jackson."

On the 20th, the mob collected, and demanded the discontinuance of the printing in Jackson county: a closing of the store: and a cessation of all mechanical labors. The brethren refused compliance, and the consequence was, that the house of W. W. Phelps, which contained the printing establishment, was thrown down; the materials taken possession of by the mob; many papers destroyed, and the family and furniture thrown out doors.

The mob then proceeded to violence towards

Edward Partridge, the bishop of the church, as he relates in his autobiography: "I was taken from my house by the mob, George Simpson being their leader, who escorted me about half a mile, to the court house, on the public square in Independence; and then and there, a few rods from said court house, surrounded by hundreds of the mob, I was stripped of my hat, coat and vest, and daubed with tar from head to foot, and then had a quantity of feathers put upon me, and all this, because I would not agree to leave the county, my home where I had lived two years.

Before tarring and feathering me, I was permitted to speak. I told them that the saints had had to suffer persecution in all ages of the world, that I had done nothing which ought to offend any one. That if they abused me, they would abuse an innocent person. That I was willing to suffer for the sake of Christ; but, to leave the country I was not then willing to consent to it. By this time the multitude made so much noise that I could not be heard: some were cursing and swearing, saying, call upon your Jesus &c.; others were equally noisy in trying to still the rest, that they might be enabled to hear what I was saying.

Until after I had spoken, I knew not what they intended to do with me, whether to kill me, to whip me, or what else I knew not. I bore my abuse with so much resignation and meekness, that it appeared to astound the multitude, who permitted me to retire in silence, many looking very solemn, their sympathies having been touched as I thought; and, as to myself, I was so filled with the spirit and love of God, that I had no hatred towards my persecutors, or any one else."

Charles Allen was next stripped and tarred and feathered, because he would not agree to leave the county, or deny the Book of Mormon.

Others were brought up to be served likewise or whipped, but from some cause, the mob ceased operations, and adjourned until Tuesday the 23rd. Elder Gilbert, the keeper of the store agreed to close that; and that may have been one reason, why the work of destruction was suddenly stopped for two days.

In the course of this day's wicked outrageous and unlawful proceedings, many solemn realities of human degradation, as well as thrilling incidents were presented to the saints. An armed and well organized mob in a government professing to be governed by law, with the Lieutenant Governor, (Lilburn W. Boggs,) the second officer in the state, calmly looking on, and secretly aiding every movement, saying to the saints, "you now know what our Jackson boys can do, and you must leave the country," and all

the justices, judges, constables, sheriffs, and military officers, headed by such western missionaries and clergymen as the Reverends McCoy, Kavanaugh, Hunter, Fitzhugh, Pixley, Likens, Lovelady, and Bogard, consisting of Methodists, Baptists, Presbyterians, and all the different sects of religionists that inhabited that country; with that great moral reformer, and Register of the Land Office at Lexington, forty miles east, known as the head and father of the Cumberland Presbyterians, even the Reverend Finis Ewing publicly publishing that the "Mormons were the common enemies of mankind, and ought to be destroyed;" all these solemn realities were enough to melt the heart of a savage; while there was not a solitary offence on record, or proof that a saint had broken the law of the land.

And when Bishop Partridge: who was without guile, and Elder Charles Allen, walked off, amid the horrid yells of an infuriated mob, coated like some un-named, unknown biped, and one of the sisters cried aloud; "while you, who have done this wicked deed, must suffer the vengeance of God; they, having endured persecution, *can rejoice*, for henceforth, for them, is laid up a crown, eternal in the heavens;" surely there was a time of awful reflection, that man, unrestrained, like the brute beast, may torment the body; but God, in return, will punish the soul.

CONFERENCE MINUTES.

From the N. Y. Prophet.

HARTFORD CONFERENCE.

Pursuant to public notice, a special conference of the church of Jesus Christ of Latter-day Saints assembled in the Temperance Hall, in the city of Hartford, Conn., on Saturday, January 4, 1845, at half past ten, A. M.

Elder Sirrine was appointed president, and W. I. Appleby, of New Jersey, Secretary.

Opened by singing, and prayer by the president.

Official members present—three high priests, four elders, three priests.

Representation of the branches in the vicinity of Hartford, were then called for.

Elder Sparks represented as follows—Windsor branch, numbering fourteen members including two elders, one priest, and one teacher: Hartford, seven members including one elder and one priest. Saints unorganized—Farmington, eight—Bloomfield, seven.

The president delivered a short address on the subject of calling the conferences, &c., followed by Elders Lane and Sparks.

Adjourned until 2 o'clock P. M.

Two o'clock, P. M. Met—Prayer by Elder Sparks.

Elder Lane addressed the conference on the organization and principles of the kingdom of God.

Conference adjourned.

Met in the evening—prayer by Elder Appleby, after which the president addressed the conference on the subject of election and reprobation, followed by Elder Sparks.

Dismissed, to meet on Sabbath morning at half past nine for prayer.

Sabbath. Met—United in prayer with the president and secretary, prior to public service.

Ten o'clock, A. M. Service opened by singing and prayer by the president.

Elder Sparks delivered an eloquent and convincing discourse, to a large and attentive audience, on the subject of revelation in all dispensations.

Adjourned, to meet again at two o'clock, P. M.

Afternoon. Met—prayer by Elder Sparks.

On motion, it was resolved, that Elder Sparks be appointed to preside over the branch in the city of Hartford, Brother Wheat assisting him as priest; and that Brother J. Burnham be ordained a traveling elder, and Brother Hoskins a teacher in Windsor branch—carried, and ordained under the hands of Elders Serrine, Sparks and Appleby, after which the president set forth their respective duties.

Elder Appleby then addressed a large and increased audience, on the subject of the coming forth of the Book of Mormon and all the great events connected therewith, who listened with profound attention to the subjects set forth.

Adjourned, to meet in the evening at the house of Brother Sparks.

Met at seven o'clock—prayer by the president, after which he addressed the members on the order of the church, tithing, &c., followed by Elders Appleby, Lane and Sparks.

The Saints rejoiced in the fulness of the gospel which they had embraced, and we trust much good was done in the name of the holy child Jesus.

Adjourned, to meet in New Haven on the first Friday, Saturday and Sunday in March next.

M. SIRRINE, Pres't.

W. I. Appleby, Sec'y.

From the N. Y. Prophet.

BOSTON FEMALE PENNY AND SEWING SOCIETY.

At the second quarterly meeting of the Female Penny and Sewing Society, held at Sister

M. MacAllister's 296 Washington street, Boston, on Tuesday evening, January 28th, 1845. M. MacAllister, President, Mary G. Allen, Secretary, Elvira Baldwin Treasurer.

Meeting opened by prayer.

Moved and seconded that the Treasurer report the receipts for the last six months, (carried.)

Report:—Received from the members of the Society, \$ 15,44
Donations from Brethren 3,50
Work, 10,72
For the constitution, ,37

Making in all moneys received, \$ 30,03
Money paid out for sundry articles, 8,76

Leaving in all, 21,27

Moved and seconded, that the above report be accepted, (carried): that the above money be paid to Brother Benson, and have it forwarded for the use of the temple, (carried unanimous.)

Sister Baldwin resigns the office of treasurer: moved and seconded that Sister Clarissa Dev- enport be appointed treasurer, (carried.)

Moved and seconded, that the minutes of this meeting be published in the Prophet, Nauvoo Neighbor and Times and Seasons.

Moved and seconded, that the sisters of the Boston branch of the church of Jesus Christ of Latter-day Saints have a levee, and that the proceedings of the same be applied for the building of the temple.

MARY MAC ALLISTER, Pres't.

Mary G. Allen, Sec'y.

COMMUNICATIONS.

Landaff, N. H. Jan. 13, 1845.

Brother Taylor:—

The interest I feel in the cause of truth, and the desire for the advancement of the kingdom of our Redeemer, makes me anxious to obtain every information respecting the work of the Lord in these last days. I have felt to rejoice that I live in this day and age of the world, when the glorious light of heaven is beginning again to break forth out of obscurity and out of darkness, and the Redeemer's kingdom is beginning to roll on in spite of all the powers of earth and hell combined. And though wicked men may rage and waste the fury of their spite, and though the servants of God may be called to seal their mission with their blood, yet the progress of truth cannot be stayed,—its light cannot be quenched—the hope of the saints cannot be extinguished, nor the religion of heaven undermined. No! the

eternal purposes of the great Jehovah must and will roll on,—the ancient prophecies must be fulfilled, and not one jot or tittle of his promises will fail.

The words of the angel to Joseph, "The work shall increase the more opposed, and spread wider and wider till it shall go forth to every nation and people under the whole heaven," have afforded me much consolation, when new trials have seemed to forbode the saints, and deep affliction and persecution have been their lot. Thus far have these words been fulfilled. Who could have thought fourteen years ago (unless aided by the spirit of prophecy) the church would have increased to its present number midst such discouragement and privations, having to contend with the bigotry and prejudice of this generation, the false reports that have been wafted on every breeze and every engine that could be employed to hinder the work?

I am happy to learn that all is union and peace at Nauvoo, and that evidences present themselves to show that God has not forsaken his church and people. Though there may arise men of corrupt minds and draw away some disciples after them, yet they, whose trust is in the Lord, shall be as Mount Zion, that cannot be removed; but abideth continually.

When I received intelligence of the death of Joseph and Hyrum Smith, I felt that this was indeed a time of trial and sorrow to the saints. My mind was led to reflect upon the words of our Savior to his disciples upon another occasion, when he was about to be taken from them, and by wicked hands crucified and slain: Verily, verily, said he, ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy: ye now have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

I thought what must have been their feelings after having "forsaken their worldly interest, their friends and their reputation; and after having awakened throughout Judea, the expectation, that the kingdom of heaven was at hand, to see their king thus triumphed over by his enemies, and finally overcome and put to death; all their prospects were now apparently cut off; for as yet they understood not the scripture that he must rise again. But soon their sorrow was turned into joy, when, lo! from the regions of glory an angel descended, rolled back the stone from the door of the sepulchre, and sat upon it; whose countenance was like lightning, and for fear of him did the keepers shake and became as dead men! Jesus burst the bands of death, and came forth tri-

umphant from the tomb, clothed with immortality. He soon appeared to his disciples and said to them, all power is given to me in heaven and on earth: go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo I am with you always, even to the end of the world.

Now we do not sorrow as those without hope. For if we believe that Jesus died and rose again, they also which sleep in Christ, will God bring with him. Through him is preached unto us the resurrection from the dead.

I want to tell you a little about the situation of the people and churches in this place. The doctrine of Mr. Miller has gained considerable credence here. The consequence has been, division has taken place, and the churches to a considerable degree, broken up. This has looked to me a little like the beginning of the fulfilment of a prophecy in the Book of Mormon, first book of Nephi, seventh chapter:—"For the time shall speedily come, that all churches that are built up to get gain, and all those that are built up to get power, over the flesh and to become popular, &c., must be brought low. They are they who need fear and tremble, and quake."

But what is more surprising, is, that people of sense and professing to have an understanding of the scriptures who have not fully embraced this theory, can see no reason why it should not be so; why the Lord should not immediately appear: they appear to have no firm foundation on which to rest. If I tell them that Israel must first be gathered according to the testimony of the prophets, I am told the Israel spoken of, is not the literal descendants of Abraham, but the true Israel of God; the gathering a spiritual gathering, and the prophecies to be fulfilled in the resurrection state.

Now Brother Taylor, if I should not trespass too much upon your patience, I have a request that you would publish in the Times and Seasons an article, pointing out clearly those prophecies, concerning the restoration of Israel, that are to be fulfilled literally, and previous to the coming of the Lord; and show the reasons why they are to be fulfilled literally, and the inconsistency of putting upon them a spiritual construction. I will give a few of my views upon the subject, but as I have to confine them within the small compass of a letter they must necessarily be few. And if my views are erroneous I wish to see them corrected.

I had supposed from the forty-ninth chapter of Isaiah, and other places that the Gentiles had something to do in this work; and I cannot

see how this can be effected if the gathering has reference only to the gathering of the elect, by the angels, at the time of Christ's coming. Again I have supposed from the eighteenth chapter of Isaiah, that the land of America (or indeed some land) had something to do in bringing to the place of the name of the Lord of Hosts, the Mount Zion, a present of a people scattered and peeled, hitherto terrible from their beginning, &c. Again the manner of the gathering spoken of in the last chapter of Isaiah: the setting a sign among them, and sending those that are escaped to the nations, the bringing them an offering to the Lord, upon horses, and in chariots, and in litters, and upon mules and swift-footed beasts, does not look to me much like a spiritual gathering; neither does the coming of the company described by Jeremiah, chapter 31:8 and 9 verses. Neither can I see the propriety (unless it be understood literally) of the Lord sending many fishers and many hunters to hunt Israel from the holes and the rocks and so forth.

Again we learn from Isaiah 11: and Micah 7:15, and from Esdras 13:47, that when the remnant that are left of Assyria shall return, the Lord will show unto him marvellous things according to the days of their coming out of the land of Egypt; a highway will be prepared like as there was for Israel, and the streams will be stayed again that they may go over on dry ground.

Again another reason for supposing the Jews will be gathered previous to the coming of the Lord is the gathering of the nations against Jerusalem to battle, spoken of in the thirty-eighth and thirty-ninth chapters of Ezekiel, the third chapter of Joel, and the fourteenth of Zechariah. Again the eighth chapter of Zechariah was not fulfilled at the time of their return from Babylon; I cannot think that any will be so infirm as to lean upon their staves in the resurrection state.

I want to write more, but have not room.—My heart is with the saints; to them I am bound by the strong ties of christian love.—And that God would roll on his work, scatter light and truth among the nations of the earth, and cause error and superstition to fall, is the prayer of your unworthy sister in Christ.

PHEBE FOSTER.

COPY OF A LETTER, TO A. W. BABBITT
ESQ. AT SPRINGFIELD.

Nauvoo, Jan. 30th, 1845.

Honorable Sir:

The interest that I feel in the welfare and prosperity of God's chosen people in this place, prompts me to take my pen at this crisis, and

step beyond the bounds of a female accustomed to move in the humble and domestic circles of life; and address myself to the Representative of a people laden with sorrow and acquainted with grief. I claim not to be the mouth-piece of this community, for they have not appointed me that station; and therefore, I wish no one but myself, to be responsible for this communication: yet, I feel myself safe in saying, that there are many bosoms in this place, burning with the same principles that recent legislative acts have kindled in my own.

I am told that a letter has just been received here from Gen. Backenstos, in which the repeal of our city charter is confirmed. There seems to be not a single doubt entertained by your friends here concerning your diligence, ability, and faithfulness in the discharge of your duty. In fact, I do not hesitate to say, that the blessings of a grateful people rest upon you both, and also upon those other honorable gentlemen who took so able a part with you in defending our rights. May heaven bless you; and when the storms of life are past, may it be our happy lot to meet in that country where tyranny and injustice are not known, and where the oppressor's arm has no power.

Had the courage of tigers armed your breasts and eloquence more lucid and burning than that which flows from an angel's tongue, escaped your lips, mingled with the sobs and tears of broken hearted widows and orphans, whose husbands and fathers have been cruelly and treacherously murdered when under the protection of a sovereign state, you could have made no more impression upon the flinty hearts of men bent on Mormon extermination, than the thunder of a '74' upon the fortress 'Gibraltar.'

I cannot find language to express the utter contempt with which I regard the pretended liberality of Mr. Anderson. He says, "If the people of Nauvoo will respectfully ask for a new charter of limited powers, I am ready to grant it." Have the people of Nauvoo ever asked a favor disrespectfully of the legislature? If they have, I have it yet to learn. But to the point: What would Mr. Anderson think of that man, whose only right was his superior strength, that should forcibly take from his pocket a doubloon which he came honorably by, and which was all he had? Would he not consider him a highway-man? But farther: Suppose the robber should afterwards turn to him and say, now if you will respectfully ask me for a new coin, I will give you a penny: Would Mr. A. accept the proffered gift, or thank the robber for his liberality? I wish you would ask him.

I am not Nauvoo, nor the people of Nauvoo, and therefore, cannot say what they will do.—But my own feelings are: Sooner be the prophet's fate my own, than suffer the pride and dignity of my character to be so humbled as to ask any favor of those hands that are reeking fresh with my brothers' blood, and by the strongest proofs in their power to give, have decreed my own ruin and extermination. They have not only acknowledged, but even justified the murderous deed, and have also fathered the crime, by wresting from the hands of the officer and retaining in the Senate, the man who stands indicted for killing the Lord's anointed. Had you, dear sir, been indicted for a like offence against an Anti-Mormon, how long would you have retained your seat in the House? I presume to say, that you would have been hurled from your seat, and that justly too, as quick as was Lucifer when he rebelled in heaven: For me to ask favors of the hands that have been raised to justify the shedding of my brothers' blood, would be a violation of every principle that dwells in my heart. Were I to do it, I should consider myself unworthy of my country and my God. You are the representative of a noble race. I am but one obscure person, and for you to be influenced in your capacity by the private views of a humble female, would not be to honor your high and responsible trust.

If the legislature of Illinois are disposed to strip us of our covering, (the charter) and leave us naked, exposed to the chilling blasts of mobocratic fury which already begin to blow—if "it must needs be," we hope to die like noble spirits, and live again to see the robes of state dripping with the blood of innocence, and those who wear them appear before us to receive their final sentence, when "*the saints shall judge the world.*" But I assure you, sir, that if the people of Nauvoo do not get a new charter till I ask for it, they will never have one, unless my mind should materially alter: for from past examples, I could go to the gates of perdition and ask mercy from that department, with just as much hopes of success, as I could go to the legislature of Illinois, to ask a favor for the Latter-day Saints. They very well know the wrong and injustice they have done us, and the evil and calamity to which they have exposed us by repealing our charter; and now if they have no more honor, feeling, or humanity, than to leave us in this situation, without our coming like abject slaves to plead and implore for that which every noble and generous spirit would scorn to withhold, though never asked; namely, our just rights, let the consequences be on their heads. I would gladly have our

people show to the legislature and to the world, that we possess feelings too exalted and spirits too noble to bow with deference to such unequal measures. Do they wish to secure our loyalty? Let them give us equal rights. Do they wish to drive us to desperation? Let them rob us of every inducement to honor our country's laws, that in after years when the elements of excitement and strife have retired within their own natural borders, let the disgraceful transactions be echoed from every state and civilized government under heaven, and then let them meet us face to face before that tribunal where truth and justice must have their claim.

Very Respectfully,

ELIZA R. SNOW.

To A. W. BARBITT, Esq.

TIMES AND SEASONS.

CITY OF NAUVOO,

MARCH 1, 1845.

THE ANGELS.

In the thirteenth chapter of Matthew, is some of the wonderful wisdom of Jesus Christ, put forth in parables: and, with all the rest, this question and answer:—

"Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

This, like all the revelations of God, is a specimen of Mormonism: to bring forth things *new and old*. But what can be brought forth concerning the angels that will interest the saint; leaving the world to enjoy a belief that angels have entirely quit the earth, and that a man sins to talk about seeing them? Why, in the first place, we will see how many kinds of angels there are, and what their duties are before the Lord.

According to the best understanding we have of the scriptures, there are three, perhaps four, kinds of angels:—the archangels of which Paul and Jude make mention, first in order or highest in authority; the angels, which are resurrected bodies, like those mentioned in the eighteenth chapter of Genesis, who ate and drank with Abraham, and also with Lot: and the angels which are ministering spirits; and it may be a matter of investigation to determine

whether this third class of spiritual beings, do not constitute two distinct races in the heavenly world.

The Psalmist said that man was created a little lower than the angels, and this taken in connection with the idea of Paul and the Psalmist, (if rightly translated) "who maketh or sendeth his ministering spirits, angels, (or messengers) a flame of fire" or in flames of fire, would give us a fourth grade of angels; and a true Mormon would go on to prove the case still further, on this wise: that Jesus Christ did the same work that his Father had done: and that Christ's disciples did the same work that he had done; and as he went in the spirit before his resurrection, during the three days that his body lay in the sepulchre, to preach to the spirits in prison, so also do and will his disciples in all ages of the world since he opened the door of the resurrection. Again, John says

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father."

What "greater work," as Jesus had raised the dead, could his disciples do, unless, after death, as ministering spirits, they should minister to the spirits in prison, and so save the dead? If any are wise let them say.

But the greatest matter of mystery concerning angels, is, that they, or some of them at least, live by *eating*. The two angels that visited Lot, in Sodom, partook of a feast; and Paul says: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." And also, it is written in the Psalms, that "man did eat angels food."

From these facts, it is evident that the angels who minister to men in the flesh, are resurrected beings, so that flesh administers to flesh; and spirits to spirits: this was the case with John when he said:

"And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God: for the testimony of Jesus is the spirit of prophecy."

This angel might have been good old Daniel, who had risen with Jesus, as "one of thy brethren the prophets."

The angels are our watchmen, for Satan said to Jesus: "he will give his angels charge concerning thee, lest thou dash thy foot against a stone at any time." It would seem from a careful perusal of the scriptures, that the angels, while God has saints upon the earth, stay in this lower world to ward off evil: for the prophet Isaiah has left this testimony on the subject:—

"I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

For he said, Surely they are my people, children that will not lie: so he was their Savior.

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

The angels that have gone forth at sundry times to execute the decrees of God, fully substantiate this fact: Abraham, Hagar, Jacob, Balaam, Joshua, Gideon, together with the enemies of the Lord are the witnesses who knew the power and offices of angels on earth.

But lest we take up too much time on the resurrected bodies, who go and come at the bidding of Him who was, and is, and is to come, we will change the theme to the thoughts and witnesses of the heart.

The action of the angels, or messengers of God upon our minds, so that the heart can conceive things past, present, and to come, and revelations from the eternal world, is, among a majority of mankind, a greater mystery than all the secrets of philosophy, literature, superstition, and bigotry, put together: though some men try to deny it, and some to explain away the meaning; still there is so much testimony in the bible, and among a respectable portion of the world, that one might as well undertake to throw the water out of this world into the moon with a tea-spoon, as to do away the supervision of angels upon the human mind.

The first account that comes to our mind now is, when Jacob was journeying; "And he dreamed, and, behold, a ladder set upon the earth, and the top of it reached to heaven: and, behold the angels of God ascending and descending on it."

The next case we notice is relative to Pharaoh and Egypt, which Joseph interpreted and the interpretation was sure. Now, unless there had been an understanding between the angel of Pharaoh, and the angel of Joseph, how could the interpretation have been known? Or, in the case of Nebuchadnezzar when he dreamed of the great image, which fled from his mind, how could Daniel not only have brought the *image*, but the meaning with it? Daniel said there was a God in heaven that revealed secrets, but God does not often leave heaven to give a man a dream and the interpretation.

There is nothing in the bible which comes

nearer the fact, or more properly, the truth of the matter, than when the wise men came to worship Jesus. Matthew says:

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him."

The wise men were warned in a *dream* and the angel of the Lord warned Joseph in a *dream*; and the fact is, spirit ministers to spirit, and so *we dream revelations*, because the angels inform our spirits what to dream; and the eyes of our understandings see it; and the ears of our perception conceive; and lo there is a line of communication from heaven to earth!

And this is not all; who is it that carries the saints' sins to judgment beforehand? Did not Paul write:

"Some men's sins are open beforehand, going before to judgment; and some men they follow after.

Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot be hid."

It is the "divinity," or spirit of God, within us, that performs this duty,

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."

No wonder, then, that our sins go to judgment beforehand: and no wonder that man gives an account of his own stewardship through life, for this is the sum and substance of the matter: our blood, which is our life, (and wo to the man that sheds it by murder!) and our spirit, which is eternal; and the water wherein we are baptised, all testify to God of our acts in the flesh; and "the angels of our presence" are the messengers to report the matters: so we are chastened accordingly.—The sins of the wicked follow after, and verily they have their reward.

The angels go in the authority of God. This is manifest from the account of Jacob's wrestling with God:

"And Jacob was left alone: and there wrestled a man with him until the breaking of the day."

But when he prevailed not, he inquired the name of "the man," and got no answer: so he called the name of the place *Penay ale*: "face

of God." The next and most prominent example is, that where Joshua learned the fate of Jericho before it fell by blowing "ramshorns."

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him, with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

And the captain of the Lord's host said unto Joshua, loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

No doubt the "captain of the Lord's host" told Joshua the plan of taking Jericho and its utter destruction. To verify this we quote the first verse of John's Revelations on the Isle of Patmos:

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."

Perhaps it may be said that many persons dream not at all: to which we reply, so it is, and many people do not believe in God, man, nor the devil; but the time is at hand when the saints will know better and do better:

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

And also upon the servants and upon the handmaids in those days will I pour out my spirit."

But, without going into a particular detail of the offices and duties of the different grades of angels, let us close by saying that the angels gather the elect, and pluck out all that offends. They are the police of heaven and report whatever transpires on earth, and carry the petitions and supplications of men, women, and children to the mansions of remembrance, where they are kept as tokens of obedience by the sanctified, in "golden vials" labelled "*the prayers of the saints*."

INDIAN AFFAIRS.

At sundry times, since the church of Jesus Christ of Latter-Day Saints, came out of the wilderness, statements have been published by said church, to show how the affairs of the Indians were progressing;—and, feeling the same

zeal for their eternal welfare, of the 'seed of the promise' made to our fathers, we again approach the subject, for the same object. We have before us the documents accompanying the President's Message, to both houses of Congress, at the present session, where the instructions of the commissioner, on Indian affairs, and the reports of sub-agents and others, cover 203 pages octavo;—from which we draw substance for our remarks, and such information as we judge proper for the saints, and all interested in the restoration of Israel.

The greatest object of government seems to be, to remove the Indians west of the Missouri river, though some are located west of the Mississippi; and some remain in the regions of the north western Lakes.

Government has assumed the fatherly care of a great people, if they did but realize it, as well as a great territory, extending from sea to sea, and from the Gulf of Mexico, to the British boundary north.

It will be seen, that the statement below only includes the Indians under the direction of agencies, leaving as many unnumbered as those numbered.

The following table shows the name and number of each tribe west of the Mississippi:

Appachees	20,280
Arickarees	1,200
Arrapahas	2,500
Assinaboins	7,000
Blackfeet	1,300
Caddoes	2,000
Camanches	19,200
Cherokees	25,911
Cheyennes	2,000
Chickasaws	4,990
Chippewas, Ottowas and Pottawatomies and Pottawatomies of Indiana	5,779
Chippewas of the lakes	7,605
Choctaws	15,177
Creeks	24,594
Crees	800
Crows	4,000
Delawares	1,059
Eutaws	19,200
Flatheads	800
Florida Indians	3,824
Gros Ventres	3,300
Iowas	470
Kanzas	1,700
Kickapoos	5,88
Kiowas	1,800
Mandans	300
Menomonies	2,500
Miamies	661
Minatarees	2,000
New York Indians	3,293

Omahas	1,301
Oneidas of Green Bay	722
Osages	4,102
Ottoes and Missouriias	931
Ottowas and Chippewas, together with the Chippewas of Michigan	7,055
Pagans	30,000
Pancas	777
Pawnees	12,500
Peorias and Kaskaskias	150
Piankeshaws	162
Pottawatomies of Huron	100
Quapaws	400
Sacs and Foxes of Mississippi	2,348
Sacs of Missouri	414
Senecas from Sandusky	251
Senecas and Shawnees	211
Shawnees	1,272
Sioux	25,000
Snakes	1,000
Stockbridges of Green Bay	207
Stockbridges and Munsees, and Delawares and Munsees	320
Swan Creek and Black River Chippewas	113
Weas	225
Winnebagoes	4,500
Wyandots of Michigan	75
Wyandots of Ohio	664

The next item that occupies our attention is the

"Amount appropriated for fulfilling treaties with various Indian tribes, for the fiscal year commencing July 1, 1843, and ending June 30, 1844, and the amount drawn thereon to June 30, 1844, inclusive, and the balance remaining undrawn, as per statement

\$750,568 00

Amount appropriated for the current expenses of the Indian Department, &c.

93,300 00

Civilization of Indians, &c.

10,000 00

So it seems that it cost our Government almost a million yearly to civilize and christianize the Indians; though a quarter of a century's experience in religious and political experiments, show but a small profit on such an overwhelming capital.

The fact is, about one hundred thousand dollars, are expended to a corrupt or office seeking, or corrupting set of agents; five or six hundred thousand dollars go as annuities, but never get further than into the 'Indian traders' pockets for trinkets, or goods that, with them brings one hundred to one thousand per cent profit; or perhaps, the agents retain one half for damage and supposed crimes.

Every person at all acquainted with men and measures on the frontier; knows that offences,

degrading and reprehensible to humanity, go unwhipt of justice.'

To prove this assertion, we give the minutes of two meetings as reported by the agents of government, viz:—

Minutes of a council held by the Sac and Fox nation of Missouri river, with W. P. Richardson, Indian sub-agent at the Great Nemaha sub-agency, on the 4th day of October, 1844.

Nesomquot, chief of the Sacs and Foxes, said: "My father: We have met you, to talk about and transact much business. We are willing, and do hereby, appropriate all of our school-fund to the building up and support of the manual-labor boarding-school about to be established on the land of the Iowas, so long as we live on the land now occupied by us. We understand from you that there is on hand at this time the sum of \$1,540 05, which has been sent to you; also, the sum of \$1,540 in the hands of our great father, which he is anxious we should give to this school. We give it altogether, with what may be due us from year to year, for education purposes—with the condition, that if our nation desire it, they shall have the right to send their children to the school. You know many of us are opposed to having our children educated;—some of us think differently, and will, no doubt, send their children to the school. As we cannot get the money, we freely surrender it for the benefit of the manual-labor boarding school.

"I want now to talk about the money which has been withheld from our nation to pay for cattle which we are charged with killing, of Mr. Wallis. Tell our great father that we did not kill Mr. Wallis's cattle.

"We do not swear on a book, like our white brothers. Tell our great father that he has listened to the talk of bad white men, and taken our money from us, without hearing what we had to say in our defence. We did not kill these cattle; but they were lost by the carelessness of their owners, and the men who had the care of them. White men, and not Indians, ought to pay for them. Father, we have given our money to the school, and we hope it will please our great father and our white brothers. Father, we have a request to make of our great father: we owe our friend F. W. Risque for services rendered our tribe in making the treaty of 1837, in the sum of \$4,000. He has our obligation for \$3,500, and he claims interest of us on said contract. We are very poor, and do not feel able to pay him more than \$4,000—five hundred dollars for waiting on us, and his expenses. We have given him our note for \$4,000, and we have signed receipts for that amount, under your instructions.

We want our great father to make the payment to Risque out of the money which we ought to have got in 1838. We understand that our great father says that the money was sent to us in 1838. We did not get \$4,700 in 1838—no such sum was received by us; and if our receipts were made, they were not made by us, but were forged. We also understand that there is due to us \$1,171 50 for blacksmithing in 1839 and 1840; and for our farming operations, \$2,325 of the same year. Out of these funds, which are certainly due us, we want our friend Mr. Risque paid. We feel sure our great father will not hesitate to do this, as we have done as he wanted us with our school-funds. After paying Mr. Risque, we want the balance of this money sent to us, for we are very poor, in consequence of our money being kept to pay for killing cattle. We also ask our great father to send us \$2,000 out of our next year's annuity, to relieve us through the winter. Our corn was destroyed by the waters, and we must suffer if we get no money. We hope our great father will hear this request of his red children, and do as we request him.'

Sho-ko-pe, (Sac chief.) "My father, we have heard the words of our chief Nesomquot. What he says is very good. It is the will of our nation that it should be as he has said.—My father, we do not want any goods sent next year. We sent last year for such goods as suited us, but we were not heard. No attention was paid to our wants, and we will not take anything but the money. Our goods were much inferior to what we got before, and we do not want any more. My father, I am done."

Minutes of a council held at the Great Nemaha sub-agency on the 24th September, 1844, by W. P. Richardson with the chiefs and braves of the Iowa tribe of Indians.

Major Richardson said to the chiefs: "My children, some evil white men have reported that I have kept \$2,500 of your money for the cattle some of your men killed last spring belonging to the Oregon company. I want you to say if it is so." Nauchemingo (a head chief) said: "It is all lies; it is like lying and stealing both, to say that." Major Richardson said: "You bring me and yourselves into much trouble by having to do with vicious white men; I hope you will have nothing more to do with them." Nauchemingo: "My father, I want to talk about the money our great father has kept, which our white brothers say is for killing cattle many years ago; we want him to look at it again, and see if he has done right. We want him here, and our father at St. Louis, and our great father at Washington, to look at the matter again. By keeping our money,

they have made us very poor. We think the father we have got now will do something for us. Some of the fathers we have had did not try to do us good. Our great father has kept some of our money; and the waters have been very high, and taken all, or almost all, our corn; and we want our great father to pity us, for we are very poor. The man who sent us goods this year did not hear what we said to him last year; he has not sent us what we sent for; we will not take any more goods. They will not send us what we want; we will take the money. We want our great father to pity us, for we are so poor; we want him to send us three boxes more out of our next year's annuity, and to keep the balance till this time next year. Father, we want no blacksmith this year; we want the money due us for blacksmithing, and that due us for purposes of education, to be applied to building the house for the boarding manual-labor school, amounting, we are told, to \$1,456 62. We want to have a man to farm for us this year, but do not want any smith. I have no more to say—only want our great father to pity us, and keep our women and children from starving."

He-we-tha-cha: "Father, we want you to listen to what our chief says; it is very good. Want our great father to send us three boxes now. We are very poor."

Cawamonga said: "Father, we are very poor indeed. We want you to get our great father to give us three boxes more: want it this fall."

Aha ka said: "Father, we have come to ask you some things. We want some money very bad; our little children, not three feet high, are suffering. They did not give us what we sent for."

Wa-ca-ra-che-ra said: "Father, we want you to pity us. We are very poor; our great father is very rich. It will not hurt him to send us three boxes, and take it out of our next annuity."

Cha-la-ne-an-ga said: "Father, I agree with our chief. We want no smith this year, but we want a farmer."

Wa-tha-cu-ni-cha said: "Father, we have heard what our chief has said: it is very good."

Wa-pe-u said: "Father, our ears have been very near to our chief, and we have marked his words. We want our great father to send us three boxes of silver, so that we may keep our little children from starving."

Nauchemingo (principal chief) said: "Father, we have given what is due to us for blacksmithing, (about \$500,) and what is due to us for education, making in all about a box and a half, to help to build up a boarding-school

so that our children may learn to read and write; and we think our great father ought to send us the money soon, to keep us from suffering. We sent last year for some military coats and some medals; but we got none. We want some medals, to show that we are good friends to our great father. Father, we are done."

Notwithstanding so much has been said and done to establish missions and schools among the Indians for the last twenty years, yet the hand of the Holy one of Israel, upon the transgressors of the Statutes of Mount Sinai, is visible on that "afflicted people" to chasten them for a *better covenant*.

If there be any exception, it must be witnessed among the *Oneidas*, removed from the State of New York to Duck Creek, Wisconsin Territory. Mr. Davis, their Missionary, gives the following synopsis of them:

Number of families	150
Number of souls	722
Frame houses	20
Block houses	43
Log houses	84
Frame barns	51
Log barns	38
Wagons	30
Sleighs	87
Ploughs	60
Harrows	51
Fanning mills	15
Threshing machine	1
Horses	104
Oxen	200
Cows	181
Calves and young cattle	110
Hogs	561
Domestic fowls	1,298
Sheep	5
Clocks	17

Dr. White the Indian agent of Oregon Territory, gives the following particulars of the far west:

Willamette, March, 1843.

The Nez Perces have one governor, or principle chief; twelve subordinate chiefs of equal power, being the heads of the different villages or clans, with their five officers to execute all their lawful orders, which laws they have printed in their own language and read understandingly. The chiefs are held responsible to the whites for the good behavior of the tribe. They are a happy and orderly people, forming an honorable exception to the general Indian character; being more industrious, cleanly, sensible, dignified, and virtuous.

This organization was effected last fall, and operates well; and with them, it is to be hoped, will succeed. A few days since, governor Me-

Laughlin favored me with a note addressed to him from the Rev. H. H. Spaulding, missionary to this tribe, stating as follows:

"The Indians in this vicinity are remarkably quiet this winter, and are highly pleased with the laws recommended by Dr. White, which were unanimously adopted by the chiefs and people in council assembled.

"The visit of Dr. White and assistants to this upper country will evidently prove an incalculable blessing to this people.

"The school now numbers 224 in daily attendance, embracing most of the chiefs and principal men of the nation."

Laws of the Nez Perces.

Article 1.—Whoever wilfully takes life, shall be hung.

Article 2.—Whoever burns a dwelling shall be hung.

Article 3.—Whoever burns an outbuilding, shall be imprisoned six months, receive fifty lashes, and pay all damages.

Article 4.—Whoever carelessly burns a house or any property, shall pay damages.

Article 5.—If any one enter a dwelling without permission of the occupant, the chiefs shall punish him as they think proper. Public rooms are excepted.

Article 6.—If any one steal he shall pay back two-fold; and if it be the value of a beaver skin, he shall pay back two-fold, and receive fifty lashes.

Article 7.—If any one enter a field and injure the crops, or throw down the fence, so that cattle or horses go in and do damage, he shall pay all damages, and receive twenty-five lashes for every offence.

Article 8.—Those only may keep dogs, who travel, or live among the game. If a dog kills a lamb, calf, or any domestic animal, the owner of the dog shall pay the damage, and kill the dog.

Article 9.—If an Indian break these laws, he shall be punished by his chief. If a white man break them, he shall be reported to the agent, and punished at his instance.

Article 10.—If an Indian raise a gun or other weapon against a white man, it shall be reported to the chiefs, and they shall punish him. If a white man do the same to an Indian, it shall be reported to the agent, and he shall punish or redress it.

E. WHITE.

Having quoted enough to show the saints that Government, money and missionaries, cannot perform what God has declared by the mouth of his prophets, he will do himself, let

us proceed to bring together a few ideas relating to this great people and great work. For the prophet Isaiah says: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

There is a mistaken notion got into the heads of the clergy of these last days; they suppose, or make believe that God wants them to do his business and have the government pay for it. It makes fat livings for priest and plenty of taxes for the people, but as to any signal good to the country, the past and the present know nothing of it, and we have strong doubts whether the future will.

The United States' Government puts on a smiling face, and paints the sepulchres of the dead, and for a pretence, boasts of charity and benevolence to the Indians; and hires missionaries, school masters, farmers, mechanics, and agents, and at the same time keeps shoving these Lords of the soil 'further west;' and now forsooth, as the case has ever been since, the 'old thirteen United States,' were strong enough to go alone, whenever the whites are numerous enough to take care of themselves, a new Territory is ordained; and then 'obedience is better than sacrifice.'

The new territories of Nebraska, and Oregon winds up the 'poor Indians' hope' of a glorious hereafter, so far as our Government is concerned in dealing out the destinies of man. The bounty to white families, before a foot of it is purchased, is *six hundred and forty acres* to each actual settling family!

This has some resemblance of that auspicious day when satan took our Savior upon an exceeding high mountain, and showed him all the kingdoms of the earth, and the glory of them; *all these will I give thee if thou wilt worship me.*

As to what the missionaries do for the Indians, they have their reward; *they are hirelings*—All they have done, and all they will do, will be as a drop in the bucket. Jeremiah told the story when he exclaimed: "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was a stronger than he."

It will be seen that God, and not man, has the power to bring Jacob to his glory again.—The book of Mormon in 12th chapter of the 2d Book of Nephi says: "And now I would prophe-

ecy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are decendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ which was had among their fathers.—And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God: and their scales of darkness shall begin to fall from their eyes: and many generations shall not pass away among them, save they shall be a pure and delightsome people.”

But we must close. The strange work of God has begun. The vision which Habakkuk wrote and made plain upon *tables*, or plates, so that he that run might read,—speaks at the appointed time; and though it tarried several thousand years, yet it is surely here and Israel can live by his faith. The ‘remnants,’ will know the voice of their shepherd; He that scattered will gather him and no thanks to the Gentiles. We glory in the prospect before us; and every honest man will *do likewise*. Only think: the mountains to be laid low; the valleys exalted; the seas rolled back to their place; Israel gathered from his long dispersion; Zion and Jerusalem rebuilt; the gentiles cured of their customs; satan bound for a thousand years, and Jesus Christ triumph over his foes! Who would not glory?

The constitution guarantees the liberty of conscience, the freedom of speech and of the press, when they are not clandestinely used for murder and treason, to all denominations alike,—(in our opinion,) and we have made use of these rights in the foregoing remarks to open the eyes of men to the great events, which are transpiring and will transpire till ‘Babylon sinks, like a millstone cast into the sea.’

That we may not be accused of a want of charity, we will state, no doubt, the government officers do what they consider humane and praiseworthy in removing the Indians; and the christian clergy suppose they are rendering God a little service in preaching to and teaching the rude sons of the forest;—but from the results of their labors for a half century; and the sacred word of God, wherein it appears he has never given authority to any to act for him without direct revelation, it will be sufficient

for our purpose, to say when the deliverer comes out of Zion, *he will turn away ungodliness from Jacob.*

THE YOUTH.

At the present time, there is nothing of so much consequence to the saints in the kingdom of God, as ‘training up the children, of years of discretion, in the way they should go,’ *that when they are old they may not depart from it.*

To see children break the Sabbath by running about and playing on Sunday; to see them saucy too to persons of riper years; to see them filling up the streets to play upon week days, and to hear them swear and use vulgar language, is a disgrace to their parents; a stigma upon the neighborhood; and a slow poison to themselves, that will eventually corrupt and ruin their reputations, unless cured by virtue and reason.

How solemnly does the sacred injunction of God Almighty to the *children* of Israel, apply:

“Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.”

The most heavenly idea we have witnessed recently, is, the meeting of the children and youth, to worship God, and to practice holiness by a recitation of scripture, by singing and by prayer. Such a course is praise-worthy, and virtuous boys and girls, who thus improve their time and manners, will yet have the joy to say: it was good for us that we followed after righteousness while young: we know how to behave in age, and save our souls from the “second death,” and when we die we shall inherit eternal lives.

Good parents will bring up good children; and good children will exalt themselves to good saints; and good saints will take the kingdom, under the whole heavens, and possess it forever and ever.

ANOTHER MORMON WITNESS.

A Relic.—A day or two ago, an oak was cut down a short distance from Harrisburg, (and near an old revolutionary relic, known as Paxson’s church,) which, upon counting the growth proved to be near four hundred years old, and perfectly embedded in it, at a height of near thirty feet from the ground, was found a well shaped stone mortar and pestle, and an instrument very much resembling an axe, though much smaller in size. They had evidently been placed in the crotch of the tree, which had grown together over them, and, from an examination of the section, it is perfectly manifest that they must have been there at least three

hundred years. They are of very hard flinty stone, and in their finish exhibit much skill.

☞ We are indebted to the St. Louis Republican for this legal *Mormon testimony*. About two hundred and twenty four years ago, the Pilgrims landed at Plymouth. About three hundred and fifty two years ago, Columbus discovered South America, and *about* as long ago as any of these times, nobody but the natives lived near "Harrisburg," and thus the *old stone mortar, pestle, and axe* were laid up as Mormon testimony. Such relics are capital stock for the Latter-day Saints, as well as is the cities, and ruins in Central America, discovered by Mr Stevens in the very places where the Book of Mormon left them. Mormonism like Moses' rod, will swallow up all the magicians' rods of the 19th century. What universal power!

THE JEWS.

The following is somewhat in accordance with Mormonism. Judah must have his rights, for "unto him shall the gathering of the people be."

EMANCIPATION OF THE JEWS AT HAMBURG.—By intelligence from Hamburg, dated 22nd November, we learn that the senate and council of Elders at Hamburg have just declared in favor of the emancipation of the Israelites. That which principally has induced the two chief

legislative bodies to accord this act of justice, is the immense sacrifices that the Jews of Hamburg have made to aid the numerous sufferers at the fire which occurred in May, 1842, in addition to the spirit of charity and patriotism by which the Israelites have for so long a succession of years shown themselves to be animated. In truth, it is an acknowledged fact, that 5-6ths of the Hebrew population of Hamburg (that is to say, all who are themselves in the slightest degree above want) contribute, by annual gifts, more or less considerable, towards the relief of indigent Christians; and that there is not a single establishment or association of public utility, that has not among its members a considerable number of Jews. The emancipation of the Israelites among us will be complete, with the exception that the Jews will not be eligible for members of the senate. But this, in any case, would be impracticable—for all the solemn and official acts of that body are intimately connected with religious ceremonies, of which no person could partake who does not subscribe to the established religion of the state, which is Protestant (according to the confession of Augsburg); so that even Christians of other sects are, in fact, similarly excluded from the legislative assembly.—[Jewish Chronicle.

POETRY.

For the Times and Seasons.

NAUVOO.

Blessed city how I love thee;
Saints secure and bles'd abode;
Where the good of every country,
Comes to seek, and serve the Lord.
Sure 'tis Zion, here's her temple;
Here's her Twelve, and high-priests too;
Here's her seventies, and her elders,
In the city of Nauvoo.

Come then brethren, come then sisters,
From the place wher'r you'r found,
In compliance with the wishes
Of the saints on Zion's ground.
This the city of the prophets;
This the gathering place for you;
This the city of our Joseph;
Yes, the city of Nauvoo.

D. W.

'The Times and Seasons,

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JOHN TAYLOR,

EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL VI. No. 5 } CITY OF NAUVOO, ILL. MARCH 15, 1845. [WHOLE No. 113.]

HISTORY OF JOSEPH SMITH.

[Continued.]

After the mob had ceased yelling, and retired; and while evening was spreading her dark mantle over the unblushing scenery, as if to hide it from the gaze of day; men, women and children, who had been driven or frightened from their homes, by yells and threats, began to return from their hiding places, in thickets, corn-fields, woods and groves, and view with heavy hearts the scenery of desolation and woe; and while they mourned over fallen man, they rejoiced with joy unspeakable that they were accounted worthy to suffer in the glorious cause of their Divine Master.

There lay the printing office a heap of ruins; Elder Phelps's furniture strewed over the garden as common plunder; the revelations, book-work, papers and press in the hands of the mob as the booty of highway robbers; there was Bishop Partridge in the midst of his family, with a few friends, endeavoring to scrape off the "tar," which, from eating his flesh, seemed to have been prepared with lime, pearl-ash, acid, or some flesh eating commodity, to destroy him; and there was Charles Allen in the same awful condition. As the heart sickens at the recital, how much more at the picture! More than once, those people, in this boasted land of liberty, were brought into jeopardy, and threatened with expulsion or death because they wished to worship God according to the revelations of heaven, the constitution of their country, and the dictates of their own consciences. Oh liberty, how art thou fallen! Alas! clergymen! where is thy charity? In the smoke that ascendeth up forever and ever.

Early in the morning of the 23rd of July, the mob again assembled, armed with weapons of war, and bearing a red flag. Whereupon the elders, led by the spirit of God, and in order to save time, and stop the effusion of blood, entered into a treaty with the mobbers to leave the county within a certain time, which treaty, with accompanying documents, will appear in its proper place. The execution of this treaty presented an opportunity for the brethren in Zion, to confer with the presidency in Kirtland concerning their situation, which they improved by dispatching Elder O. Cowdery, a special messenger, after a delay of two or three days.

On the same day, while the brethren in Missouri were preparing to leave the county,

through the violence of the mob, the corner stones of the Lord's House were laid in Kirtland, after the order of the holy priesthood.

On the second of August, "the Western Monitor, printed at Fayette, Missouri, edited by Weston F. Birch, published the proceedings of the mob, as follows:

"MORMONISM!"

At a meeting of the citizens of Jackson Co., Missouri, called for the purpose of adopting measures to rid themselves of the sect of fanatics, called Mormons, held at Independence on the 20th day of July, 1833; which meeting was composed of gentlemen from every part of the county, there being present between four and five hundred persons.

The meeting was organized by calling Colonel Richard Simpson to the chair, and appointing James H. Flounoy and Col. Samuel D. Lucas, secretaries. It was resolved that a committee of seven be appointed to report an address to the public, in relation to the object of this meeting; and the chair named the following gentleman, to wit: Russell Hicks Esq., Robert Johnson, Henry Chiles Esq., Colonel James Hambright, Thomas Hudspeth, Joel F. Chiles, and James M. Hunter. The meeting then adjourned; and convened again, when Robert Johnson, the chairman of said committee, submitted for the consideration of the meeting, the following address, &c.:

This meeting, professing to act not from the excitement of the moment, but under a deep and abiding conviction, that the occasion is one that calls for cool deliberation, as well as energetic action, deem it proper to lay before the public an expose of our peculiar situation, in regard to this singular sect of pretended christians, and a solemn declaration of our unalterable determination to amend it.

The evil is one that no one could have foreseen, and is therefore unprovided for by the laws, and the delays incident to legislation, would put the mischief beyond remedy.

But little more than two years ago, some two or three of this people made their appearance in the Upper Missouri, and they now number some twelve hundred souls in this county; and each successive autumn and spring pours forth its swarm among us, with a gradual falling of the character of those who compose them; until it seems that those communities from which they come, were flooding us with the very dregs of their composition. Elevated as they mostly

are, but little above the condition of our blacks either in regard to property or education; they have become a subject of much anxiety on that part, serious and well grounded complaints having been already made of their corrupting influence on our slaves.

We are daily told, and not by the ignorant alone, but by all classes of them, that we, (the Gentiles,) of this county are to be cut off, and our lands appropriated by them for inheritances. Whether this is to be accomplished by the hand of the destroying angel, the judgments of God, or the arm of power, they are not fully agreed among themselves.

Some recent remarks in the "Evening and Morning Star," their organ in this place, by their tendency to moderate such hopes and repress such desires, show plainly that many of this deluded and infatuated people have been taught to believe that our lands were to be won from us by the sword. From this same 'Star' we learn that for want of more honest or commendable employment, many of their society are now preaching through the states of New-York, Ohio, and Illinois, and that their numbers are increased beyond every rational calculation; all of whom are required as soon as convenient, to come up to Zion, which name they have thought proper to confer on our little village. Most of those who have already come, are characterized by the profoundest ignorance, the grossest superstition, and the most abject poverty.

Indeed, it is a subject of regret by the 'Star' itself, that they have come not only to lay an inheritance, which means some fifteen acres of wild land for each family, but destitute of the means of procuring bread and meat. When we reflect on the extensive field in which the sect is operating, and that there exists in every country a leaven of superstition that embraces with avidity, notions the most extravagant and unheard of, and that whatever can be gleaned by them from the perils of vice, and the abodes of ignorance, it is to be cast like a waif into our social circle, it requires no gift of prophecy to tell that the day is not far distant when the civil government of the country will be in their hands. When the sheriff, the justices, and the county judges will be Mormons, or persons wishing to court their favor from motives of interest or ambition.

What would be the fate of our lives and property, in the hands of jurors and witnesses, who do not blush to declare, and would not upon occasion hesitate to swear that they have wrought miracles, and have been the subjects of miraculous and supernatural cures; have converse with God and his angels, and possess

and exercise the gifts of divination and of unknown tongues, and fired with the prospect of obtaining inheritances without money and without price, may be better imagined than described.

One of the means resorted to by them, in order to drive us to emigrate, is an indirect invitation to the free brethren of color in Illinois, to come up, like the rest, to the land of Zion.—True, they say this was not intended to invite, but to prevent their emigration; but this weak attempt to quiet our apprehension, is but a poor compliment to our understandings. The article alluded to, contained an extract from our laws, and all necessary directions and cautions to be observed by colored brethren, to enable them upon their arrival here, to claim and exercise the rights of citizenship. Contemporaneous with the appearance of this article, was the expectation among the brethren here, that a considerable number of this degraded cast were only awaiting this information before they should set out on their journey. With the corrupting influence of these on our slaves, and the stench both physical and moral, that their introduction would set afloat in our social atmosphere, and the vexation that would attend the civil rule of these fanatics, it would require neither a visit from the destroying angel, nor the judgments of an offended God to render our situation here insupportable. True, it may be said, and truly no doubt, that the fate that has marked the rise and fall of Joanna Southcote and Ann Lee, will also attend the progress of Joe Smith; but this is no opiate to our fears, for when the fabric falls, the rubbish will remain.

Of their pretended revelations from heaven—their personal intercourse with God and his angels—the maladies they pretend to heal by the laying on of hands—and the contemptible gibberish with which they habitually profane the Sabbath, and which they dignify with the appellation of unknown tongues, we have nothing to say, vengeance belongs to God alone.—But as to the other matters set forth in this paper, we feel called on by every consideration of self-preservation, good society, public morals and the fair prospects, that if not blasted in the germ, await this young and beautiful county, at once to declare, and we do hereby most solemnly declare:

That no Mormon shall in future move and settle in this county.

That those now here, who shall give a definite pledge of their intention within a reasonable time to remove out of the county, shall be allowed to remain unmolested until they have sufficient time to sell their property and close

their business without any material sacrifice.

That the editor of the 'Star' be required forthwith to close his office, and discontinue the business of printing in this county; and as to all other stores and shops belonging to the sect, their owners must in every case strictly comply with the terms of the second article of this declaration, and upon failure, prompt and efficient measures will be taken to close the same.

That the Mormon leaders here, are required to use their influence in preventing any further emigration of their distant brethren to this county, and to counsel and advise their brethren here to comply with the above requisitions.

That those who fail to comply with these requisitions, be referred to those of their brethren who have the gifts of divination, and of unknown tongues, to inform them of the lot that awaits them.

Which address being read and considered, was unanimously adopted. And thereupon it was resolved that a committee of twelve be appointed forthwith to wait on the Mormon leaders, and see that the foregoing requisitions are strictly complied with by them; and upon their refusal, that said committee do, as the organ of this county, inform them that it is our unwavering purpose and fixed determination, after the fullest considerations of all the consequences and responsibilities under which we act, to use such means as shall ensure their full and complete adoption, and that said committee, so far as may be within their power, report to this present meeting. And the following gentlemen were named as said committee:

Robert Johnson, James Campbell, Colonel Moses Wilson, Joel F. Chiles, Hon. Richard Fristoe, Abner F. Staples, Gan Johnson, Lewis Franklin, Russell Hicks, Esq., Colonel S. D. Lucas, Thomas Wilson, and James M. Hunter, to whom was added Colonel R. Simpson, Chairman.

And after an adjournment of two hours, the meeting again convened, and the committee of twelve reported that they had called on Mr. Phelps, the editor of the 'Star,' Edward Partridge, the bishop of the sect, and Mr. Gilbert, the keeper of the Lord's store house, and some others, and that they declined giving any direct answer to the requisitions made of them, and wished an unreasonable time for consultation, not only with their brethren here, but in Ohio.

Whereupon it was unanimously resolved by the meeting, that the 'Star' printing office should be razed to the ground, the type and press secured. Which resolution was, with the utmost order, and the least noise and disturbance possible, forthwith carried into execu-

tion, as also some other steps of a similar tendency; but no blood was spilled nor any blows inflicted. The meeting then adjourned till the 23rd instant, to meet again to know further concerning the determination of the Mormons.

Resolved that a copy of these proceedings be posted up at the post office in this place, for the information of all concerned; and that the secretaries of this meeting send copies of the same to the principal editors in the eastern and middle states for publication, that the Mormon brethren may know at a distance that the gates of Zion are closed against them—that their interests will be best promoted by remaining among those who know and appreciate their merits."

RICHARD SIMPSON, Chairman.

S. D. Lucas, }
J. H. Flourney, } Secretaries.

"The citizens again convened on the 23rd day of July, 1833, which was composed of gentlemen from all parts of the county, and much more unanimously attended than the meeting on the 20th instant.

The meeting was organized by the chairman taking his seat, when the following gentlemen were appointed a committee, to wit:

Henry Chiles Esq., Doctor N. K. Olmstead, H. L. Brazile Esq., Zachariah Waller, Samuel Weston Esq., Wm. L. Irwin, Leonidas Oldham, S. C. Owens Esq., George Simpson, Capt. Benjamin Majors, James C. Sadler, Col. Wm. Bowers, Henry Younger, Russell Hicks Esq., Aaron Overton, John Harris, and Harmon Gregg, to wait upon the Mormon leaders, who had intimated a wish to have a conference with said committee.

After an adjournment of two hours, the meeting again convened, when the committee reported to the meeting that they had waited on most of the Mormon leaders, consisting of the bishop, Mr. Partridge; Mr. Phelps, editor of the Star; Mr. Gilbert the keeper of the Lord's store house; and Messrs Corrill, Whitmer, and Morley, elders of the church, and that the said committee had entered into an amicable agreement with them which they had reduced to writing, which they submitted: and that the committee have assured Mr. Phelps that whenever he was ready to move, that the amount of all his losses should be paid to him by the citizens. The written agreement is as follows:

"Memorandum of agreement between the undersigned of the Mormon society, in Jackson county, Missouri, and a committee appointed by a public meeting of the citizens of said county, made the 23rd day of July, 1833.

It is understood that the undersigned, members of the society, do give their solemn pledges, each for himself, as follows, to wit:

That Oliver Cowdery, W. W. Phelps, Wm McClelland, [Lellin] Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey Whitlock, shall remove with their families out of this county, on or before the first day of January next, and that they as well as the two hereinafter named, use all their influence to induce all the brethren now here, to remove as soon as possible—one half, say, by the first of January next, and all by the first day of April next. To advise and try all means in their power, to stop any more of their sect from moving to this county; and as to those now on the road, they will use their influence to prevent their settling permanently in the county, but that they shall only make arrangements for temporary shelter, till a new location is agreed on for the society. John Correll and Algernon Gilbert, are allowed to remain as general agents to wind up the business of the society, so long as necessity shall require; and said Gilbert may sell out his merchandise now on hand, but is to make no new importation.

The 'Star' is not again to be published, nor a press set up by any of the society in this county.

If the said Edward Partridge and W. W. Phelps move their families by the first day of January, as aforesaid, that they themselves will be allowed to go and come in order to transact and wind up their business.

The committee pledge themselves to use all their influence to prevent any violence being used so long as a compliance with the foregoing terms is observed by the parties concerned, to which agreement is subscribed the names of the above named committee, as also those of the Mormon brethren named in the report as having been present.

Which report of the committee was unanimously adopted by the meeting, and thereupon the meeting adjourned, *sine die*.

RICHARD SIMPSON, Chairman.

S. D. Lucas, }
J. H. Flourney } Secretaries."

The foregoing is copied entire to give one sample of hypocritical bombast, and current falsehoods, with which the country was flooded in the early days of this church. The declaration of the mob, by which they pledged to each other, their lives, their bodily powers, fortunes and sacred honors to remove the church from Jackson county, is a very good climax for all the arguments used, falsehoods set forth, and even a full interpretation of the sublime admission that "vengeance belongs to God alone." The events that followed from this time till November, explain the *modus pe-*

randi much more clearly than the publication in the Monitor, or other papers generally, that were so willing to give the western missionaries, the doctors, lawyers, judges, justices, sheriffs, constables, military officers, and other distinguished personages a fair chance against the Mormons.

FROM THE SOCIETY ISLANDS.

Tahiti, Sept. 18, 1844.

DEAR AND RESPECTED WIFE:—

I take my pen again to write a few lines to you, as there is a chance of sending by a French ship, by the way of Panama, which is across the isthmus of Darien, which is much the quickest way for letters to go to you; or from you to us. If you would send your letters from Nauvoo to New York, to be sent to us by way of Panama, we should get them, I think. You would have to pay the postage to New York.

We have not had a letter, or any news from home since we left, which makes me almost despair of ever hearing from you again. One thing to comfort us is that we have good health and tolerable good spirits. We, that is, Br. Grouard and myself, are beginning to talk French language considerable. Br. Grouard thinks of preaching to the natives in public soon. The natives that are acquainted with us, think a great deal of us; and some begin to take quite an interest in the work, notwithstanding the priests say all they can to injure us.

We have baptised four foreigners only, but soon expect to more. Truly this place is one of the worst sinks of iniquity that I ever saw. It is full of abominations of almost every kind, which I cannot write now, but when I return I will tell you about them, for I think I shall come back to you again and behold you in the flesh.

We are in hopes of doing a good work here by the help of the Lord, although we have not much chance at the natives, in consequence of the unsettled state of affairs. The French have the place that they have got, and the natives are back in the mountains. How the matter will terminate I cannot tell. The natives appear to be firm and determined not to give up to the French: however there appears to be two parties of the natives. Some few of the principal men have signed to the French, but the Queen, and the majority of them, stand out and say they never will come under French protection. They expect that the English will help them to drive the French away from their land.

There has been several battles fought since we have been here; in one engagement, which was in sight of where I live, and I could hear

every gun that was fired, there was an English missionary shot in the head, and killed by accident, on the part of the French; and on the part of the missionary worse than foolishness, because it is said that he was drunk and went out and exposed himself, and the consequence was death. This may seem strange that so righteous a man as the priests of the sects of the day, should be drunk at so critical a time.—They are so righteous that they could not talk to us about Mormonism on the Sabbath.

I will tell you a story that one of the missionary's daughters told me that she had known them to get so drunk, when they went to hold meetings, that they went to *sleep* in the middle of their prayer, and another had to go and finish it. That there was not any of them but what would drink, and some of their women will get drunk, I know, because I have seen them so from day to day; and while the priest in the meeting house is attending to service their sons are out in the bush playing the *whore*; so says the natives.

And now if their teachers are in this situation, what situation do you think the natives must be in? This part of the story I will leave for you to judge for your selves.

In my last letter I told you that we left Br. Pratt about five hundred miles to the south of this, where there are no missionaries to disturb him, where he has done a big business, for he has baptised all of the white inhabitants on the Island; and the last account we had from him, he had baptised quite a number of the natives, and has organized a branch of the church, and things seem to prosper in his hands, which makes us rejoice. He has got the advantage of us, because he has no priests to fight him; and the white men on this island, can speak the native language well, and have interpreted for him from the begining.

Dear wife and friends, if you knew how lonesome we are, it seems to me that you would try very hard to get us some papers or letters, or some kind of news to cheer us in this place of iniquity. We know not where you or the church are; whether they are in Nauvoo, or whether you are scattered to the four winds. I know that when we left the states, they were making a fuss at Carthage, about the saints. I want to see you and the children very much; but I cannot at this time. I want you to write about them, and all the neighbors, and all the church. Tell Chandler to write, and Noble, and William if he is there with you. I want you, and all the church, to pray for us.

We feel that the Lord is with us and prepares the way for us.

Br. Grouard sends his love to you and says,

God bless you. Give my love to all. Tell them to pray for us, and may the God of Abraham bless you, and prosper you, and feed and clothe you. is the prayer of your friend and husband. So I am for ever yours,

NOAH ROGERS.

To EDA ROGERS.

Tahiti, Sept. 19, 1844.

DEAR BROTHER LEWIS:

I make bold to embrace the present opportunity of addressing a few more lines to you, believing that any information respecting this mission, which you so liberally contributed to, to assist onward, would be interesting to you, though it is but about two months since I wrote; but as there has several changes taken place, no doubt it will be interesting to you to know what they are.

In the first place I would say, we still continue to enjoy the best of health and spirits, for which we feel truly grateful to the giver of all good gifts. But I assure you, notwithstanding our spirits are good, we feel that they could be greatly improved by receiving a few words from home, which we have not had the pleasure of doing since we left America, no, not so much as one syllable. But we live in daily hopes and expectation of receiving some, which keeps our spirits up.

I said considerable in my former letter respecting the difficulties existing here between the French and natives, which I am sorry to say, have not, as yet, been terminated. There has been several battles fought since I wrote you before, one of which took place close by us, and in which one of the English missionaries, owing to unnecessary exposure of himself, was shot dead upon the spot. Whether this was the cause of their future movements or not, I don't know; but at any rate it was but a few days afterwards that we heard they were all, or nearly so, going to leave the Island which we learned to be true from their own lips, a few days afterwards. This certainly was very agreeable news to us, for which we felt to give thanks to our heavenly father, inasmuch as he was ordering events for the establishing of the gospel, and the rebuilding of his kingdom upon this land. There were, when we landed here, no less than fourteen missionaries upon this Island, and formerly they possessed almost unlimited power, notwithstanding they were the most corrupt set I have ever heard of, who made such high professions as they did. But I have neither room nor a disposition to enter into a detail of these abuses at present; suffice it to say, the Lord has so ordered events that all but three have left the

Island; a circumstance which, when we arrived, the most sanguine could not have anticipated. They have done, and are still doing all they can, to destroy our influence with the natives; but I do not think they have succeeded much, for the natives that we have an opportunity of talking to, tell us that the missionaries tell them great lies about us—things which they know are false, because they have seen and heard for themselves.

We received a letter from brother Pratt, a few days since, who, I told you in another letter, was on a small Island, a short distance from this. He writes us glorious news, I assure you—news which gladdens their hearts, and gives us fresh courage. I forget whether I told you or not, in my former letter; but at any rate, there were, when we arrived there, on our way here, eight or nine American mechanics residing there, who were building a schooner. They had gone from Tahiti about six months before our arrival, for this purpose. He has baptised all of them but one, and ordained the three owners of the schooner, one an Elder, one a Priest, and one a Deacon. Thus, you see, Br. Lewis, the Lord is with us, and working for us, not only in a spiritual, but in a temporal point of view also; he is preparing the way, no doubt, for the gathering of the saints from this side of the globe. Br. Pratt writes, that the vessel bids fair to be a first rate craft of about one hundred tons burthen. If all things are prospered she will be ready for sea in about twelve months. He also writes that he has baptised five natives, and several more have given their names for baptism; among which is the king and one of the head chiefs, and there appears to be a general interest excited among them; every one is enquiring.

We, upon this Island, have not, as yet, been blessed with the privilege of baptising any natives, and only four white persons. Yet we hope and trust the time is not far distant when we shall. Those that we get an opportunity of talking to are very believing, and much interested. One grand cause, and I may say almost the only one, of our slow progress, is the difficulties which have and do exist here; but we pray that they may have a speedy and favorable termination, which we think will be the permanent establishment of the French government, at least every thing has that appearance at present. There are quite a number of white persons here, who are very believing, and probably ere long will be baptised; some of which speak the native language. According to every appearance, when peace is restored, we shall not be able to answer one of twenty calls on this Island, let alone the surrounding

ones, and this group is but a speck as it were, in comparison to the almost numberless Islands in this Ocean. So you may judge of the vast extent of the field of labor, on this side of the globe, and the great number of laborers required in it.

As my sheet is about used up, and all the news I can think of told, I must draw my letter to a close. Give our love to your wife, and all the saints. We request an interest in your prayers. If you will be so kind, Br. Lewis, I wish you would tell my wife I have written her a letter, the same date as this, and enclose it in a letter to her mother with directions to forward it on to her at Nauvoo.

We want you to write to us, and also to interceed to have some papers, that is Times and Seasons, sent on to us.

Br. Rogers sends his love to all the saints, and requests an interest in all their prayers.

Yours, in the bonds of the new and everlasting covenant,

BENJ. F. GROUARD.

Huahine, Oct. 27, 1844.

DEAR WIFE AND CHILDREN:—

Again I have an opportunity of sending you a few lines by a Whale Ship, bound to Long Island, which opportunity I gladly embrace, and I would gladly come with it if I thought that I had done what the Lord required of me. But this work is not done as yet, and when it will be done I know not. When it is done here I shall, with all speed, come to you, for I long to see you, and the children, very much, and all my friends and neighbors, as I have not heard a word from you nor the church since I left New Bedford. I am very anxious about you and my prayers are continually offered up to God for you and all the saints, that you all may be preserved from the enemy; that you may have food and raiment, and every needy blessing. I would exhort you to be patient and prayerful, until I come, which will be before a great while I hope.

You will perceive, by the date of this letter, that I have left Tahiti, and am on the Island of Huahine, which is about ninety or one hundred miles distance. The work on Tahiti has got a good start. We baptised several whites, and several more said that they believed and would be baptised soon, and several natives told me when I left Tahiti, that they meant to be baptised soon.

I left Br. Grouard there, who has got the language very well, and I have no doubt of his faithfulness, because he is a firm and faithful brother, and seeks the good of the kingdom of

God. I have no doubt but there will be a great work done there.

Br. Pratt is still on the Island of Tooboui, and the last account we had from him, he had baptised all the white inhabitants of the Island except one, and four of the natives, in all something like twelve in number. So you see that the work has a good hold there, and there is no missionary there to stop the progress of the work; and more than all this, some of the men that have been baptised speak the native language well, and have been ordained Elders, and have gone to work preaching the fullness of the gospel to them. So you can see that the work is prospering there. If we had five hundred elders here there would be plenty of business for them.

I have been on Huahine but one week as yet, and have not preached, as I am but a stranger. But I expect soon to obtain a house and preach, as there is one or two that show some disposition to assist me in getting one. Almost every white man on this Island keeps a grog shop and a gambling house, which is a very bad example for the natives. If you say any thing to them about it, they will say that the whites learned us. That is all you get out of them. They are full of licentiousness, which the sailors are very willing to encourage.

When I look around me and see so much iniquity and abomination, it makes me sick to the very heart, and I wonder that the Lord has spared the world so long as he has.

There is but one missionary here, who rules the Island, as it were. All the people say that he is a very nice man; but I cannot say so much of him as he refuses to talk with me. I met him once and introduced myself to him, and told him that I was a servant of the Lord, and had come to bring good tidings to the people if they would hear, and offered him my hand, which he took very reluctantly, and very slightly bid me good bye. I told him I would walk along with him, which I did for a short distance. I told him I would like to see him when he had leisure; he told me he was always busy, giving me to understand that he did not want to talk with me; but notwithstanding, I invited him to call on me, to which he made no reply. By this time we had got to the house where I boarded, he bidding me good bye, which thing he had done as much as four or five times, since we had met, which did not exceed twenty minutes. I have not been able to speak to him since. I feel that the work of the Lord will be established here notwithstanding the wickedness of the people, and their priest to help them. One thing is, I mean

to do all in my power and leave the event with God. It is a hard place and no mistake.

I am well and in good health, and so were the rest of the brethren at the last accounts from them. I weigh about one hundred and seventy pounds. In Br. Pratt's last letter, he says that on board of some ship there were steelyards that drew two hundred pounds and that they would hardly weigh him; so you can see that we are not very poor as to flesh. My spirits are tolerable good, though I would be glad to get back among the saints and with my family and friends. No one can tell how sweet the society of saints and friends is, but those who are deprived of that blessing. What makes it worse is that we cannot ever hear from them.

I hope that these few lines will find you, and all my brethren and sisters, enjoying good health and spirits, peace and plenty. Give my best love to all enquiring friends. Tell them to pray for us. God bless you all, is my prayer for you, and so as ever your husband and friend.

NOAH ROGERS.

MRS. EDA ROGERS, NAUVOO.

Extracts from H. C. Kimball's Journal.

On the morning of the 24th we started for Liberty, Clay county, where our brethren were residing, who had been driven from Jackson county, taking our course round the head of Fishing River, in consequence of high water. When we got within five or six miles of Liberty, General Atchison, and several other gentlemen, met us, desiring that we would not go to Liberty, as the feelings of the people of that place was much enraged against us. Changing our course and bearing to the left, we pursued our way across a prairie; then passing through a wood until we came to brother Sidney Gilberts, where we camped on the bottom of Rush Creek, in a field belonging to brother Burket on the 25th.

This night the cholera came upon us, as we had been warned by the servant of God. About 12 o'clock at night we began to hear the cries of those who were seized with the cholera, and they fell before the destroyer. Even those on guard fell with their guns in their hands to the ground, and we had to exert ourselves considerably to attend to the sick, for they fell on every hand. Thus it continued till morning when the camp was separated into several small bands and were dispersed among the brethren.

I was left at the camp in company with three or four of my brethren in care of those who were sick. We staid with, and prayed for them, hoping they would recover, but all hope

was lost, for about 6 o'clock p. m., John S. Carter expired, he being the first that died in the camp.

When the cholera first broke out in the camp, brother John S. Carter was the first who went forward to rebuke it, but himself was immediately seized by it, and as before stated, was the first who was slain. In about 30 minutes after his death, Seth Hitchcock followed him; and it appeared as though we must sink under the destroyer with them.

We were not able to obtain boards to make them coffins, but were under the necessity of rolling them up in their blankets, and burying them in that manner. So we placed them on a sled, which was drawn by a horse about half a mile, where we buried them in a little bluff by the side of a small stream that emptied into Rush Creek. This we accomplished by dark, and returned back.

Our hopes were that no more would die, but while we were uniting in a covenant to pray once more with uplifted hands to God, we looked at our beloved brother, Elder Wilcox, and he was gasping his last. At this scene my feelings were beyond expression. Those only who witnessed it, can realize any thing of the nature of our sufferings, and I felt to weep and pray to the Lord, that he would spare my life that I might behold my dear family again. I felt to covenant with my brethren, and I felt in my heart never to commit another sin while I lived. We felt to sit and weep over our brethren, and so great was our sorrow that we could have washed them with our tears, to realize that they had travelled 1000 miles through so much fatigue to lay down their lives for our brethren: and who hath greater love than he who is willing to lay down his life for his brethren. This increased our love to them. About 12 o'clock at night we placed him on a small sled, which we drew to the place of interment, with one hand hold of the rope, and in the other we bore our firelocks for our defence. While one or two were digging the grave, the rest stood with their arms to defend them.

This was our situation, the enemies around us, and the destroyer in our midst. Soon after we returned back, another brother was taken away from our little band; thus it continued until five out of ten were taken away.

It was truly affecting to see the love manifested among the brethren for each other, during this affliction; even brother Joseph, seeing the sufferings of his brethren, stepped forward to rebuke the destroyer, but was immediately seized with the disease himself; and I assisted him a short distance from the place when it was with difficulty he could walk. All that

kept our enemies from us was the fear of the destroyer which the Lord so sent among us.

After burying these five brethren, or about this time, I was seized by the hand of the destroyer, as I had gone in the woods to pray. I was instantly struck blind, and saw no way whereby I could free myself from the disease, only to exert myself by jumping and thrashing myself about, until my sight returned to me, and my blood began to circulate in my veins. I started and ran some distance, and by this means, through the help of God, I was enabled to extricate myself from the grasp of death. This circumstance transpired in a piece of woods just behind brother Sidney Gilbert's house.

On the 26th, Algernon Sidney Gilbert, keeper of the Lord's Store House, signed a letter to the Governor, in connexion with others, which was his last public act, for he had been called to preach, and he said he would rather die than go forth and preach the gospel to the Gentiles. The Lord took him at his word; he was attacked with the cholera and died about the 29th.

Two other brethren died at brother Gilbert's house about this same time. One of these was a cousin to brother Joseph Smith, the Prophet. The names of those brethren who were with me to assist in taking care of the sick, are as follows: Joseph B. Noble, John D. Parker and Luke Johnson, also brother Ingleson, who died soon after we left.

While we were here, the brethren being in want of some refreshments, brother Luke Johnson went to brother Burket to get a fowl, asking him for one to make a broth; but brother Burket denied him of it, saying: in a few days we expect to return back into Jackson county, from whence we were driven, and he should want them when he got there. When brother Johnson brought this report, judge how we felt, after having left the society of our beloved families, taking our lives in our hands, and traveling about one thousand miles through scenes of suffering and sorrow, for the benefit of our brethren, and after all to be denied of a small fowl to make a little soup. Such things as these never fail to bring their reward, and it would be well for the saints never to turn away a brother, who is penniless and in want, or a stranger, lest they may one day or other want a friend themselves.

I went to Liberty, to the house of brother Peter Whitmer, which place I reached with difficulty, being much afflicted myself with the disease that was among us. I stayed there until I started for home. I received great kindness from them and also from sister Vienna Jacques, who administered to my wants and also

to my brethren—may the Lord reward them for their kindness.

While I was here a council was called at brother Lyman Wights, which I attended with the rest of the brethren. The church was organized; a presidency and high council chosen and organized and many were chosen from them to go to Kirtland to be endowed.

From that time the destroyer ceased, having afflicted us about four days. Sixty eight were taken with the disease, of which number fourteen died, the remainder recovered, as we found out an effectual remedy for this disease, which was, by dipping the person afflicted into cold water, or pouring it on him, which had the desired effect of stopping the purging, vomiting, and cramping. Some of the brethren, when they were seized with the disease and began to cramp and purge, the fever raging upon them, desired to be put into cold water and some stripped and plunged themselves into the stream and obtained immediate relief. This led us to try the experiment on others, and in every case it proved highly beneficial and effectual, where it was taken in season.

On the 23d of June, Brother Joseph received a revelation, as before stated, saying that the Lord had accepted our offering, even as he accepted that of Abraham, therefore he had a great blessing laid up in store for us, and an endowment for all, and those who had families might return home, and those who had no families should tarry until the Lord said they should go.

I received an honorable discharge, in writing, from the hand of our General, Lyman Wight, to the effect that I had discharged my duty in my office and that I was at liberty to return home. Before we separated the money which had been put into the hands of our paymaster, and had not been used, was equally divided amongst the company, making one dollar and sixteen cents each. Some of these brethren had no money when we started from Kirtland, but they received an equal share with the rest.

(To be continued.)

TO WHOM IT MAY CONCERN.

This certifies that Nelson Bates, a High Priest in the Church of Jesus Christ of Latter-Day Saints, has been appointed by the Twelve and other authorities, to preside over the churches in the state of New Hampshire, and is a duly authorized agent to receive tithings for the Temple from the branches in said State.

BRIGHAM YOUNG, President.

WILLARD RICHARDS, Secretary.

Nauvoo, Ill., March, 1845.

The Prophet will please insert the foregoing certificate.

TIMES AND SEASONS.

CITY OF NAUVOO,

MARCH 15, 1845.

THE PRESENT NUMBER.

It will be seen that this number of the Times and Seasons, is mainly occupied with letters from the South Pacific Ocean, and conference minutes, which, if nothing else must cheer the hearts of the saints. Never, since this last dispensation was opened for the salvation of man, have we had so much cause for rejoicing. The everlasting gospel is being carried by the elders of Israel, to the islands of the sea, and to the remnants of Jacob, or to Ephraim, mixed up among the nations, with that obedience to the mandates of heaven, that have ever characterized servants of God.

Another thing is plainly discernable; people do not have to gaze long to ascertain where the power is, to guide and manage the affairs of the church of Jesus Christ of Latter-day Saints.—*He that runs may read.*

The Temple goes on; union and harmony prevail, and every thing indicates love and good feeling.

The letters from the islands of the sea, are enough to cause the reapers to exclaim: we will thrust in the sickle as soon as we receive our endowment, and reap while the day lasts.

The conference minutes are cheering, showing the onward progress of the great cause of God, and a determination among the saints to uphold and support the present constituted and legal authorities of the church, according to the revelations of God, and the manifested intentions of the martyred prophet and patriarch, Joseph and Hyrum Smith. We will only add, "blessed is the name of the Lord, and he that keepeth his commandments."

Union, virtue, and perseverance, will prepare the way for the millennium.

Lee county, Territory of Iowa.

Elder Arnold Potter, President of the Sand Prairie Branch, Represents the same in good standing, containing forty nine members.

DAVID McKEE, Clerk.

BR. J. TAYLOR:

By publishing the following in the Times and Seasons, you will much oblige the branch of the church of Jesus Christ of Latter Day Saints in La Harp.

Elder David Kushner has been cut off from the church by said branch.

Elder Daniel B. Hurlbut and his wife have been cut off from the church by the same branch.

G. COULSON, Presiding Elder.

J. CLARKE, Clerk.

La Harp, March 1845.

CONFERENCE MINUTES.

Minutes of a Conference held at the house of Br. Wm. McGray, near Alquina, Fayette co. Ia, March, 1845.

Conference met according to previous appointment, and organized by calling Elder David Pettegrew to the chair and Louis Muetze, Clerk.

Conference was opened by singing, and prayer by the President.

The object of the Conference was stated by Elders D. Pettegrew and Willard Snow, who layed before the brethren the necessity of obeying the commandments of God, and carrying out the measures of our martyred Prophet, in building the house of God, that the saints may receive the blessings which the Lord has in store for them.

Present, on the occasion, of the Quorum of High Priests: D. Pettegrew, W. Snow.

Seventys: Wm. Martindale, S. Clinton.

Elders: E. Turner, Louis Muetze, Thomas M. McFarland, Robert Richey.

Priests: F. Deike, S. H. Woodbury.

Teacher: R. P. Budd.

Deacon: Wm. Steel.

All the foregoing, after giving an account of their stewardship, and expressing their willingness to do the will of God, as much as in their power, were received by a unanimous vote of the Conference. A fellowship and good feeling of all the members was manifested. Some brethren and sisters from Wayne county, on their way to Nauvoo, present.

Elder Willard Snow then made some remarks relative to the epistle of the Twelve, and gave some valuable instructions to the saints, and was followed by Elder D. Pettegrew, on the same subject.

Conference adjourned till next day, 8 o'clock A. M.

Sunday, 8 o'clock. Conference met and was opened by singing, and prayer by Elder Wm. Martindale; after which the President arose and layed before us the situation of the church at this time, and the necessity of giving strict adherence to the counsel of the Twelve, as given in their epistle, which is a revelation of God; that all those who are obedient, may receive the reward of righteousness and obtain a crown of glory, &c.

Elder W. Snow then gave some valuable instructions to the saints relative to tithing, the

building of the Temple and the gathering of the saints, &c.

After some remarks by Elders E. Turner and William Martindale, the following resolutions were offered by Elder W. Snow, and received by a unanimous vote:

Resolved that we duly appreciate the benefit of the labor, toils, sufferings and privations during the life and death of Joseph and Hyrum Smith, who received the lively oracles to hand down to us, and recognised in them a life and death equally honorable to themselves, to us, and to all the martyrs who have gone before them.

Resolved, That we sensibly feel the same sensation of friendship, confidence and love for the Quorum of the Twelve, together with all the other organized Quorums of the church, who act in concert in their station and cease not their diligence in carrying out the measures and accomplishing the work, contained in those oracles, in the strict sense of pure virtue and truth, in which they were received and delivered to us.

Resolved, further, That we look forward with anxious expectations and unceasing desire for the finishing of the work of the building of the Temple at Nauvoo, and feel to act in union and concert, and assist with our prayers and means, not only for the completion of the Temple, and patronizing friends and their publications, the Neighbor, Times and Seasons, and the Prophet; but to sustain the city and saints at Nauvoo, with our influence, prayers, lives, fortunes and sacred honors.

Resolved, That as a last passing notice to all our enemies and apostates, of all grades, from Simonds Rider down to John C. Bennet and Sidney Rigdon, inasmuch as their bowels and mouths are like Etna and Vesuvius, full of filth and fire consuming their vitals, that they vomit toward the northern ocean, and leave Nauvoo, to take breath and live awhile in peace.

After singing and prayer by the President Elder Willard Snow addressed the congregation from 1 Peter 11 Chap. 5 verse, and was followed by Elder D. Pettegrew.

Conference adjourned till early candle light.

Conference opened by singing and prayer by Elder E. Turner and Elder Wm. Martindale addressed the congregation, after which Conference adjourned *sine die*.

DAVID PETTEGREW, President.

LOUIS MAETZE, Clerk.

Waynesville, Ohio, March 8, 1845.

Pursuant to appointment, met in Conference and organized by appointing Elder John Bair, President, and H. Jennings, Clerk.

Prayer was then offered by the President.

The President arose and stated the object of the meeting.

Clinton branch was represented by S. Phelps, consisting of forty members, ten Elders, four expelled, and five added, all in good standing; Elder Phelps presiding.

Washington, Fayette county branch, was represented by the presiding Elder, B. F. Brughn, consisting of twenty-eight members, one Elder, one Priest, and one Teacher.

Waynesville, Warren county branch, represented by the presiding Elder, C. Braddock consisting of thirty-eight members, fourteen Elders, and one Priest, all in good standing; ten members have been added since the last representation.

Clinton county Pleasant Grove Branch, represented by the President, Elder Griffith, consisting of fifteen members, two Elders, one Priest; three members have been added.

Dayton branch, represented by Elder John Bair, Elder Delony presiding; consisting of eleven members, five Elders.

Green county Sugar Creek branch; fifteen members living there, but disorganised.

Cincinnati branch, represented by Elder Lorenzo Young; about thirty members, all in good standing some five or six have gone off.

The foregoing branches all support the Twelve as the Presidency of the church, according to revelation.

The branches having been represented, it was moved and seconded that brother Royse be ordained an Elder. The vote was then taken and carried in the affirmative by a unanimous voice.

The case of Elder Griffith M. Roberts, was then taken into consideration and after the case was stated, it was then moved and seconded that he be cut off from the church for manifesting an unbelieving spirit; arbitrary and unchristianlike conduct. The vote was unanimous.

Brother Royse was ordained under the hands of Elder Lorenzo Young and S. Phelps.

It was moved, seconded and carried, unanimously, that Elder Joseph Grover, be ordained a High Priest, for the district, for the time being.

The President then addressed the saints in regard to the word of wisdom, for a few minutes.

Elder Lorenzo Young then followed with a few remarks on the same subject.

The meeting then adjourned to meet at 3 o'clock P. M.

Met agreeable to adjournment.

The meeting was opened by singing and prayer by the president.

A motion was then made and seconded: Will the Elders and members observe the word of wisdom and teach the same? Carried unanimously.

It was moved and seconded that Br. John Fugate be ordained an Elder.

Elders S. Phelps, J. Bair, and L. Young, made some remarks with regard to the priesthood; the vote was taken and carried and he was ordained.

The meeting was then addressed by the President on the subject of the gathering of the saints.

The meeting then adjourned to meet in the evening.

Met at 7 o'clock, and opened by singing and prayer by L. Young. The congregation was then addressed by L. Young, on the government of the church, and authority of the kingdom of God.

Sunday 10 o'clock. Met pursuant to adjournment.

Meeting was then opened with singing, and prayer by the President.

After Elder S. Phelps addressed the meeting on the restitution and order of the kingdom, Elder Bair followed.

The meeting then adjourned to meet at half past 2 o'clock p. m.

Half past 2 o'clock. Meeting was opened by singing, and prayer by Elder Phelps.

Elder Bair then addressed the assembly with regard to the signs of the times.

Adjourned to meet in the evening.

Evening meeting again opened by singing and prayer by Elder Phelps.

After communion, the Elders and members expressed their feelings and their determination to uphold the Twelve.

Br. Young then arose and addressed the meeting very appropriately and feelingly on the subject of the order of the kingdom of heaven.

Perfect satisfaction having been signified in favor of the conduct and labors of the President and Elders generally, by a unanimous vote.

The meeting adjourned until Monday morning, 7 o'clock.

Met pursuant to adjournment, and the President and Elder Young spent the day in teaching the saints the laws of tithing, the powers of the priesthood, and the necessity of obeying counsel.

Conference then adjourned till the second Saturday in June, at Waynesville, Warren co.

JOHN BAIR, President.

HENRY JENNINGS, Clerk.

Minutes of a Conference of the church of Jesus Christ of Latter-day Saints, held at Jackson, Jackson county, Michigan, on the 1st, 2nd, and 3rd days of February, 1845.

There were present, one high priest, also eight elders, two priests, and one teacher.

The house was called to order by N. W. Bartholomew. Charles Dalton was called to the chair, and Arza Bartholomew and Samuel Graham chosen clerks.

After singing, the throne of grace was addressed by the president. The representation of different branches of the church was called for.

Jackson branch was represented by N. W. Bartholomew, twenty three members, one priest and one teacher; all in good standing.

Albion branch represented by C. Dalton, twenty-four members, four elders, one teacher and one deacon; all in good standing.

Napoleon branch represented by William Quigly, nine members, three elders, and one priest; all in good standing.

Conference dismissed by a benediction, until half past two, P. M.

Conference assembled pursuant to appointment.

After singing and prayer by the president, a large concourse of people listened to an address delivered by C. Dalton, on the fulfillment of prophecy.

Adjourned until six o'clock, Saturday evening, when the same subject was continued by the president; after which some disturbance occurred by Mr. O. Eitson, to the gentleman's own shame, and his parents disgrace; being answered by C. Dalton, the gentleman plead ignorance and left the house, in the midst of considerable mirth.

[N. B. This disturber of saints is an E. Methodist.]

The meeting adjourned until Sunday morning, with much good feeling.

Sunday morning, 10 o'clock, a large congregation assembled; after singing and prayer by Elder Wm. Son, the conference was ably addressed by Charles Dalton, on the resurrection of the dead, followed by Samuel Graham on the same subject.

Adjourned by a benediction until two o'clock P. M.

Sunday afternoon a large congregation assembled; singing and prayer by N. W. Bartholomew; after which the congregation listened to an address upon the sinfulness and danger of unbelief by Elder S. Graham.

Good attention and much seriousness manifested. Adjourned until 6 o'clock.

Sunday evening; the house became crowded

again with many honestly seeking for truth; after singing, and prayer by Isaac Bartholomew, the order of God's kingdom was clearly shown by Charles Dalton, followed by Samuel Graham and an invitation given to such as wished to become saints of this glorious kingdom; three arose and requested baptism.

The meeting was adjourned until Monday, two o'clock P. M.

The saints together with a few Gentile sectarians, assembled at the house of Brother Isaac Bartholomew. The meeting was opened by singing, and prayer by Elder Samuel Graham; a warm exhortation was given by the president; after which five were baptised; two elders, one priest, and one deacon were ordained—also seven children blessed.

The following resolutions were then adopted.

Resolved, That we will uphold the authorities of the church, by our prayers and abide the teaching of the first presidency, as far in us lies.

Resolved, That the minutes of this conference be sent to Nauvoo, for an insertion in the Times and Seasons.

Resolved, That this conference be adjourned until the first Saturday and Sunday in April next at this place.

Dear Brethren, we rejoice to inform you, that the work of the Lord is prospering in this part of the land, and our prospects are brightening daily. Since our last conference, death has taken [from us *Samuel Graham*, aged 89 years, having been twelve years a strong member of the church. He received the priesthood last May, under the hands of G. A. Smith and W. Woodruff. Long in our memories will last the exhortations which he gave during his last hours. We can say of him, he has gone to reap the reward of the faithful.

We received Brother G. A. Smith's letter on the 14th of January, concerning Brother H. J. Brown; his case was attended to according to his instructions, and Brother Brown was restored to fellowship by the voice of all the saints present, and all things past were settled never more to be called in question.

CHARLES DALTON, Pres't.

Arza Bartholomew, }
Samuel Graham, } Clerks.

Minutes of the first annual Conference held in the district of Alabama, Tuscaloosa county, Feb'y 15th, 1845.

Conference met at the Sypsey branch pursuant to previous appointment and was duly opened.

Elder A. O. Smoot was called to the chair,

and George W. Stewart was appointed secretary.

The president then arose and in a brief manner layed before the meeting the object of the conference, and the business that would come before it, it being the first annual conference of this state.

He then called upon the delegates from the different branches to represent their number and standing.

The Sypsey branch in Tuscaloosa county, was represented by George W. Stewart, consisting of forty-three members, four elders, one priest, one teacher, and one deacon—generally in good standing.

The Bogue Chitta branch of Perry county, represented by President A. O. Smoot, consisting of forty-four members, four elders, one priest, and one teacher; all in good standing.

The Five mile branch of Perry county, was then represented by Elder A. O. Smoot, also, consisting of twenty-two members, three elders and one priest; all in good standing.

The Bear creek branch of Franklin county, was then represented by Joseph L. Griffin, consisting of twenty-two members, two elders, and one teacher; all in good standing.

The Cypress branch of Lauderdale county, was represented by President A. O. Smoot, consisting of from ten to fifteen members, three elders and one teacher; all in good standing.

The president suggested to the conference the propriety of ordaining an high priest in the Sypsey branch of the church, for the better regulation of business affairs therein, and the general welfare of the branches in this state: and on motion of the chairman it was resolved that Brother William Stewart be ordained an high priest by the unanimous voice of the conference. He was then ordained under the hands of the chairman to that office.

The president then layed before the conference the propriety of each officer and member discharging their respective duties and upholding the heads of the church by the prayer of faith.

He then proceeded to delineate and lay before the conference the just claims of the Twelve to lead and preside over the church of Jesus Christ of Latter-day Saints; and then the unlawful claims of Sidney Rigdon, as are advocated by some aspirants and bigots of the age, that have gone out from us, because they were not of us; and then proceeded to contrast their claims, using the Bible for the square, and the Doctrine and Covenants for the compass to circumscribe his merits, which run him out to so small a point, and made the subject so plain, that, on motion of the speaker, the

voice of the house was taken, which was unanimous in favor of the Twelve, and their right of presidency.

The chairman then layed before the conference the nature of his mission to the state of Alabama, as a presiding high priest in the district of Alabama, authorised by the Twelve to take the general oversight of all church affairs therein.

On motion of William Stewart it was resolved that Elder A. O. Smoot be received by this conference as the presiding high priest in this state.

Resolved, that this conference be adjourned until to-morrow morning at 10 o'clock.

February 16th. Met pursuant to adjournment. Elder H. W. Church was called on to address the congregation upon the authenticity of the Book of Mormon, and was followed by Elder A. O. Smoot with some general remarks on the same subject; after which he delivered an interesting discourse on the resurrection of the dead and eternal judgment.

On motion of the chairman, it was resolved, that this annual conference be adjourned to the first Friday, Saturday and Sunday of January, 1846.

A. O. SMOOT, Chairman.

William Stewart, Clerk.

Minutes of a Conference of the Quincy Branch of the church of Jesus Christ of Latter-day Saints held at the house of Joseph Pine, in the city of Quincy, Ill., on the 9th of March, 1845.

Resolved, That the presidency of this branch stand as it did for the last three months past—that is, that Enos Curtiss, be president of the branch, and that Moses Jones be first counselor, and John Riley be second counsellor, for the next three months.

Resolved, That Joseph Pine be appointed clerk of the branch.

Resolved, That the fellowship of this branch be withdrawn from Wieley B. Corbett, and that he be reported to the president of the Elder's Quorum, at Nauvoo and that charges or specifications and a statement of his case, as to testimony, &c., be communicated.

Resolved, That the fellowship of the branch be withdrawn from John Thorp, and that charges, &c., be forwarded, likewise, to the president of the same quorum.

Resolved, That the number of the members, including the official members, be reported—The branch numbers about one hundred—of the above there are, including the bishop, nine high priests, one elder of seventies, twelve elders, two priests, one deacon, and one teacher.

Resolved, That the clerk prepare a copy of the

proceedings of the conference, for publication, to be published in the Times and Seasons.

Resolved, That the conference be adjourned to meet on the first Saturday and Sunday in June next.

Some business of a local nature was transacted; viz: five members called for letters of recommendation, being about to move to the Lima branch. One member was dismissed, and some arrangements were made to deal with another.

JOSEPH PINE, *Clerk of the Branch.*

SIGNS OF THE TIMES.

"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

And kings shall be thy nursing fathers, and their queens, thy nursing mothers.—(Isaiah 49th chap., 22 23 verses.)

From the New York Sun.

RESTORATION OF THE JEWS.

"The Messrs. Harpers have published, in a handsome pamphlet, the discourse of Mr. Noah on the Restoration of the Jews, with a map of the Land of Israel. As much curiosity has been excited to read this discourse, a very large edition will no doubt be circulated. It is interesting to know, while referring to this subject, that a meeting has been recently called in the Hanover Rooms in London, for the purpose of recommending the foundation of a society to be entitled 'The British and Foreign society for promoting the Restoration of the Jewish nation to Palestine.' It is proposed to accomplish this object by endeavoring to induce the British Government to take the Jews in Palestine under their special protection; to negotiate with the Porte for the independence of that country, under the protection of England, and the great powers who might concur in the object; and to aid, and to call upon all Christendom to aid in the conveyance of poor Jewish families desirous to return to the land of their fathers, to locate them properly on the land under the direction of skillful agricultural agents, and to provide them with seed, implements of husbandry, and provisions until they reap the first harvest. Resolutions approving of such a society were adopted. It is remarkable that this proposition should have been made in England about the same time Mr. Noah was making a similar proposition here.—(Express.)

The Messrs. Harpers have taken more than usual pains in getting up the above pamphlet, which is upwards of fifty pages of large letter on a beautiful paper. The map is peculiarly in-

teresting, as it embodies the Survey made under the Rev. Dr. Keith, and restores several portions of the land, supposed to have been hitherto alienated, and shows that the property rightfully belonging to Israel by a deed which never can be contested, amounts nearly to 600,000 square miles, reaching from the Nile to the Dardanelles, and from the Mediterranean to the Persian Gulf. The plan proposed to Mr. Noah of promoting the restoration of the chosen people by securing to them possessions of land for agricultural, manufacturing, and trading objects, seems, by the above, to have been anticipated by a proposition in London to establish a British Society in aid of the restoration and to induce the British Government to take the Jews of Palestine under its special protection. This proposition independent of its humanity, has much in it of policy. No movement could attach the Jews throughout the world, more firmly to Great Britain than such an one. Successfully carried out—it would place the affections—the religious attachments, and pecuniary and commercial facilities of that enterprising and wealthy people, wholly at the disposition of Great Britain, producing wonderful results from a mere effect of policy, and humanity, equity and good feeling, and is attainable with the greatest ease. However the whole horizon is lighting up with bright and extraordinary events. By the last advices from Europe, it appears that Jerusalem had been besieged by the Mountaineers from Lebanon, and the Governor had informed the Consuls and the various religious associations always residing in that interesting City that he could not insure their safety, so plunder and massacre necessarily must result from the success of the hordes hovering about Mount Libanus. Should they be in sufficient force to carry the place, which is not strong, it follows that the European powers will be compelled to take prompt measures for the protection of the persons and property of the Christians in the Holy City. In the wars between Mehemet Ali and the Sultan of Turkey, Syria was conquered and placed under the control of Ibrahim Pacha. When Mehemet Ali returned to his allegiance to the Sultan, Egypt re-conveyed Syria to Turkey, but it is evident that in the midst of many troubles and surrounded by revolting provinces, Turkey is in a very enfeebled condition and cannot afford that security in Syria, which is at this time required. All Christendom has an interest in Palestine, and will forever feel an abiding attachment to a country from which sprang the doctrines and faith of the Redeemer. The Greeks and Catholics, independent of splendid churches and convents of every description, have also possession

of the Holy Sepulchre which is richly endowed, and the Protestants have their Chapel Prelates and Bishops—the Armenians their place of worship and their missionaries. To have the religious community destroyed and their churches sacked by a hord of mountain robbers, can never be permitted by Christendom. To have even their safety jeopardized, is alone sufficient to justify a prompt movement, not in the nature of a romantic crusade, but something more tangible and pacific.

Jerusalem & a circuit of county of forty miles around, together with Jaffa or any other port in the Mediterranean, should be transferred to Great Britain and placed under her Government; if necessary a pecuniary consideration could be paid to Turkey, and a guarantee for the faithful protection of the Mussleman faith and their mosques. Apart from jealousy among the Christian powers at this desirable transfer, it would be a great protection to Jews and Christians—a positive security for persons and property of all denominations residing in Palestine, and would draw towards it emigration, enterprise and wealth, which would revive the former prosperity of that interesting country. England would at the same time have a territorial position of great importance in the neighborhood of her possessions in India and within a few days travel of the Red Sea. In a commercial and political point of view, such a territory would be more valuable to England than half her West India possessions, and should France object to it, that important power can be conciliated by some possessions which she might require.

At all events the movements now in Palestine and the invasion of Jerusalem, which some would think accidental, we consider providential. Christianity must protect itself, and if Palestine passes into the hands of Great Britain it will in due time revert to its original owners, and the predictions of the prophets will be fulfilled. We begin to believe in the oft repeated assertion that the year 1847 will produce greater events in the East.

For the Times and Seasons.

A PARABLE.

There was a day when a certain great king proposed a marriage for his son, prepared a dinner, and proffered to bequeath to his son one of his provinces, on the day of the marriage.—The woman that was to be the bride was very fair and beautiful, her adorning was that of a crown with twelve precious diamonds set therein and placed upon her head, holding in her hand a reflecting rod, by which the bright rays of the sun was brought to reflect upon the dia-

monds, giving light both day and night, so that she walked not in the dark, but as in the light of the noon-day sun, to guide her steps. Her features were fair and comely, decked with virtue, innocence, and loving kindness, administering to all who came under her care; she surpassed all women in wisdom, in faith, and other like precious gifts and graces. The surrounding neighborhood, together with the inhabitants of said province, looked upon her with jealousy and waged war against her and her intended espousal, and treated them as their worst enemies and succeeded in banishing the king's son from his province, which caused the woman to mourn with a great and grievous mourning until she was comforted by tidings from the great king, who promised to bring back his son again, and (seeing his dinner was despised) he would prepare a supper, and invite all the inhabitants of the province to come to the marriage supper of his son, and that his son should be made king over the whole province, and that he would cause the rod of iron which was in the bride's hand to reflect light over all the kingdoms in the province, as this son was the legal heir; and the different kingdoms should become the kingdoms of his son.

This glorious news gave encouragement to the intended bride and enabled her to stand firm through many hard battles; at last the emperor of the nation that was waring with the woman, changed his course and proclaimed peace. The emperor by this means hoped to become in possession of the rod of iron, which seemed to be destined to rule all nations; the woman now was overpowered and was embraced in the emperor's arms, and at this critical moment the king himself stepped forward just as the woman was ready to deliver up her authority to the emperor, and took the rod out of her hand and carried it home to his own dominions and rescued the woman out of the emperor's hands, and secreted her in a neighboring woods, that her life might be preserved. This enraged the disappointed emperor with madness and revenge; he renewed the war, declared his greatness, claiming that he had received from the woman all the authority of the king's son, putting to death all who dared to deny his assertion. The woman wandered in the wilderness for many days, lost the diamonds out of her crown and being destitute of the reflecting rod, she lay dormant in the wilderness; or in other words asleep, having nothing but the pale rays of the moon to guide her feet. She mourned, she wept, she lamented her untimely widowhood, longing for the return of her banished husband; in all this she was some comforted,

wailing with hope and listening with great anxiety to hear the glad news, behold, the bridegroom cometh, go ye out to meet him, put on thy former apparel and prepare thyself for the completion of the marriage; and all those who refuse this my second and last invitation, shall not taste of my supper; this glad news for her was promised to be declared by a messenger from the king who was to bring back the reflecting rod, and all its attending beauties, authorizing the same to be proclaimed to every nation, kindred, tongue, and people, saying, with a loud voice, fear the great king for he is about to execute judgment upon all the rebels.

A.

BOOKS.

The Hebrew term or word for book, is *sapher*; or, as translated, *sephar*. This leads the mind to contemplate Genesis 10: 30, 'And their dwelling was from Mashaw as thou goest towards the *Book Mount* of the east.' What 'Book' could that refer to? was it not such as Enoch had left upon the earth, and hid there before the flood? Let the learned, the wise and the curious attend to this with all their other searchings.

The Book of Mormon, coming out of the ground; the developement of various fragments of history has put mankind to thinking; and if every spot upon the earth, where people have lived, should afford a little history, would it be out of the order of God? Go read the second chapter of Habakkuk: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

Has any woman ever made a wiser saying than this: "He will keep the feet of his saints,

and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his King, and exalt the horn of his Anointed.' If there are any wise women in Israel, let them speak.

NOTICE.

BY the counsel of the Twelve, Mrs. Hyrum Smith and Mrs. Thompson request all those sisters who have received papers to collect the penny subscription, to forward them as soon as possible that they may be able to ascertain whether all those employed as collectors have been faithful: as it appears that there is suspicion resting upon a certain individual of having kept the money which she had collected.—They would say for the satisfaction of the sisters that about one thousand dollars have been received, and most of the sisters with whom they have conversed, seem inclined to continue paying their cent a week until the temple is finished; and money being wanted to purchase other things besides glass and nails, they invite all those who are able and feel so disposed to pay up for the present year; and as there are some poor sisters who are extremely anxious to throw in their mite who cannot possibly raise money, they would say that any kind of useful articles will be received from such.

MARY SMITH.

MERCY R. THOMPSON.

NOTICE.

THE Saints are hereby cautioned not to purchase any certificates of stock, in the Nauvoo House Association, numbered from one hundred and seventy-six, to three hundred and sixty-six, inclusive, and dated February 10th, 1841, as they were stolen with the trunk of Lyman Wight, in the summer of the year 1843, and have not yet been recovered.

GEORGE MILLER,

Pres. N. H. A.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 6] CITY OF NAUVOO, ILL. APRIL 1, 1845 [WHOLE No. 114.

HISTORY OF JOSEPH SMITH.

[Continued.]

On the 2nd instant, the same day of the publication of the mob in the "Monitor," I received the following

Revelation, given, August, 1833.

"Verily I say unto you my friends, I speak unto you with my voice, even the voice of my spirit, that I may show unto you my will concerning your brethren in the land of Zion, many of whom are truly humble, and are seeking diligently to learn wisdom and to find truth: verily, verily, I say unto you, blessed are all such for they shall obtain, for I the Lord showeth mercy unto all the meek, and upon all whomsoever I will, that I may be justified, when I shall bring them into judgment.

Behold I say unto you, concerning the school in Zion, I the Lord am well pleased that there should be a school in Zion: and also with my servant Parley P. Pratt, for he abideth in me: and inasmuch as he continueth to abide in me, he shall continue to preside over the school, in the land of Zion, until I shall give unto him other commandments; and I will bless him with a multiplicity of blessings, in expounding all scriptures and mysteries to the edification of the school, and of the church in Zion: and to the residue of the school, I the Lord am willing to show mercy, nevertheless there are those that must needs be chastened, and their works shall be made known: The axe is laid at the root of the trees, and every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire; I the Lord have spoken it. Verily I say unto you, all among them who know their hearts are honest, and are broken, and their spirits contrite, and are willing to observe their covenants by sacrifice: yea, every sacrifice which I the Lord shall command, they are all accepted of me, for I the Lord will cause them to bring forth as a very fruitful tree which is planted in a goodly land, by a pure stream, that yieldeth much precious fruit.

Verily I say unto you, that it is my will that an house should be built unto me in the land of Zion, like unto the pattern which I have given you; yea, let it be built speedily by the tithing of my people: behold this is the tithing and the sacrifice which I the Lord require at their hands, that there may be an house built unto me for the salvation of Zion: for a place

of thanksgiving, for all saints, and for a place of instruction for all those who are called to the work of the ministry, in all their several callings, and offices: that they may be perfected in the understanding of their ministry: in theory; in principle, and in doctrine, in all things pertaining to the kingdom of God on the earth, the keys of which kingdom have been conferred upon you.

And inasmuch as my people build an house unto me, in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it, shall see God: but if it be defiled I will not come into it, and my glory shall not be there, for I will not come into unholy temples.

And now behold if Zion do these things, she shall prosper and spread herself and become very glorious, very great, and very terrible; and the nations of the earth shall honor her, and shall say, surely Zion is the city of our God: and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to be her salvation, and her high tower: therefore verily thus saith the Lord let Zion rejoice, for this is Zion, THE PURE IN HEART: therefore let Zion rejoice, while all the wicked shall mourn: for behold and lo, vengeance cometh speedily upon the ungodly, as the whirlwind, and who shall escape it: the Lord's scourge shall pass over by night and by day; and the report thereof shall vex all people; yet, it shall not be stayed until the Lord come: for the indignation of the Lord is kindled against their abominations, and all their wicked works: nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her, but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works with sore affliction; with pestilence; with plague; with sword; with vengeance, with devouring fire: nevertheless, let it be read this once in their ears, that I the Lord have accepted of their offering; and if she sin no more, none of these things shall come upon her, and I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations, forever and ever, saith the Lord your God. Amen."

On the 6th instant, I received the following
Revelation, given, August, 1833.

“Verily I say unto you, my friends, fear not, let your hearts be comforted; yea, rejoice evermore, and in every thing give thanks, waiting patiently on the Lord: for your prayers have entered into the ears of the Lord of Sabaoth; and are recorded with this seal and testament: the Lord hath sworn and decreed that they shall be granted: therefore he giveth this promise unto you, with an immutable covenant, that they shall be fulfilled, and all things wherewith you have been afflicted, shall work together for your good, and to my name’s glory, saith the Lord.

And now verily I say unto you, concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me: therefore I the Lord justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land: and as pertaining to law of man, whatsoever is more or less than these, cometh of evil. I the Lord God maketh you free: therefore ye are free indeed: and the law also maketh you free: nevertheless when the wicked rule the people mourn: wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these, cometh of evil.

And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God: for he will give unto the faithful, line upon line; precept upon precept: and I will try you, and prove you herewith: and whoso layeth down his life in my cause, for my name’s sake, shall find it again; even life eternal: therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy: for if ye will not abide in my covenant, ye are not worthy of me: therefore renounce war and proclaim peace, and seek diligently to turn the hearts of their children to their fathers, and the hearts of the fathers to the children. And again the hearts of the Jews unto the prophets; and the prophets unto the Jews, lest I come and smite the whole earth with a curse, and all flesh be consumed before me. Let not your hearts be troubled, for in my Father’s house are many mansions, and I

have prepared a place for you, and where my Father and I am, there ye shall be also.

Behold I the Lord am not well pleased with many who are in the church at Kirtland, for they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them. Verily I say unto you, that I the Lord will chasten them and will do whatsoever I list, if they do not repent and observe all things whatsoever I have said unto them. And again I say unto you, if ye observe to do whatsoever I command you, I the Lord will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you.

Now I speak unto you, concerning your families: if men will smite you, or your families, once and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded; but if ye bear it not patiently, I shall be accounted unto you as being meted out a just measure unto you. And again if your enemy shall smite you the second time and you revile not against your enemy, and bear it patiently, your reward shall be an hundred fold. And again if he shall smite you the third time, and ye bear it patiently, your reward shall be doubled unto you four fold: and these three testimonies shall stand against your enemy, if he repent not, and shall not be blotted out.—And now verily I say unto you if that enemy shall escape my vengeance that he be not brought into judgment before me, then ye shall see to it, that ye warn him in my name that he come no more upon you, neither upon your family, even your children’s children unto the third and fourth generation: and then if he shall come upon you, or your children or your children’s children, unto the third and fourth generation: I have delivered thine enemy into thine hands, and then if thou wilt spare him thou shalt be rewarded for thy righteousness; and also thy children and thy children’s children unto the third and fourth generation: nevertheless thine enemy is in thine hands, and if thou reward him according to his works, thou art justified, if he has sought thy life, and thy life is endangered by him; thine enemy is in thine hands, and thou art justified.

Behold this is the law I gave unto my servant Nephi; and thy father Joseph, and Jacob and Isaac, and Abraham, and all mine ancient prophets and apostles. And again this is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I the Lord commanded them. And if any nation,

tongue, or people should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue, and if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord; then I the Lord would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people, and I the Lord would fight their battles, and their children's battles and their children's children until they had avenged themselves on all their enemies, to the third and fourth generation, behold this is an ensample unto all people, saith the Lord your God, for justification before me.

And again verily I say unto you, if, after thine enemy has come upon thee the first time, he repent and come unto thee praying thy forgiveness thou shalt forgive him and shall hold it no more as a testimony against thine enemy, and so on unto the second and the third time; and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against thee, thou shalt forgive him, until seventy times seven; and if he trespass against thee and repent not the first time, nevertheless thou shalt forgive him; and if he trespass against thee the second time, and repent not, nevertheless thou shalt forgive him; and if he trespass against thee the third time and repent not, thou shalt also forgive him; but if he trespass against thee the fourth time, thou shalt not forgive him but shall bring these testimonies before the Lord, and they shall not be blotted out until he repent and reward thee four fold in all things wherewith he has trespassed against you; and if he do this thou shalt forgive him with all thine heart, and if he do not this, I the Lord will avenge thee of thine enemy an hundred fold; and upon his children, and upon his children's children, of all them that hate me, unto the third and fourth generation; but if the children shall repent, or the children's children and turn unto the Lord their God with all their hearts, and with all their might, mind, and strength, and restore four fold for all their trespasses, wherewith they have trespassed, or wherewith their fathers have trespassed or their father's fathers then thine indignation shall be turned away and vengeance shall no more come upon them, saith the Lord your God, and their trespasses shall never be brought any more as a testimony before the Lord against them.—Amen.”

August 21st. At a council of high priests in Zion, Elder Christian Whitmer was ordained to the high priesthood; and on the 23th, the council resolved, that no high priest, elder or

priest, shall ordain any priest, elder or high priest in the land of Zion, without the consent of a conference of high priests.

Soon after the arrival of Oliver Cowdery at Kirtland arrangements were made to dispatch Elders Orson Hyde and John Gould to Jackson county, Missouri, with advice to the saints in their unfortunate situation through the late outrage of the mob.

On the 11th of September, the following members, residing in Kirtland, viz: F. G. Williams, Sidney Rigdon, N. K. Whitney, with myself, and Oliver Cowdery, delegate to represent the residue of the members in Independence, Missouri, met in council to consider the expediency of establishing a printing press in Kirtland, when it was resolved, unanimously, that a press be established, and conducted under the firm of F. G. Williams & Co.

Resolved, that the above firm publish a paper, as soon as arrangements can be made, entitled the “**LATTER-DAY SAINTS MESSENGER AND ADVOCATE.**”

Resolved, also, that the Star, formerly published in Jackson county, Missouri, by the firm of W. W. Phelps & Co., be printed in this place by the firm of F. G. Williams & Co.; and to be conducted by Oliver Cowdery, one of the members of the firm, until it is transferred to its former location.

The same day, Bishop Partridge was acknowledged by the council in Zion, to be the head of the church, of Zion, at that time; and, by virtue of his office, was acknowledged the moderator or president of the council or conferences.

Ten high priests were appointed to watch over the ten branches of the church in Zion.

A hymn, concerning the travels, toils, troubles, and tribulations of the Nephites, was sung in tongues by Elder W. W. Phelps; interpreted by Elder Lyman Wight.

September 26th. The council again assembled in Zion, and ordained Jesse Hitchcock, Elias Higbee and Isaac Higbee, high priests.

Brother John Tanner sent his two sons to Kirtland to learn the will of the Lord, whether he should remove to Zion or Kirtland, and it was decided by the unanimous voice of the council on the 28th of September, that it was the will of the Lord for all, who were able and willing, to build up and strengthen the stake in Kirtland; and Brother Tanner was counselled accordingly.

About this time, Elders Hyde and Gould arrived at Zion, and the church having made the necessary preparations, Elders W. W. Phelps and Orson Hyde were dispatched to the Gov-

ernor of Missouri, residing at Jefferson City, with the following petition:

"To His Excellency Daniel Dunklin, Governor of the State of Missouri.

We, the undersigned, citizens of the republic of the United States of America, inhabitants of the State of Missouri, and residents of Jackson county, members of the Church of Christ, (vulgarly called Mormons,) believing in God, and worshipping him according to his revealed will contained in the Holy Bible, and the fullness of the gospel contained in the Book of Mormon, and the revelations and commandments of God through Jesus Christ, respectfully show:—

That, we your petitioners, having purchased lands of the United States, and of the State of Missouri, and of the inhabitants of said State, for the purpose of improving the same and peaceably enjoying our rights, privileges, immunities and religion, according to the constitution and laws of the state and national governments, have suffered unjustly and unlawfully in property, in person, and in reputation, as follows:

First, in the spring of 1832, some persons, in the dead hours of the night, commenced stoning or brick-batting some of our houses and breaking in our windows, disturbing ourselves, our wives and our children, and also, some few days after, they called a county meeting to consult measures to remove us, but after some confusion among themselves, they dispersed with doing no more than threatening, on that day. In the fall of the same year, they or some one, burned a large quantity of hay in the stack; and soon after commenced shooting in to some of our houses, and at many times insulting with abusive language.

Secondly, about the middle of July last, year, in fact, previous, they commenced brick-batting our houses again, and breaking in our windows. At this time, July 18th, the following document was in circulation:

'We, the undersigned, citizens of Jackson county, believing that an important crisis is at hand, as regards our civil society, in consequence of a pretended religious sect of people, that have settled and are still settling in our county, styling themselves Mormons, and intending, as we do to rid our society, peaceably if we can, forcibly if we must,' and believing as we do, that the arm of the civil law does not afford us a guarantee, or at least a sufficient one against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect, deem it expedient, and of the highest importance to form ourselves into a company for the better and easier accomplish-

ment of our purpose, a purpose which we deem it almost superfluous to say, is justified as well by the law of nature, as by the law of self-preservation,

It is more than two years since the first of these fanatics, or knaves, (for one or the other they undoubtedly are) made their first appearance amongst us, and pretending as they did, and now do, to hold personal communication and converse face to face with the Most High God, to receive communications and revelations direct from heaven; to heal the sick by laying on hands, and in short, to perform all the wonder working miracles wrought by the inspired apostles and prophets of old.

We believed them deluded fanatics or weak and designing knaves, and that they and their pretensions would soon pass away; but in this we were deceived. The arts of a few designing leaders amongst them have thus far succeeded in holding them together as a society, and since the arrival of the first of them they have been daily increasing in numbers, and if they had been respectable citizens in society, and thus deluded, they would have been entitled to our pity rather than to our contempt and hatred; but from their appearance, from their manners, and from their conduct, since their coming among us, we have every reason to fear, that with but very few exceptions, they were of the very dregs of that society from which they came, lazy, idle and vicious. This we conceive is not idle assertion, but a fact susceptible of proof, for with these few exceptions above named, they brought into our county little or no property with them, and left less behind them, and we infer, that those only yoked themselves to the Mormon car, who had nothing earthly or heavenly, to lose by the change; and we fear that if some of the leaders amongst them, had paid the forfeit due to crime, instead of being chosen ambassadors of the Most High, they would have been inmates of solitary cells. But their conduct here stamps their characters in their true colors. More than a year since, it was ascertained that they had been tampering with our slaves, and endeavoring to sow dissensions and raise seditions amongst them. Of this their Mormon leaders were informed, and they said they would deal with any of their members who should again, in like case offend, but how specious are appearances, in a late number of the *Star*, published in Independence by the leaders of the sect, there is an article inviting free negroes and mulattoes from other States to become Mormons and remove and settle among us, this exhibits them in still more odious colors. It manifests a desire on the part of their society,

to inflict on our society an injury that they know would be to us entirely insupportable, and one of the surest means of driving us from the county; for it would require none of the supernatural gifts that they pretend to, to see that the introduction of such a cast amongst us, would corrupt our blacks and instigate them to bloodshed.

They openly blaspheme the most high God, and cast contempt on his holy religion, by pretending to receive revelations direct from heaven, by pretending to speak unknown tongues, by direct inspiration, and by diverse pretences derogatory of God and religion, and to the utter subversion of human reason:

They declare openly that their God hath given them this county of land, and that sooner or later they must and will have the possession of our lands for an inheritance, and in fine they have conducted themselves on many other occasions in such a manner, that we believe it a duty we owe ourselves, to our wives and children, to the cause of public morals, to remove them from among us, as we are not prepared to give up our pleasant places, and goodly possessions to them, or to receive into the bosom of our families, as fit companions for our wives and daughters, the degraded and corrupted free negroes and mulattoes, that are now invited to settle among us.

Under such a state of things even our beautiful county would cease to be a desirable residence, and our situation intolerable! We, therefore, agree, that after timely warning, and receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace, as they found us, we agree to use such means as may be sufficient to remove them, and to that end we each pledge to each other our bodily powers, our lives, fortunes, and sacred honors.

We will meet at the court house at the town of Independence, on Saturday, next, 20th inst. to consult ulterior movements.'

Among the hundreds of names attached to the above document were:—

Lewis Franklin, jailor; Samuel C. Owens, county clerk; Russel Hicks, deputy clerk; R. W. Cummins, Indian agent; Jones H. Flournoy, Post Master; S. D. Colonel and Judge of the court; Henry Chiles, Attorney at Law; N. K. Olmslead, M. D.; John Smith, J. P.; Samuel Weston, J. P.; William Brown, Constable; Abner F. Staples, Captain; Thomas Pitcher, deputy Constable; Moses G. Wilson, and Thomas Wilson, merchants.

On Saturday the 20th of July last, according to the foregoing document, there assembled suddenly in the town of Independence at the

court house, between four and five hundred persons, who sent Robert Johnson, James Campbell, Moses Wilson, Joel F. Childs, Richard Fristoe, Abner F. Staples, Gan Johnson, Lewis Franklin, Russel Hicks, S. D. Lucas, Thomas Wilson, James M. Hunter, and Richard Simpson. to some of your petitioners, namely, Edward Partridge, A. S. Gilbert, John Correll, Isaac Morley, John Whitmer, and W. W. Phelps, and demanded that we should immediately stop the publication of the Evening and Morning Star, and close printing in Jackson county, and that we, as elders of said church, should agree to remove out of the county forthwith. We asked for three months, for consideration—They would not grant it—We asked for ten days—They would not grant it, but said fifteen minutes was the longest, and refused to hear any reasons: of course the conversation broke up.

The four or five hundred persons, as a *Mob*, then proceeded to demolish or raze to the ground, the printing office and dwelling house of W. W. Phelps & Co. Mrs. Phelps, with a sick infant child and the rest of her children, together with the furniture in the house, were thrown out doors: the press was broken, the type pied—the book work, furniture, apparatus, property, &c., of the office were principally destroyed and the office thrown down, whereby seven hands were thrown out of employment and three families, left destitute of the means of subsistence.

The loss of the whole office, including the stoppage of the Evening and Morning Star, a monthly paper, and the Upper Missouri Advertiser, a weekly paper, was about six thousand dollars, without the damages, which must result in consequence of their suspension.

The mob then proceeded to demolish the store house and destroy the goods of Gilbert, Whitney & Co.; but Mr. Gilbert assuring them that the goods should be packed by the 23rd inst: they then stopped the destruction of property and proceeded to do personal violence. They took Edward Partridge; the bishop of the church from his dwelling house by force, and a Mr. Allen, and stripping them of their coats, vests and hats, or caused them to do it themselves, tarred and feathered them in the presence of the mob before the court house.—They caught other members of the church to serve them in like manner, but they made their escape. With horrid yells and the most blasphemous epithets, they sought for other leading elders, but found them not. It being late, they adjourned until the 23rd inst.

On the 23rd inst., early in the day, the mob again assembled to the number of about five

hundred, many of them armed with rifles, dirks, pistols, clubs and whips; one or two companies riding into town bearing the red flag, raising again the *horrid yell*. They proceeded to take some of the leading elders by force, declaring it to be their intention to whip them from fifty to five hundred lashes apiece, to demolish their dwelling houses, and let their negroes loose to go through our plantations and lay open our fields for the destruction of our crops.

Whereupon, John Corrill, John Whitmer, W. W. Phelps, A. S. Gilbert, Edward Partridge, and Isaac Morley, made no resistance, but offered themselves a ransom for the church, willing to be scourged or die, if that would appease their anger toward the church, but being assured by the mob, that every man, woman, and child would be whipped or scourged until they were driven out of the county, as the mob declared that they or the Mormons must leave the county, or they, or the Mormons must die.

The mob then chose a new committee, consisting of Samuel C. Owens, Leonidas Oldham, G. W. Simpson, M. L. Irwin, John Harris, Henry Chiles, Harvey H. Younger, Hugh L. Breazeal, N. K. Olmstead, James C. Sadler, William Bowers, Benjamin Majors, Zachariah Waller, Harman Gregg, Aaron Overton and Samuel Weston, who, with Edward Partridge, Isaac Morley, John Corrill, W. W. Phelps, A. S. Gilbert and John Whitmer, entered into the following stipulation:

‘Memorandum of agreement between the undersigned of the Mormon society, in Jackson county, Missouri, and a committee appointed by a public meeting of the citizens of said county, made the 23rd day of July, 1833.

It is understood that the undersigned members of the society, do give their solemn pledge each for himself, as follows, to wit:

That Oliver Cowdery, W. W. Phelps, William E. McLellan, Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey Whitlock, shall remove with their families out of this county, on or before the first day of January next, and that they as well as the two hereinafter named, use all their influence to induce all the brethren now here, to remove as soon as possible—one half, say, by the first of January next, and all by the first day of April next. To advise and try all means in their power, to stop any more of their sect from moving to this county; and as to those now on the road, they will use their influence to prevent their settling permanently in the county, but that they shall only make arrangements for temporary shelter, till a new

location is agreed on for the society. John Corrill and Algernon S. Gilbert, are allowed to remain as general agents to wind up the business of the society, so long as necessity shall require; and said Gilbert may sell out his merchandise now on hand, but is to make no new importations.

The ‘Star’ is not again to be published, not a press set up by any of the society in this county.

If the said Edward Partridge and W. W. Phelps move their families by the first day of January, as aforesaid, that they themselves will be allowed to go and come in order to transact and wind up their business.

The committee pledge themselves to use all their influence to prevent any violence being used so long as a compliance with the foregoing terms is observed by the parties concerned.

To which agreement is subscribed the names of the above named committee, as also those of the Mormon brethren named in the report as having been present.

The damages, which your petitioners have sustained in consequence of this outrage and stipulation are, at present, incalculable. A great number of industrious inhabitants who were dependant on their labors for support have been thrown out of employment and are kept so by the threatnings of those who compose the mob. [See their resolutions as published in the Western Monitor, number 1, 2, 3, 4, and 5.] In estimating the damages which have resulted from the beginning to this time from those illegal and inhuman proceedings against your poor and persecuted petitioners, were they to name many thousand of dollars it would be short of a remuneration. Most of the mechanic’s shops have been closed, two pair of blacksmith’s bellows have been cut in pieces. Our merchant, as you will see by the foregoing stipulation, has been forbidden to import or bring into the country any more goods, by which his business has been ruined. Soon after the above stipulation was made, some of your petitioners proceeded to make a new location in Van Buren county on the south but the settlers in that country drew up an agreement among themselves to drive us from that country after we had commenced laboring there; they threatened to shoot our cattle and destroy our labor, and in fact, “The foxes have holes and the birds of the air have nests, but we have not where to lay our heads.” We were obliged to return.

Since the stipulation was entered into some of our houses have been broken open and the inmates threatened to be shot if they stirred.

and also some of our houses have been stoned or brick-batted.

Also, that since some publications have appeared in the Western Monitor and other papers, censuring the conduct of the mob the *leaders have began to threaten life*, declaring that if any of the Mormons attempted to seek redress by law or otherwise, for character, person or property, they would *die!*

Now therefore, for ourselves, as members of the church, we declare, with the exception of poverty, which has not yet become a crime, by the laws of the land, that the crimes charged against us, (so far as we are acquainted,) contained in the documents above written, and those in the proceedings of the mob, as published in the Western Monitor of August 2nd, are *not true*. In relation to inviting free people of color to emigrate to this section of country—and other matters relative to our society, see the 109th, 10th, and 11th pages of the Evening and Morning Star, and the *Extra* accompanying the same, dated July 16th—which are annexed to this petition. Our situation is a critical one, we are located upon the western limits of the state, and of the United States—where desperadoes can commit outrages and even murder, and escape, in a few minutes, beyond the reach of process—where the most abandoned of all classes from almost every state may too often pass to the Mexican states, or to the more remote regions of the Rocky Mountains to escape the grasp of justice—where numerous tribes of Indians, located by the general government amid the corrupting influence of mid-day mobs, might massacre our defenceless women and children, with impunity.

Influenced by the precepts of our beloved Savior, when we have been smitten on the one cheek, we have turned the other also, when we have been sued at the law, and our coat been taken, we have given them our cloak also, when they have compelled us to go with them a mile, we have gone with them twain, we have borne the above outrages without murmuring:—But we cannot patiently bear them any longer: according to the laws of God and man, we have borne enough. Believing, with all honorable men, that whenever that fatal hour shall arrive that the poorest citizen's person, property, or rights and privileges, shall be trampled upon by a lawless mob with impunity, that moment a dagger is plunged into the heart of the constitution and the union must tremble! Assuring ourselves that no republican will suffer the liberty of the press; the freedom of speech, and the liberty of conscience, to be silenced by a mob, without raising a helping hand, to save his country from disgrace. We

solicit assistance, to obtain our rights; holding ourselves amenable to the laws of our country whenever we transgress them.

Knowing, as we do, that the threats of this mob, in most cases, have been put into execution, and knowing also, that every officer, civil and military, with a very few exceptions, has pledged his life and honor, to force us from the county, dead or alive; and believing that civil process cannot be served without the aid of the Executive; and not wishing to have the blood of our defenceless women and children to stain the *land* which has once been stained by the blood of our fathers to purchase our liberty; we appeal to the Governor for aid; asking *him* by express proclamation, or otherwise, to *raise* a sufficient number of troops, who, with us, may be empowered to defend our rights, that we may sue for damages in the loss of property—for abuse—for defamation, as to ourselves; and if advisable try for treason against the government;—that the law of the land may not be defied, nor nullified, but peace restored to our country:—And we will ever pray."

From the Christian Reflector.

THE MORMON PROPHET.

It is but a few weeks since the death of Joe Smith was announced. His body now sleeps, and his spirit has gone to its reward. Various are the opinions of men concerning this singular personage; but whatever may be the views of any in reference to his principles, objects, or moral character, all must admit that he was one of the most remarkable men of the age.

Not fifteen years have elapsed since a band composed of six persons, was formed in Palmyra, N. Y., of which Joseph Smith, jr. was the presiding genius. Most of these were connected with the family of Smith, the senior. They were notorious for breach of contracts and the repudiation of their honest debts. All of them were addicted to vice. They obtained their living not by honorable labor, but by deceiving their neighbors with their marvellous tales of money-digging. Notwithstanding the low origin, poverty, and profligacy of the members of that band of mountebanks, they have augmented their members till more than one hundred thousand persons are now numbered among the followers of the Mormon Prophet, and never were increasing so rapidly as at the time of his death. Joe Smith arose from the very lowest grade of society, to the head of this large body, without any of those aids, by which most other men have ascended to their high stations.—He is represented by those acquainted with him, as uneducated, uncouth in his manners, dissipated in his habits, and disgusting in his

personal appearance; and yet unaided by the influence of literature, or the patronage of the great, he induced thousands to obey his mandates, and to rally around his standard. He fought his way through all these adverse circumstances, and left the impress of his depraved genius upon his age, and his name will not be forgotten when that of many a statesman has long been buried in oblivion.

Born in the very lowest walks of life, reared in poverty, educated in vice, having no claims to even common intelligence, coarse and vulgar in deportment, the Prophet Smith succeeded in establishing a religious creed, the tenets of which have been taught throughout the length and breadth of America. The prophet's virtues have been rehearsed and admired in Europe; the ministers of Nauvoo have even found a welcome in Asia, and Africa has listened to the grave sayings of the seer of Palmyra. The standard of the Latter-day Saints has been reared on the banks of the Nile, and even the Holy Land has been entered by the emissaries of this wicked impostor.

He founded a city in one of the most beautiful situations in the world,—in a beautiful curve of the 'father of waters,' of no mean pretension, and in it he has collected a population of twenty-five thousand from every part of the earth. He planned the architecture of a magnificent temple, and reared its walls nearly fifty feet, which if completed, will be the most beautiful, most costly, and the most noble building in America. Its walls are of solid stone, four feet in thickness; supported by thirty stone pillars. That building is a monument pointing the traveler to the genius of its founder.

The acts of his life exhibit a character as incongruous as it is remarkable. If we can credit his own words, and the testimony of eye-witnesses, he was at the same time, the vicegerent of God, and a tavern keeper—a prophet of Jehovah, and a base libertine—a minister of the religion of peace, and a lieutenant general—a ruler of tens of thousands, and a slave to all his own base unbridled passions—a preacher of righteousness, and a profane swearer—a worshipper of the God of Israel, and a devotee of Bacchus—mayor of a city, and a miserable bar-room fiddler—a judge upon the judicial bench, and an invader of the civil, social and moral relations of men; and notwithstanding these inconsistencies of character, there are not wanting thousands who are willing to stake their souls eternal salvation upon his veracity. For aught we know, time and distance will embellish his life with some new and rare virtues

which his most intimate friends failed to discover while living with him.

Reasoning from effect to cause, we must conclude that the Mormon prophet was of no common genius; few are able to commence and carry out an imposition like his, so long, and to such an extent. And we see, in the history of his success, most striking proofs of the gullibility of a large portion of the human family.—What may not men be induced to believe?

☞ *Remarks.*—Amid such a volume of smoke, we look for some fire; and we generally find it. The 'Prophet' of New York, has some capital touches on this subject, but their length precludes us, at present, from copying them.

There is a spirit in man, possessed of so much "divinity," that it will discover *truth* by its own light; no matter whether it is covered with a 'sectarian cloak,' or thrown among the rubbish of scoffers. For this reason we copy the foregoing eulogy on *General Joseph Smith*, one of the greatest men that ever lived on the earth; emphatically proved so, by being inspired by God to bring forth the Book of Mormon, which gives the true history of the natives of this continent their ancient glory and cities:—which cities have been discovered by Mr. Stevens in Central America, exactly where the Book of Mormon left them. Write on, gentlemen, you can do nothing against the truth but for it.

To be short, we will sort out of two paragraphs according to truth, and let them speak for themselves.

JOSEPH SMITH

With his friends. *With his enemies.*

"God's vicegerent;	"A tavern keeper;
A prophet of Jehovah;	A base libertine;
A minister of religion;	A ruler of tens of thousands and slave to his
A lieutenant general;	own base unbridled passions;
A preacher of righteousness;	A profane swearer;
A worshipper of the God of Israel;	A devotee of Bacchus;
A mayor of a city;	A miserable bar-room fiddler;
A judge upon the judicial bench;	An invader of the civil, social and moral relations of men;"

And upon these inconsistencies of character lieve in direct revelations, and the gathering of thousands, who are willing to stake their souls gifts, and *spiritual* eternal salvation upon doctrine, according to his veracity"—and all Dr. J. C. Bennett this because the spirit of system.

God in their hearts and his works testify to the truth.

But enough: like as the serene sky, after a storm, shows the sun, moon, and stars more beautiful, so does the revelations, truths, and exalted views of Joseph Smith, the martyred prophet, glitter among such fag ends of corruption. Light, love, and liberty will triumph.

TIMES AND SEASONS.

CITY OF NAUVOO,

APRIL 1, 1845.

THE SAINTS MAKE NAUVOO.

Notwithstanding the ebullitions of apostates, and their terrible exits; notwithstanding the awful assassination of our inspired prophet and patriarch; notwithstanding the legislature of Illinois have feloniously robbed us of our charter, and notwithstanding a knot of vagabond newspapers, by publishing outrageous falsehoods to inflame the public mind against us; have rolled up the black thunder heads of mobocracy, to scatter "the fire shower of ruin," yet Nauvoo keeps the even tenor of its way. The spring has met us with an early emigration of saints, never before equalled: they come by land and water.

Nor is this all: goods, wares, and articles of necessity, came also: and tithings for the Temple, in money and in meat, have recently cheered the hearts of the Trustees, and building committee, and nerved the arms of the labors with a celestial kind of feeling, that runs from heart to heart, and causes a whisper to mingle with the busy hum of business: *that God means to move on his work with rapidity.*

The rearing of houses; the opening of gardens; the breaking up of the adjacent prairies; the manufacture of articles for foreign exportation, at the mechanic shops, and the preparations to make our own commodities for home consumption, all give the lie to the false insinuation that Nauvoo cannot live without a charter.

The work of the Temple goes on as fast as possible, and, in fact, the anxiety is so great to labor upon this great house of the Lord, that the committee frequently have to set men at other work. A trench is being excavated about six feet wide and six feet deep, around a square of about six or eight acres, which will be filled with stone, and upon which will be placed an iron fence for the security of the Temple, and Tabernacle.

There never was so great union in the city before; with a few exceptions the whole population are saints, and are governed as easy as a "gentle hand would lead an elephant by a hair." The "exceptions" are mainly men who hang on "to keep tavern, stores, or groceries," contrary to the expressed wishes of the majority of the citizens; and why they "*hang on*" and as it were "*beg*" for a chance to shave the saints, for a little money, and occasionally corrupt their good feelings with a little of the good creature, called strong drink, or by gambling; or by trying to introduce the custom of debauchery, is really a matter of common notoriety and surprise! The goodly, who *tithe* themselves are really in hopes, that these men will take a modest hint to sell out and go where there business can be prosecuted with more patronage and less offence.

It is almost a miracle to see so large a population reside so happily together, without strife and litigation. Our justices have little to do in the line of suing. There are two men in the Church, here, that still hold on to the skirts of Blackstone, but all the business they have to do among the saints, will hardly afford them an excuse for the title of lawyer. They will find the promulgation of the gospel more lucrative, than peddling law, unless the surrounding country should require there professional services aside from any difficulties in Nauvoo.

Nor are the services of physicians held in so great repute in Nauvoo, that the saints confide in medicine; but rather the commandments of God are look to as being far more safe than trusting in an arm of flesh. There is but one Doctor that does much business in his profession, and that is surgery.

Upon the whole, the union, perseverance, and love which pervades the bosoms of the saints, actually astonishes the world, and causes peace to reign in our midst: for which blessing we praise our Father in heaven, beseeching him to continue these favors until the kingdoms of this world, shall become perfect.

THE MISSION TO SOUTH SEA ISLANDS.

The mission to the Islands of the south Pacific ocean, as will be seen by a reference to the letters published in the last number of the Times and Seasons, &c., has resulted in success and glory, beyond our most sanguine expectations. We therefore feel grateful to our heavenly Father for his favor so signally bestowed for the advancement of his last kingdom.

The success thus far, being so perfect an index to what must eventually be done towards carrying salvation to the remnants of the seed of Abraham, scattered over the face of the earth,

hat we have concluded to bring together a few ideas relating to the history of those regions for further reflection.

The region under the name of Oceanica, embracing a vast number of Islands in the north and south Pacific ocean, contains about 4,600,000 square miles of land independent of water; and, at least 18,000,000 of inhabitants, most of whom are heathens; especially so, if we let the injuries to their morals, brought about by the introduction of spirituous liquors, gambling, debauchery, and other sins, by white men and Christendom, have any weight in the scale of calculation.

This region is subdivided into three grand divisions, viz:—Malaysia; Australasia, and Polynesia. Malaysia lies south of China, and comprises the following Islands and groups:—Sumatra, Java, Borneo, (the largest of this division) Phillipine Islands, Celebes, Spice Islands, Sooloo Islanda, Timo, Florris, Sumbawa, &c.—They all lie near the equator in north and south latitude.

Australasia, the second division, lies south-east of the former, and south of the equator, as far as 50 degrees of south latitude, and comprises, Australia (the largest) Van Diemen's land, New Zealand, New Guinea, New Britain, New Hebrides and New Caledonia. Australia is the great depot for the transportation of British convicts.

The third and last, Polynesia, lies east of the other two, and east of the continent of Asia, and comprises all the lesser Islands in the Pacific, both in north south latitude, viz: the Sandwich, the Massachusetts, the Archipelago, Drake's, Philadelphia, Magellan's and a few other Islands lie in the north Pacific; and the Ladrone, Caroline, Central Archipella, Washington, Marquesas, Society and Georgian Group, among which are Tahiti and Tooboui, Cook's Austral, Panmotu, Gambia, Navigator's, Vavan, Habaai, Tongta, Feejee, and many other Islands lie in the south Pacific.

Tahiti in the south Pacific, and Owyhee in the north Pacific, are the most important amongst the nations, though Australia and Borneo are by far the largest.

The climate and productions of these Islands are favorable to the great plan of the Almighty—viz.—the gathering of his elect in the last days, for "REST" promised before the foundation of the world.

There is another event just transpired to help on the work. The United States have made arrangements, with the government of New Grenada to carry a mail across the Isthmus of Darien at the city of Panama, whereby we can forward letters to those Islands in less than

half the usual time. Every thing operates for the good and glory of God when he will, and so we congratulate the saints on the near approach of the great day when the whole host of *Israel*, together with all the righteous, will come home to spend a Jubilee with God.

A SHORT CHAPTER ON A LONG SUBJECT.

After the flood and after Ham had dishonored the holy priesthood, Noah awoke from his wine and knew what his younger son (Ham,) had done unto him. And, as the priesthood descended from father to son, he delivered the following curse and blessing, as translated by King James' wise men and recorded in Genesis:

"And he said, cursed be Canaan; a servant of servants shall he be unto his brethren."

"And he said, blessed be the Lord God of Shem; and Canaan shall be his servant."

"God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

History and common observation show that these predictions have been fulfilled to the letter. The descendants of Ham, besides a black skin which has ever been a curse that has followed an apostate of the holy priesthood, as well as a black heart, have been servants to both Shem and Japheth, and the abolitionists are trying to make void the curse of God, but it will require more power than man possesses to counteract the decrees of eternal wisdom.

Again Shem or his descendants were blessed with receiving the revelations, prophets, and Savior:—A blessing truly which even the most sagacious infidel has not been able to explain away.

Again, Japheth has dwelt in Shem's tent, both in the land of Canaan and in America; for "tents" is a figurative expression which in Hebrew, would signify the residence or abode.

Now our short chapter will soon end, for the Savior said *Jerusalem should be trodden down till the times of the Gentiles are fulfilled*, and the very movement of every nation shows the eternal truth of the above quoted passage of scripture. It frustrates the designs of sectarians;—it chokes the deists; astonishes the world, and delights the saints—*Amen*.

FROM THE EAST.

From the Prophet and other sources, we receive the most gratifying intelligence from the branches of the church in the eastern section of the Lord's vineyard. In the city of New York the meetings are well attended; union and joy prevails, and twenty were baptised in one evening.

In Philadelphia, the same generous spirit prevails. At Pompton N. J. liberality characterizes the saints, and so far as the knowledge comes to us, there is an earnest desire and a laudable intention, manifested to tithe for the Temple, and support the present authorities.

There never was a better feeling prevailing among the saints, than there is now: so, purging the old dross, and blowing it to the four winds, the gold begins to appear, while confidence, faith, hope and charity—mingled with union, love, and fortitude—make the everlasting gospel what it ever was, *a refiner's fire*.

TROUBLE AMONG THE BAPTISTS.

"Some time ago says the N. Y. Tribune, the Foreign Missionary Board of the Baptist Triennial Convention, which has the seat of its operations in Boston, in answer to an interrogatory put by Rev. Jesse Hartwell of Alabama, made the following declaration:

'If, however, any one should offer himself as a Missionary, having slaves, and should insist on retaining them as his property, we could not appoint him. One thing is certain; we can never be a party to any arrangement which would imply approbation of slavery.'

This avowal, as might naturally have been expected, has caused much excitement and dissatisfaction at the South. The Board of the Virginia Baptist Foreign Missionary Society have published an Address, accompanied by a series of resolutions, in which they pronounce the decision of the Parent Board at Boston unconstitutional and a violation of the rights of the Southern members of the Triennial Convention, and declare that all farther connection with that Board, on the part of such members, is inexpedient and improper. They also express the opinion that, in the present exigency, it is important that those brethren who are aggrieved by the recent decision of the board in Boston, should hold a Convention (either at Augusta, Geo. or Richmond, Va.) to confer on the best means of promoting the Foreign Mission cause, and other interests of the Baptist denomination in the South. Such a Convention will probably be held either in May or June next, and there is little doubt that it will work a permanent division between Northern and Southern Baptists. It is thus that one religious sect after another splits on the rock of Slavery, finding it impossible to reconcile the growing anti-slavery sentiment of the North with the slaveholding spirit of the South."

INFERENCE.

The inference we draw from such church jars among the sectarian world, is, that the glory which professing clergymen think to obtain

for themselves by division on slavery, temperance, or any other matter of no consequence to pure religion, is "nothing but vanity and vexation of spirit."

Christ and his apostles taught men repentance, and baptism for remission of sins; faithfulness and integrity to masters and servants; bond and free; black and white, and what was the result? It was that the church in the days of the apostles came unto "Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Were it possible for God to be ashamed of his creation, the sectarians bluster about foreign missions, preaching to the heathen, the temperance cause, and the light of revelation, would make him blush. The Pharisees and Sadducees among the Jews, never whited more sepulchres, *filled with dead bones*, than do the popularity seeking sects of the nineteenth century.

Like the fable of the dog and the meat, the christian community are preparing to lose what little religion they may have possessed, by jumping after the dark shade of *abolitionism*.—So passes falling greatness.

COMMUNICATIONS.

THE ANSWER

To the parable in our last number.

To make the subject plain, the explanation is given in questions and answers.

Q.—1. Who is the king and his son?

A.—The king is the father of our Lord Jesus Christ.

Q.—2. Who is the woman?

A.—Christ's Church.

Q.—3. When was the marriage and dinner proposed.

A.—At the time Christ and his apostles offered salvation to the Jews.

Q.—4. Who banished the king's son?

A.—The Jews.

Q.—5. Who put to death the woman's friends?

A.—The Roman Church.

Q.—6. What was the rod?

A.—It was the power and priesthood after the holy order of the son of God, which the church had; and was delivered of it, or rather, it was taken from her in the year 570, and the church fell into the hands of the Pope of Rome.

Q.—7. What were the twelve diamonds?

A.—The twelve apostles.

Q.—8. Will the woman or church come out of the wilderness?

A.—Yes, with the same adornings as Solomon saw her.

Q.—9. When will the king's son return?

A.—As soon as the church gathers together and gets ready.

Q.—10. Where is the woman?

A.—She is on the continent of America.

Q.—11. How is she known from other women or churches?

A.—By the Priesthood; by her twelve apostles at her head; the organization of her officers being the ancient order, a presidency, the Twelve, and Seventies, walking by immediate revelation, the only principle of light that ever guided the people of God in any age.

Q.—12. Do the inhabitants of the world, look upon her now, with any less jealousy, than they did eighteen hundred years ago?

A.—No; she is evilly treated in like manner.

Q.—13. Who despised the king's dinner?

A.—The Jews when they refused the gospel as offered to them by Jesus Christ in person.

Q.—14. Who were invited to the supper?

A.—The Gentiles, when the apostles said to the Jews, seeing you count yourselves unworthy of eternal life, lo! we turn and invite the Gentiles, that they may be ready at Christ's second coming.

Q.—15. What was the dinner?

A.—It was the gospel of eternal life offered in the days of Christ and his apostles; first to the Jew.

Q.—16. What was the supper?

A.—It is the same gospel offered the second time, first to the Gentiles, that the first (which was the Jews) may be last; and the last, (which was the Gentiles) may be first.

Q.—17. Who is that will not partake of the supper?

A.—It will be those who refuse to obey the gospel when God sets his hand the second time to organize his kingdom, and calls forth his hunters, and sends them out to preach the everlasting gospel, to all nations, kindreds, tongues and people, saying with a loud voice, hear O ye inhabitants of the earth, and hearken unto the voice of the Lord your God, for he has sent his angel to man on earth, and committed the everlasting gospel to him; saying: fear God and give glory to him, for the hour of his judgment is come, and worship him who made heaven, and earth, and sea, and the fountains of waters.

Q.—18. Who is the messenger sent from the king?

A.—It is the angel that John saw flying from

heaven, having the everlasting gospel to commit to man on the earth.

A.

EPISTLE.

MANCHESTER, ENGLAND, }
July 9th, 1840. }

Dear Brother Joseph,

I now embrace this opportunity of writing this epistle to you in order to give you a sketch of my travels since I left you, and of the progress of the work of God in this land, together with the signs of the times and of the conflicts which I and my brethren have endured during our journey to this land. You very well remember the time and situation in which we left our homes;—brother Young and I started together. We were both very sick and we likewise left our families very sick. Not being well able to travel brother Bently took us on our way fifteen miles to brother Duel's. This was on the 18th of September, we tarried at brother Duel's house overnight and next day he took us to Lima. Another brother volunteered there, and the same day took us on our way as far as Quincy which is fifty miles from Commerce. When we arrived at Quincy in consequence of the fatigues of the journey I was taken with the chill fever again at the sisters Pitkin's:—after being there one or two days, I then went to Doctor Staley's and remained under the care of Sister Staley and her daughter until the 25th, my pain and afflictions were very severe. I received great kindness from them and also from the Sisters Pitkin; and I pray that the Lord may abundantly bless them, and administer comfort and blessings to them in every time of need; Elder Young's health was very poor indeed; he was not able to sit up but a little while at a time. While we were at Quincy Brothers George A. Smith, Theodore Turley, and Reuben Hedlock overtook us, they being also considerably sick and very feeble. The saints at Quincy were kind and administered to our wants and assisted us on our journey. My sorrow was great on leaving Quincy as well as on leaving Commerce, to see so many of our brethren sick and dying in consequence of being driven and being exposed to hunger and cold.

We all left Quincy on the 25th, Brother Lyman Wight took Elder Young and myself as far as Brother Charles Rich's distance about 9 miles, Brothers Smith, Turley, and Hedlock had a horse and wagon of their own to help them on their way. Brother Wight left us and predicted many things which should come to pass, left his blessing with us and bid us farewell. May God bless him and save him in

his kingdom. Next day Brother Rich took us, and carried us to Brother Wilber's: while on the road the chills came upon me again, and I suffered much pain and fatigue. When we got there we found Brother Turley sick in bed, and the other brethren not much better. Next day Brother Wilber took us on our journey about twenty-five miles; to the place where President Marks resided, at the town of Pittsfield. The other brethren left us at Brother Wilber's and took another road.

Next day Brother Allred carried us about four miles to another town where your Uncle Silas Smith resided, we arrived a few days after his death. Next day Brother Rogers carried us to Morgan county, town of Winchester. to the house of Roswell Murray my father-in-law, where we found two of Elder Young's brothers and one sister; and other brethren of the church who had been scattered into that part from Missouri. These brethren had been stripped of their property and smitten &c. yet we found them in comfortable circumstances, rejoicing in God.

From thence Brother Lorenzo Young carried us to the town of Jacksonville, distance twelve miles; my father-in-law went with us on a visit to his friends in the east. The next day the brethren at Jacksonville carried us to Springfield a distance of about forty miles:—this was on the 5th of October. Here we again met with Brothers Smith, Turley, and Hedlock; at this place Elder Young was taken sick, we remained here until the 11th, then the brethren there gave us a horse and fitted up a wagon, and putting both horses to the wagon we all started together: they also gave us some money to assist us on our journey.—We continued on our journey five or six days until we arrived at Terre Haute on the banks of Wabash river on the 17th, during this time our axle tree broke twice, and we had to suffer hunger in consequence of having to cross large prairies, and the food we got was altogether johnny-cake, and corn dodger, and poor bacon. I was very sick during most part of this journey; sometimes I thought I scarcely could live. We put up at Doctor Modiset's. I was here taken out of the wagon and laid upon the bed; the doctor, his wife, and Elder Young were obliged to watch almost all the night in order to keep a breath of life in me. Next morning the brethren came to us: my feelings were for them to go on their journey and leave me and Brother Young with me. I requested them to lay their hands on me and pray for me, which they did previous to their departure. I was then not able to sit up: they left us in tears, some of them not expecting to behold my face

again. In about an hour after the brethren departed I arose from my bed; and in a few days we started on our journey. The doctor took us in his carriage and carried us twenty miles. Then we were taken by Doctor Knight to Pleasant Garden about four miles further.

After tarrying there a few days Elder Babbit carried us ten miles to a brother's house.—Next day the brother took us on our journey fifteen miles to the town Bellville. A storm arose which obliged us to put up here. Elder Young was taken very sick and was obliged to go to bed: we tarried until the next morning. The landlord and landlady were very kind to us and received our testimony: and I think I never saw better feelings towards us as a people than was manifested in this place, being southern people, and may the Lord bless them and gather out his elect. The next day we took coach leaving some of the people in tears. We continued on our journey mostly night and day until we arrived at Cleavland on November 3rd, where we again overtook Brothers Smith, Turley, and Hadlock and my father-in-law. This reminded me of a prediction which I delivered on the morning they left us, viz. that we would get to Kirtland before they would: same day we proceeded to Kirtland.

The brethren had taken up Brother Taylor on the road where he had been confined by sickness. When we got to Kirtland being overcome by the fatigues of our journey, we were most of us taken sick again with the chill fever, some of us were confined to our beds.—We remained there until the 22nd: some one of us preached in the house of the Lord every Sabbath during our stay there. We found the saints in a rather dis-organized state and disagreed, dwelling upon things that were past and finding fault. We found some few that were very kind to us and administered to us in our sickness, others felt disposed to cast reflections upon us, saying that our sickness came upon us in consequence of our unrighteousness; and when the brethren were suffering keenly from the effects of fatigue and sickness: these things were heaped upon them in an unfeeling manner, and when we were preparing to start on our journey, they would not administer to our wants nor help us on our journey, saying that they did not believe we were sent of God, and casting many other reflections upon us (that is many of them,) if it were necessary I could mention names. May the Lord bless and preserve those who did minister to our necessities, for the time will come when they shall be rewarded for their deeds of kindness. On the 22nd, we left Kirtland for Fairport. We did not sail from this place until the 26th on ac-

count of a heavy snow storm on the lake. On the 27th we arrived at Buffalo. On the 28th the brethren left me at Byron eight miles east of Batavia and pursued their course to the east, I stayed to visit my friends at Byron,

Next day I took cars for the city of Rochester, and found one of my sisters there. Taking a violent cold I was confined here about a week. During this time I stayed one night with Brother Ezra Thayre, he lives two miles from the city. He was glad to see me, and inquired much about you and the rest of the brethren: he seemed to be firm in the faith of the gospel and has much love for his brethren. Brother Thayre then took me in his wagon and carried me to Victor within twelve or fourteen miles of the place where you obtained the record of the Book of Mormon. I remained there until about the tenth of February, preached in Victor twice, baptised three, one of them was my wife's brother and his wife. The snow continued about three feet deep while I was there, being very cold and blustering. There is much good feeling towards us as a people in that region.

I took coach at Canandaigua for New York, being short of money to pay my expenses I was confined to one meal a day. When I got to Albany, the North river being froze up, I went part of the way on the ice on runners, and part of the way by land on wheels. When we went to Jersey city, (as we went up on that side,) the coachman not being willing to fulfil his engagement and take us over to New York, and I being destitute of money, I mentioned it to the passengers and a gentleman put his hand in his pocket and gave me a quarter dollar. Then, when we got to the Ferry, the ferryman wanted six-pence more each; not having any, it prompted me to pray to the Lord to blind his eyes so that he might overlook me, it was even so; so we see that God will hear prayer when we call upon him for small things. We went across the river and put up at the Hotel, where I pawned my trunk for my supper and breakfast.

Next morning I went in pursuit of the brethren, being Sabbath day morning. The first one I met with was Elder P. P. Pratt, I then found Elders Young and O. Pratt, and the rest of the brethren; and if I ever felt to praise God it was then, to get in company with my brethren again. I went with the brethren to meeting and my wants were made known, and I received means to redeem my trunk. The rest of the brethren were in similar circumstances with myself, having come into the city in like manner. When we arrived there we found the

saints faithful, but not many adding. We concluded it best to lift up our voices and preach the gospel, and in about two or three weeks, there was upwards of forty added. These together with the other saints administered to our wants and provided for us provisions, bedding and money to go to England.

I never saw greater kindness than was manifested towards us in New York, Philadelphia, and other places: and I feel to bless them in the name of the Lord, that his peace shall rest upon them. On the 9th day of March, six of us went aboard the ship Patrick Henry, viz: B. Young, P. P. Pratt, O. Pratt, G. A. Smith, R. Hedlock and myself; many of the saints went along with us to the ship's side, where we bade them farewell. We set sail the same day and on the 6th day of April, we landed at Liverpool, in tolerable health,

During our passage over we had two very heavy gales; the ship's mate said he had not seen such for fifteen years back: the ship's crew was kind to us. We remained in Liverpool until the 9th in company with Elder Taylor who had been there a short time and raised a small church.

On the 9th we took cars for Preston, where in a short time we found Elders Fielding, Richards, and Clayton well and in good spirits promulgating the gospel through the towns and cities. Their joy was great to see us, yea, beyond measure; they had often longed to see us and prayed that the Lord would send us unto them, the saints universally were rejoiced to see us and the news of our arrival spread far and near in a short time. Our enemies had reproached the saints and boasted, because (they said) we should never return; and in fact it was believed amongst the enemies that we should no more return. The saints had been troubled some on this account, and consequently their joy was greatly increased to see my face again, and still more to see some of my brethren with me,

Many blessings were poured upon us from all quarters, especially from those who were baptized before we left England; we also found that those who had joined the church since that time, joined in the theme of rejoicing, and hailed us with a hearty welcome. As soon as the general bustle was subsided the Twelve met in council and organized themselves, and ordained Elder Richards into the quorum.— Then on the 15th, the churches met in conference in the cock-pit at Preston; the total number of members represented was one thousand six hundred and seventy-one; the churches all in good standing, excepting two. From that conference the brethren separated to different

parts of the country, some going north, some east, some west, and others south. I remained visiting the old churches in order to strengthen and organize, and build them up; I continued in this way until about the first of July.

During this period many were baptised amongst the old churches, and even some who had been cut off from the church, returned and mourned that they had suffered themselves to be overcome. I always was received with the greatest joy, wherever I went, in fact, it has been a general time of rejoicing amongst us. You would be astonished to witness the anxiety which is manifested for the well-being of the saints in America; and for your own welfare and your counsellors; and for the high council, and all the elders, bishops, and officers; and also, to see the interest manifested amongst them for the saints in America, while we have related to them their sufferings, during the late persecution; and notwithstanding we have kept nothing back of the sufferings of the saints in America, yet, it is astonishing to see the universal anxiety there is manifest amongst the saints here to get away to the land of promise and help to build up Zion. As soon as we can possibly get them baptised they immediately begin to want to go to America, for they declare that that is Zion. Many of the saints are realizing the gifts of the spirit, many speak in tongues, others interpret, some prophecy, and others have the gift of healing.

The work is rolling on as you will see by the number that were baptized since the last conference. We held our last conference on the 6th of July, in the Carpenter's Hall, Manchester. The number of members then represented was two thousand five hundred and thirteen. There was also stated to be fifty nine elders, one hundred and twenty-two priests, sixty-one teachers, and thirteen deacons; these all in good standing. Before the conference was closed the president called for volunteers to go and preach the gospel; when the number manifested was ascertained to be about twenty-eight, who are immediately going forth; some are gone and the others will speedily follow.

Brothers G. A. Smith, Wilford Woodruff, and myself expect to start for London in about three weeks. Elder Young is going to assist Elder Pratt in the printing while he goes to New York after his family. Elder Richards will remain in the regions round about here until the next conference and will assist some in the office. Elder John Taylor is laboring in Liverpool. Elder O. Pratt is laboring in Edinburgh, Scotland. Brothers Hedlock and Clark are going to Scotland. Brothers Wright

and Mulliner are already there. Elder Joseph Fielding is going to Bedford, and Elder William Clayton is going to Birmingham.

I would now say that a large company of the saints are preparing to start for America this fall. And Elder Theodore Turley is appointed to go with them. Many of the churches that I have been amongst are preparing to move off next spring: they are selling their property and settling up their affairs and expect to move off in churches early in the spring. I would also say, that the way is opening for the gospel into Ireland: one brother has been ordained and expects to go there directly; many that have been baptised have friends there. One brother has enlisted into the army; Elders Pratt and Young ordained him an elder, and he is gone into the army: we have lately received a letter from him and he is now lifting up his voice in the army.

With regard to the state of the country we may say it is bad indeed: trade appears to be growing worse, in fact, many branches of it is almost at a stand, and not expected much to improve for some months. Thousands are out of employ, and we may safely say that there are thousands famishing for want of bread: we often see in the streets whole families begging for bread; and in many instances some respectable looking characters may be seen singing through the streets to obtain a little bread; it is truly heart rending to see so many small children, nearly naked, going from house to house begging. This scene of things is passing before our eyes daily, and we look upon it with sorrow and regret: at the same time it is that which is spoken of by the mouth of the prophets, and we feel to pray without ceasing that God may roll on his work, and restore that which is lost and establish peace, and that the knowledge of God may cover the earth as the waters cover the sea.

We hear of wars and rumors of wars all around, and we can truly say according to the revelations, that God is about to come out of his hiding place and vex the nations of the earth in consequence of the wicked stewards not being willing to administer justice to the saints of God in America and elsewhere.

I will now give you an extract from the "Northern Star" headed, "Distress of the people of Ireland." "It would be impossible to find words to describe to you the state of the people throughout the provinces for want of food. Potatoes have mounted up to eight pence per fourteen pounds generally; in some places they are ten pence to one shilling, and the contrast of employment is distressing in the extreme. You are long aware from official ta-

bles laid before the house of Commons, that the average price of labor in Ireland, for thirty or forty weeks in the year, is eight pence per day, for an able-bodied man; for the remainder of the season, principally during the summer months, one-fourth of the entire population are blank idle.

Now, observe, a stone (fourteen pounds) of potatoes will hardly give a man, his wife, and four or five children (many of them have ten children) one meal in the day. A stone of potatoes is eight pence to one shilling at present; where then are this vast population to be fed from? Nothing short of the miraculous interference of heaven can save them. Hunger has driven them already to attack the flour and provision stores in Limerick, Ennis, Galway, Menreagh, Killaloe, and at several other places along the banks of the Shannon. Upon one occasion they attacked a boat taking in oats intended for the English market; this they instantly seized, and distributed its contents, six hundred sacks, in small parcels amongst the vast multitude. In every case there was no appearance of drunkenness, but there was every appearance of hunger. Yet while all this is going on, we perceive your bishops and princes, your lords and ladies squandering away thousands upon thousands in idle luxury in London, that enormous den. Dare we contemplate the end?"—*Dublin correspondent of the Manchester Advertiser.*

These things are coming upon the inhabitants, yet they are blind and cannot see it: they appear to exult over the saints, and when a few fine days come (which are indeed scarce) they cry out to the saints, "where is your famines, pestilences, and judgments you have predicted;" we tell them to wait a little while and they shall see them, and then they shall know that we have told the truth. And now after all these things which I have seen, together with the toils, fatigues, labors, pains, and sufferings, which I have endured; I have never had one discouraging moment, nor felt the least dismayed; but with an unshaken confidence I have pressed my way forward, and am still determin-

ed to pursue the same path, looking forward to the recompense of reward; and these are the feelings of my brethren as far as I have knowledge; they are in good spirits and we have had a season of rejoicing together for the past few days. Since we came into this land there has been six conferences of the church in different parts to do the business of the church; and there has not been hitherto in all our proceedings, the least discordant voice, and we feel as though God was with us indeed, and does bless us and our labors.

A short time ago I went in company with Elder Fielding to Burnley, a large town, to visit a church. Having a desire to go down into a coal-pit; I went to the master and told him that I was from America and had a desire to go down into the pit. He consented and fitted us out in colliers clothes, and then let us down the shaft to the depth of one hundred and seventy-four yards or five hundred and twenty-two feet. We then took a course and went from the shaft something more than nine hundred yards, and in this place there was about one hundred men and boys laboring, and six horses which drew the coal from different parts of the mine to the shaft. Burnley is the place where the Danes assembled, when they conquered England, and took the men captive, and took their women to wife. These women entered into a secret combination with each other and appointing a night they slew the Danes and liberated their own husbands.

I must now close my correspondence for the present, and I desire that you would give my love to President H. Smith, and to your father and mother, and to all your friends; to Bishops Partridge, Whitney, and Knight; and to the high council; and to all the elders and saints in Zion; and especially to yourself and family. The brethren all send their love to you and the saints. Please to remember me to my dear wife and children. Brother Clayton wishes to be remembered to you and all the saints. This from your friend and well wisher in the new and everlasting covenant,

HEBER C. KIMBALL.

To Mr. Joseph Smith, Jr.

The Times and Seasons,

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL VI. No. 7] CITY OF NAUVOO, ILL., APRIL 15, 1845 [WHOLE No. 115.

HISTORY OF JOSEPH SMITH.

[Continued.]

On the 5th of October, 1833, I started on a journey east and to Canada, in company with Elders Rigdon and Freeman Nickerson, and arrived the same day at Lamb's tavern, in Ash-tabula; and the day following, the Sabbath, we arrived at Springfield, whilst the brethren were in meeting, and Elder Rigdon spoke to the congregation; and a large and attentive congregation assembled at Brother Rudd's in the evening, to whom we bore our testimony.

October 8th. Elders Phelps and Hyde presented the petition of the saints in Jackson county to the Governor of Missouri, who gave them for answer that the Attorney General of the state, was absent, and on his return he would inform them of his conclusions, by mail, addressed at Independence; whither they immediately returned.

We continued at Springfield until this time, when we removed to Brother Roundy's at Elk Creek; and continuing our journey on the evening of the 9th arrived at a tavern; and on the 10th, at Brother Job Lewis' in Westfield, where we met the brethren, according to previous appointment, and spake to them as the spirit gave utterance, greatly to their gratification.

This day October 10th, Elder Williams wrote as follows, from Kirtland to the saints in Missouri:

Dear Brethren:

It is a long time since we have received any intelligence from you, save a letter received by Brother Elliott from Elder John Whitmer, which informed us that he had wrote four letters since Elder Oliver Cowdery left; but we have not received any of them, nor from any other one in Zion, except one from Bishop Partridge of August 13th, and have had no information concerning the riot, and the situation of the brethren in Zion, to be depended upon; and considering that the enemy have commenced intercepting our letters, I direct this to Mrs. Billings, thinking by so doing, that you may get it.

The brethren here are all engaged in the work of the Lord, and are using every exertion in their power for the welfare of Zion, and for the promotion of the great cause of our Redeemer. Immediately after the arrival of Oliver, we sat in council to know what should be

done. The decision of the council was, that measures should be immediately taken to seek redress by the laws of your country, for your grievances; accordingly two messengers were dispatched for that purpose. (Let this suffice, for this may fall into the hands of the enemy.) We have received no revelation for a long time, and none concerning the present situation of Zion, which has been written; but it has been manifested to Joseph, and communicated to me by him, that the brethren in Zion should not sell any of their inheritances, nor move out of the county, save those who signed the agreement to go, and if it becomes necessary for those to move, for their personal safety, let them be directed by wisdom, and seek for homes where the Lord shall open the way.

If Elder Phelps is obliged to move from that place, let him take his family and Elder Cowdery's wife, and come to Kirtland, but not to bring any thing with him, except his bedding and clothing; and let Elder Gilbert furnish him with the means to bear his expenses; but it would not be expedient for Elder Phelps to come, provided the prospect is favorable for a reconciliation, so that the saints are not obliged to leave the county. We can do no more for you than we are doing, but we have this great consolation that God will deliver Zion, and establish you upon the land of your everlasting inheritance. Remember that this is only for the trial of your faith, and he that overcomes and endures to the end, will be rewarded a hundred fold in this world, and in the world to come eternal life: so brethren you have great reason to rejoice, for your redemption draweth nigh.

President Joseph and Sidney are absent on a mission, and we do not expect their return till some time in November. They have gone down the lake to Niagara, from thence they expect to go into Upper Canada as far as Long Point, and preach in all the most noted places on their way.

We held a council this morning on the subject of building, &c. It was decided by the council that we should discontinue the building of the temple during the winter for want of materials; and to prepare and get all things in readiness to recommence it early in the spring. It was also agreed, to set the hands immediately to erect a house for the printing office, which is to be thirty by thirty eight feet on the ground, the first story to be occupied for the school of

the prophets this winter, and the upper story for the printing press.

Oliver started for New York the first instant, for the printing establishment, with eight hundred dollars. There will be as many hands employed upon the house as can work, and every exertion made to get the printing into operation, and publish the Star, commencing from the last number printed; and to be conducted by Oliver, (until an opportunity offers to transfer it again to Zion, to be conducted by W. W. Phelps & Co., as usual,) and under the firm of F. G. Williams & Co., entitled the Latter-day Saint's Messenger and Advocate. The probability is, that the Star will be forwarded to subscribers by the first of December. Oliver has written to you for the names and residence of the subscribers for the Star, and if you have not sent them, we wish you to send them immediately, that there may be no delay in the papers going to subscribers as soon as they can be printed.

Bishop Whitney, also, started for New York at the same time, to replenish his store in Kirtland, with money enough to pay all the debts of both establishments, and expects to bring a larger supply of goods than at any former time. Thus you see the goodness and mercy of God in providing for his saints. Not one week before Bishop Whitney started, the way seemed hedged up and ten or twelve hundred dollars was the most that he had, and knew not where to obtain the amount he wanted; but by a remarkable interposition of Divine Providence, he was furnished with all he wanted, for which, let us all raise our hearts in gratitude to God and praise his holy name, that he is a present help in every time of need.

We have seen a letter written to Sister Whitney, in Nelson, that has a great deal to say about the gift of tongues, and the interpretation which was given by way of prophecy, namely: "that Zion would be delivered by judgments," and that certain ones named, would go to such and such places among the Lamanites, and "great things would be done by them"; and also, that two Lamanites were at a meeting, and the following prophecy was delivered to them, "that they were our friends, and that the Lord had sent them there, and the time would soon come when they should embrace the gospel," and also, "that if we will not fight for ourselves, the Indians will fight for us."—Though all this may be true, yet, it is not needful that it should be spoken, for it is of no service to the saints, and has a tendency to stir up the people to anger.

No prophecy spoken in tongues should be made public, for this reason: many who pre-

tend to have the gift of interpretation are liable to be mistaken, and do not give the true interpretation of what is spoken; therefore, great care should be had, as respects this thing; but if any speak in tongues, a word of exhortation, or doctrine, or the principles of the gospel, &c., let it be interpreted for the edification of the church.

When you receive this letter I wish you to write immediately, and direct your letters to David Elliott, Chagrin, Cuyahoga county, Ohio, and put this mark X on the back of it, if you do not wish it broken open, and he will forward it to us; and you will please to name in your letter, where and to whom we shall direct, and thus we may evade interception, &c.

Yours in the bonds of love,

F. G. WILLIAMS.

At this time the evil and designing circulated a report that Zion was to be extended as far east as Ohio, which in some degree tended to distract the minds of the saints, and produced a momentary indecision about removing thither, according to the commandments; but the report was soon corrected, and the brethren continued to remove to Zion and Kirtland.

On the 11th, we left Westfield, and continuing our journey staid that night with a man named Nash, an infidel, with whom we reasoned, but to no good; and on the 12th, arrived at Father Nickerson's, when I received the following

Revelation, given October, 1833.

Verily, thus saith the Lord unto you my friends, Sidney and Joseph, your families are well: they are in mine hands, and I will do with them as seemeth me good; for in me there is all power; therefore, follow me, and listen to the council which I shall give unto you: Behold, and lo, I have much people in this place, in the regions round about, and an effectual door shall be opened in the regions round about in this eastern land: therefore, I the Lord have suffered you to come unto this place; for thus it was expedient in me for the salvation of souls: therefore, verily I say unto you, lift up your voices unto this people; speak the thoughts that I shall put into your hearts, and ye shall not be confounded before men; for it shall be given you in the very hour, yea, in the very moment, what you shall say.

But a commandment I give unto you, that ye shall declare whatsoever things ye declare in my name, in solemnity of heart, in the spirit of meekness, in all things. And I give unto you this promise, that inasmuch as ye do this, the Holy Ghost shall be shed forth in bearing record unto all things whatsoever ye shall say.

And it is expedient in me that you, my ser-

vant Sidney, should be a spokesman unto this people; yea, verily I will ordain you unto this calling, even to be a spokesman unto my servant Joseph; and I will give unto him power to be mighty in testimony; and I will give unto thee power to be mighty in expounding all scriptures, that thou mayest be a spokesman unto him, and he shall be a revelator unto thee, that thou mayest know the certainty of all things pertaining to the things of my kingdom on the earth. Therefore, continue your journey and let your hearts rejoice; for, behold, and lo, I am with you even unto the end.

And now I give unto you a word concerning Zion: Zion shall be redeemed, although she is chastened for a little season. Thy brethren, my servants, Orson Hyde and John Gould, are in my hands, and inasmuch as they keep my commandments they shall be saved. Therefore, let your hearts be comforted, for all things shall work together for good to them that walk uprightly, and to the sanctification of the church; for I will raise up unto myself a pure people, that will serve me in righteousness; and all that call on the name of the Lord and keep his commandments, shall be saved; even so.—Amen.

On the day following, Elder Rigdon preached to a large congregation, at Freeman Nickerson's, and I bore record while the Lord gave us his spirit in a remarkable manner.

Monday 14th. Continued our journey towards Canada, and arrived at Lodi, where we had an appointment, and preached in the evening to a small assembly, and made an appointment for Tuesday the 13th, at ten o'clock A. M., to be in the Presbyterian meeting house.—When the hour arrived, the keeper of the house refused to open the doors, and the meeting was then prevented. We came immediately away leaving the people in great confusion, and continued our journey till Friday the 17th, when we arrived at the house of Freeman A. Nickerson in Upper Canada; having passed through a fine and well cultivated country after entering the province; and having had many peculiar feelings in relation to both the country and people. We were kindly received at Freeman A. Nickerson's.

Sunday morning the 19th, at ten o'clock, we met an attentive congregation at Brantford and the same evening a large assembly at Mount Pleasant, at Mr. Nickerson's. The people gave good heed to the things spoken.

Tuesday 21st. We went to the village of Colburn, and although it snowed severely, we held a meeting by candle light on Wednesday evening and were publicly opposed by a Wesleyan Methodist. He was very tumultuous,

but exhibited a great lack of reason, knowledge and wisdom; and gave us no opportunity to reply. Twenty third, at the house of Mr. Beman in Colburn, where we left on the 24th for Waterford, where we spoke to a small congregation, occasioned by the rain; thence to Mt. Pleasant, and preached to a large congregation the same evening, when Freeman Nickerson and his wife declared their belief in the work and offered themselves for baptism. Great excitement prevailed in every place we visited.—Twenty fifth, preached at Mount Pleasant; the people were very tender and enquiring.

Sunday 26th. Preached to a large congregation at Mount Pleasant, after which I baptised twelve; and others were deeply impressed and desired another meeting, which I appointed for the day following. Twenty seventh, in the evening, we broke bread, and laid on hands for the gift of the Holy Ghost and for confirmation, having baptised two more. The spirit was given in great power to some, and peace to others. Twenty-eighth; after preaching at 10 o'clock, A. M. I baptised two and confirmed them at the water's side. Last evening we ordained E. F. Nickerson an elder, and one of the sisters received the gift of tongues which made the saints rejoice exceedingly.

Extracts from H. C. Kimball's Journal.

(Continued.)

During our stay in Missouri, Brother Joseph B. Noble was very sick for some time, and was taken care of by Elders Brigham, and Joseph Young, at the house of Joel Sandford, in Liberty, Clay county. It was with great exertion that his life was preserved, and that by the application of cold water being drawn out of the well, and poured upon him, daily and hourly. He was deaf, discharged a large amount of corrupt matter from the ears, and was almost blind—and in fact the most who were saved from the cholera, were saved by throwing cold water upon them, or plunging them in the stream, by which means the cramp and purging were stayed—the sufferers invariably besought us to plunge them in pools, and springs of cold water, while their thirst for the same was very great, while our fears were, it would be an injury to them; yet by the blessing of Heaven, it was the only means of saving them, that were saved from this destroyer, the cholera. Brother Nobles' life was yet despaired of, but he was resolute, and nothing would satisfy him, but to return home. June 30, 1834, I started for home, in company with Lyman Sherman, Sylvester Smith, Alexander Badlam, Harrison Burgess, Luke Johnson and Zera

Cole, with Brother Sylvester Smith's team, as I had left mine in Missouri. About this time Brother Brigham Young started in company with about the same number that was with me, with James Foster's team.

After proceeding about three miles, we stopped and made arrangements for travelling. They chose me to be their captain home, and all put their money into my hands, which amounted to forty dollars. From thence we proceeded until we came to Brother Thomas B. Marsh's house; his wife gave us some dinner, and we proceeded on our journey. May the Lord bless her for it. This day we crossed a branch of the Fishing River, in a scow, and when we were pulling our waggon out of it, it was sinking. Here an enemy came and swore he would shoot us. From thence we continued on to one Brother Ball's, where we stayed all night; some slept on the floor, and some in the corn crib. The next morning we pursued our journey, and after travelling about eight miles we came to the Missouri River, which we crossed in a scow, the current was so rapid that it carried us down one mile. After we had got over the river, and had travelled about two miles we came into the village of Lexington. Here we were threatened some by our enemies, but out of their hands the Lord delivered us.—From thence we proceeded daily, and receiving no harm, we travelled until we came within about half a mile of St. Charles. Here we pitched our tents by the side of the road and tarried all night. The next morning we passed through the village which looked very gloomy as the cholera had nearly desolated the place. After travelling about eight miles, we came to Jack's Ferry on the Missouri, where we again crossed the stream. We then proceeded about five miles and stopped to take some refreshment. Here we were again accosted by one of our enemies, who swore he would kill us that night: we travelled about ten miles after sunset and camped in the woods. The Lord again delivered us from the grasp of our enemies. We proceeded on our journey daily, the Lord blessing us with health and strength. The weather was very hot, still we travelled from thirty-five to forty miles a day, until about the 26th of July, when we arrived in Kirtland; having been gone from home about three months, during which time, with the exception of four nights, I found my rest on the ground. We did not travel on the Sabbath during our journey back, but attended to breaking of bread &c. On my arrival at home, I found my family well, enjoying the blessings and comforts of life, and I felt to rejoice in the Lord that he had preserved my life, through many dangers, seen and

unseen, and brought me to behold my family in peace and prosperity. After being at home two weeks and resting myself, I concluded I had finished my mission the Lord called me to, and I went to my old occupation. I established my business as a potter, and continued about three months until cold weather came on, when I was under the necessity of stopping for the time being, calculating on the opening of spring to commence business on a larger scale, thinking as did Peter of old, "I go a fishing." I had got an idea similar to that which the ancient apostles had when the Savior was taken from them, and they went a fishing, so I went to the mechanic's shop. At this time the brethren were laboring night and day building the house of the Lord. Our women were engaged in spinning and knitting in order to clothe those who were laboring at the building, and the Lord only knows the scenes of poverty, tribulation, and distress which we passed through in order to accomplish this thing. My wife toiled all summer in lending her aid towards its accomplishment. She had a hundred pounds of wool, which, with the assistance of a girl, she spun in order to furnish clothing for those engaged in the building of the Temple, and although she had the privilege of keeping half the quantity of wool for herself, as a recompense for her labor, she did not reserve even so much as would make her a pair of stockings; but gave it for those who were laboring at the house of the Lord. She spun and wove and got the cloth dressed, and cut and made up into garments, and gave them to those men who labored on the Temple; almost all the sisters in Kirtland labored in knitting, sewing, spinning, &c., for the purpose of forwarding the work of the Lord, while we went up to Missouri to endeavor to reinstate our brethren on their lands, from which they had been driven. Elder Rigdon when addressing the brethren upon the importance of building this house spake to this effect, that we should use every effort to accomplish this building by the time appointed, and if we did, the Lord would accept it at our hands, and on it depends the salvation of the church and also of the world.—Looking at the sufferings and poverty of the church, he frequently used to go upon the walls of the building both by night and day and frequently wetting the walls with his tears, crying aloud to the Almighty to send means whereby we might accomplish the building.—After we returned from our journey to the west, the whole church united in this undertaking, and every man lent a helping hand. Those who had no teams went to work in the stone quarry and prepared the stones for drawing to

the house. President Joseph Smith jr. being our foreman in the quarry. The Presidency, High Priests, and Elders all alike assisting.—Those who had teams assisted in drawing the stone to the house. These all laboring one day in the week, brought as many stones to the house as supplied the masons through the whole week. We continued in this manner until the walls of the house were reared. The committee who were appointed by revelation to superintend the building of the house, were Hyrum Smith, Reynolds Cahoon, and Jared Carter.—These men used every exertion in their power to forward the work.

On the 22d of December a Grammar school was opened in Kiatland, under the superintendence of Sidney Rigdon and William E. McLellin teachers,—and nearly all the elders and myself, and many of the sisters commenced going to school. Most of us continued about six weeks, when a meeting was called for the camp of Zion to be assembled, to receive what was called a Zion's blessing. After being assembled, the Presidency having duly organized the meeting, told us there were twelve men to be chosen, to be called the twelve apostles or travelling high council. See Book of Covenants sec. 43 paragraphs 5 and 6 as follows: "And now behold there are others who are called to declare my gospel, both unto Gentile and unto Jew; yea even twelve; and the twelve shall be my disciples, and they shall take upon them my name; and the twelve are they who shall desire to take upon them my name with full purpose of heart, they are called to go into all the world, to preach my gospel unto every creature; and they are they who are ordained of me to baptize in my name, according to that which is written before you: wherefore you must perform it according to the words which are written. And now I speak unto the Twelve: Behold my grace is sufficient for you: you must walk uprightly before me and sin not.—And behold you are they who are ordained of me to ordain priests and teachers to declare my gospel according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men: and I Jesus Christ your Lord and your God have spoken it. These words are not of men nor of man but of me; wherefore you shall testify they are of me and not of man; for it is my voice which speaketh them unto you; for they are given by my spirit unto you: and by my power you can read them one to another, and save it were by my power you could not have them: wherefore you can testify that you have heard my voice, and know my words.

Sec. 6. And now behold I give unto you

Oliver Cowdery and also unto David Whitmer, that you shall search out the Twelve who shall have the desires of which I have spoken; and by their desires, and their works, you shall know them: and when you have found them, you shall shew these things unto them. And you shall fall down and worship the Father in my name: and you must preach unto the world saying, you must repent and be baptized in the name of Jesus Christ: for all men must repent and be baptized in the name of Jesus Christ: for all men must repent and be baptized, and not only men, but women, and children who have arrived to the years of accountability." Also Book of Covenants sec. 3. par. 12. The Twelve are a travelling presiding high council, to officiate in the name of the Lord, under the direction of the Presidency of the church agreeably to the institutions of heaven, to build up the church, and regulate all the affairs of the same in all nations; first unto the Gentiles and secondly unto the Jews." This was the day appointed for choosing. Accordingly the Presidents mentioned in the revelation above, proceeded to call forth those whom the Lord had manifested by his spirit to them, that they might make known their desires. It was far from my expectation of being one of the number, as heretofore I had known nothing about it, not having had the privilege of seeing the revelations, as they were not printed. I will now mention their names as they were first chosen: Lyman Johnson, Brigham Young, Heber C. Kimball, David W. Patten, Luke Johnson, William E. McLellin, Orson Hyde, William Smith, John F. Boynton, Orson Pratt, Thomas B. Marsh, and Parley P. Pratt. After having expressed our feelings on this occasion, we were severally called into the Stand, and there received our ordinations, under the hands of Oliver Cowdery, David Whitmer, and Martin Harris: These brethren ordained us to the apostleship, and predicted many things which should come to pass, that we should have power to heal the sick, cast out devils, raise the dead, give sight to the blind, have power to remove mountains, and all things should be subject to us through the name of Jesus Christ, and angels should minister unto us, and many more things too numerous to mention. After we had been thus ordained by these brethren, the first presidency laid their hands on us, and confirmed these blessings and ordination, and likewise predicted many things which should come to pass.—After being chosen there being but nine of us present, we assembled from time to time as opportunity would permit, and received such instruction as the Lord would bestow upon us,

and truly he blessed us with his spirit, and inspired his prophet to speak for our edification. One evening when we were assembled to receive instruction, the revelation contained in the third section of the Book of Doctrine and Covenants, on Priesthood was given to Brother Joseph as he was instructing us, and we praised the Lord. Sunday morning April 5, 1835.—The Twelve had not all as yet been together, for the last three mentioned were not present at the time of choosing, and as the time drew near that we should travel to the east, we appointed this day to bear our testimony unto our brethren and friends. We were all assembled together with the exception of Brother Orson Pratt who had not yet been with us.—At this time while we were praying, and wishing for his arrival, while opening the meeting he entered the house, we rejoiced at his presence, and thanked the Lord for it. He was then ordained, and we proceeded to speak according to our ages; the eldest speaking first. This day Brother Thomas B. Marsh, B. Young, D. W. Patten, and myself spake. Sunday 12. Brothers O. Hyde, Wm. E. McLellin, Luke Johnson, and P. P. Pratt spake. Sunday 19. Brothers Wm. Smith, O. Pratt, J. F. Boynton, and Lyman Johnson spake—closing the testimony of the Twelve to the people in Kirtland for the present. Sunday 26. We received our charge from President Joseph. May 3. We bid our brethren farewell, and on the morning of the 4th we started leaving Kirtland at 2 o'clock and proceeded to Fairport, where we arrived precisely at 6 o'clock. A boat was there as had been predicted by Brother Joseph on which we embarked for Dunkirk, where we arrived the same day at 4 o'clock in the afternoon, distance 150 miles. We staid over night at Mr. Pemberton's inn.

CONFERENCE MINUTES.

Special Conference of the church of Jesus Christ of Latter-day Saints, at Nauvoo, April 6, 1845; it being the first day of the sixteenth year.

The choir sang "Hark the Jubilee" at quarter past 10 o'clock, while the assembly was collecting.

Present—President Brigham Young, Heber C. Kimball, Orson Hyde, Orson Pratt, George A. Smith, John Taylor, John E. Page, Willard Richards, and Amasa Lyman of the quorum of the Twelve—Father John Smith, president of the stake—Bishops Whitney and Miller—the high council!—and about twenty-two thousand persons.

Elder Kimball called the meeting to order at half past 10, A. M.; and the choir sung the

thirty-first hymn; followed by prayer by Elder Kimball; the choir then sang "Come all ye sons of Zion."

The morning was spent in teaching, on the baptism for the dead, by President Young—which will be hereafter reported in full. Conference adjourned until two o'clock.

Two o'clock P. M. Conference met pursuant to adjournment; the fore part of which was taken up by the blessing of children, but owing to the immense number it was found impossible to complete the whole, when it was accordingly dispensed with, and the remainder of the afternoon was occupied in exhortation from the stand, by Elder Page and President Young; and the conference adjourned until to-morrow at 10 o'clock A. M.

April 7, 1845—Ten o'clock A. M. Conference met pursuant to adjournment; after the conference was seated, in consequence of the high wind, it was thought best to remove into the valley, a little south; and the whole of this immense congregation was removed, and comfortably seated in the short space of about forty minutes. The choir sang "The heavenly vision," and was followed by prayer, by Elder John Taylor, after which the choir sang another hymn. Elder Kimball then arose and stated to the congregation some of the items of business which would be necessary to attend to during the day, viz: the building of the Temple, and the Nauvoo house; also, to take into consideration all old obligations against the church, which are pouring in like a torrent, also to ascertain the feelings of the people, in regard to sustaining the authorities of the church under the present organization.

President Brigham Young then arose, and said he would now present the first item of business, which would be to present the authorities of the church for the approval, or disapproval of the conference; he also, said he wanted to know if the saints are satisfied that Joseph Smith lived and died as a prophet, seer, and revelator to this church. Whereupon,

Elder Phelps moved that we accept the labors of Joseph Smith as a prophet, seer, and revelator to the nineteenth century; and that we are satisfied that he lived according to his profession, and died a martyr to the truth.—Carried unanimously.

Elder Phelps moved that we accept the labors of Hyrum Smith, believing that he lived according to his profession, and died a martyr to the truth. Carried unanimously.

Elder Phelps moved that this conference accept the Twelve as the first presidency and leaders of this church. Carried unanimously.

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knowledge President Brigham Young as the president of the quorum of the Twelve apostles to this church and generation. Carried unanimously.

Elder George A. Smith moved that Heber C. Kimball be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Orson Hyde be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Parley P. Pratt be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that William Smith be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Orson Pratt be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that John E. Page be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Willard Richards be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that John Taylor be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Wilford Woodruff be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that George A. Smith be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Amasa Lyman be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

The chairman then observed, concerning the course of Lyman Wight, his feelings are, that we should let him remain for the present, probably hereafter there may be a time that he will hearken to counsel, and do much good which he is capable of—for he is a noble minded man.

The chairman then stated that the next article of business would be, to present to the conference, the Presidency of the stake; moved and seconded that Patriarch John Smith continue in his office, as President of this stake, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Charles C. Rich be continued and sustained in his office of counsel to Father Smith. Carried unanimously.

Moved and seconded that George Miller be continued and sustained in his office, as Pres-

ident of the High Priests' Quorum. Carried unanimously.

Moved and seconded that William Snow and Noah Packard be continued and sustained in their office as counsellors to President Miller. Carried unanimously.

Moved and seconded that Samuel Bent, be continued and sustained in his office as President of the High Council. Carried unanimously.

Moved and seconded that George W. Harris, Alpheus Cutler, William Huntington Sen., James Allred, Henry G. Sherwood, Thomas Grover, Newel Knight, Lewis D. Wilson, David Fullmer, Ezra T. Benson, and Aaron Johnson, be continued and sustained in their office as members of the High Council. Carried unanimously.

Moved and seconded that Joseph Young be continued and sustained as President of the First Presidency of the Seventies. Carried unanimously.

Moved and seconded that Levi W. Hancock, Henry Herriman, Zerah Pulsipher, Jedediah M. Grant, and Daniel S. Miles be continued and sustained in their office, as assistant presidents to President Joseph Young. Carried unanimously.

Moved and seconded that if Roger Orton will reform and become a good man, he be received and ordained as a member of this presidency. Carried unanimously.

Moved and seconded that Samuel Williams be continued and sustained, in his office, as the President of the Elder's Quorum. Carried unanimously.

Moved and seconded that Jesse Baker, and Joshua Smith be continued, and sustained as counsellors to President Williams. Carried unanimously.

Moved and seconded that Newel K. Whitney and George Miller be continued and sustained in their offices, as Bishops, and Trustees in Trust, to the church of Jesus Christ of Latter-day-Saints. Carried unanimously.

Moved and seconded that Alpheus Cutler and Reynolds Cahoon be continued and sustained as Temple Committee. Carried unanimously.

On the subject of the old Church debts coming, it was moved and seconded that the debts of Kirtland, and Missouri, and the debts that are said to be accrued in consequence of purchasing the Galland tract in Iowa Territory, be dropt, and come up no more, and the Trustees shall be dunned for them no more for ever;—neither shall they be sold into the hands of the Gentiles. Carried unanimously.

Conference then adjourned until 2 o'clock.

Two o'clock P. M., conference met pursuant to adjournment.

The choir sung a hymn, which was followed by prayer from Elder Orson Pratt; after which the choir sung another hymn. By request of President Young, Elder Orson Pratt read the revelation, given January 19th, 1841 concerning the building of the Temple, Nauvoo House, &c. After which he read an extract from the Law of the Lord, page 240.

The chairman then stated that he wanted to lay before the conference, the subject of completing the Nauvoo House, whereupon.

Elder Phelps moved "that we fulfil the revelation, by completing the Nauvoo House, as soon as possible." Carried unanimously.

The chairman called for a show of hands from all those who could, and would, take one share of stock in the Nauvoo House, there were so many hands uplifted that they could not possibly be counted.

He next called for a show of hands from those who could and would, take two shares; quite a large number of hands were shown.

He then called for a show of hands from all, both male and female, who, after they had done all they could to finish the Temple are willing to sacrifice their all, to finish the Nauvoo House, rather than not to have it done.—Every hand was raised in the congregation.

The President then proclaimed to the conference, that on next Monday, the books for the Nauvoo House Association would be opened in the upper part of the brick store on Water street.

The conference then adjourned until to-morrow at 10 o'clock A. M.

Tuesday, April 8th, 1845. Conference met pursuant to adjournment at 10 A. M. and was addressed by Elders Kimball and Young, upon the propriety of the Saints staying in Hancock county, and in the afternoon Elders Young, Page, and Hyde addressed the assembly.

Perfect union and harmony prevailed throughout the conference and there was but one dissenting vote in the entire congregation.

It was motioned by the President, that henceforth and for ever, this city shall be called the "city of Joseph."

Great praise is due to ex-Marshall A. P. Rockwood, and his associates for their unwearyed exertion, to arrange and seat the numberless assembly, for the most perfect order was maintained by them throughout the whole city and the conference—and to the saints universally for seconding their movements.

On motion conference adjourned until the 6th of October next.

BRIGHAM YOUNG,

President.

WILLIAM CLAYTON, }
THOMAS BULLOCK, } Clerks of Conference.

Elder George D. Watt, whose valuable services to this church as Professor of Phonography, are highly appreciated; has taken down the speeches delivered on this occasion, and they will appear from time to time as circumstances will allow.

WILLARD RICHARDS,

Recorder.

Never have we seen the time before when the people were more willing to receive and listen to counsel than now. The High Council have only had one case in about seven weeks. Our magistrates have nothing to do. We have little or no use for charter or law. Every man is doing his best to cultivate the ground, and all are anxious to provide things honestly in the sight of all men—to honor our God, our country and its laws. Whenever a dispute or difficulty arises, a word from the proper source puts all to right, and no resort to law. May God ever save us from this snare of men, this drainer of the purse, and this fruitful source of contention and strife.

Kirtland, Lake Co., Ohio, April 5, 1845

Conference convened according to previous appointment at 10 o'clock A. M.

The house was called to order by Priest John Young, and proceeded to organize the meeting by appointing Br. Hiram Winters to preside over the conference, and Luman Heath Clerk. Sung a hymn—introductory prayer by Br. John Young.

The President then addressed the meeting upon the subject of the rise and progress of the church, showing the propriety and necessity of supporting the authorities of the same, and of using our influence and means to assist in the building of the Temple at Nauvoo.

A motion was then made, seconded and carried unanimously; that we sustain the Twelve, as the presiding authority of the church; and that we assist in building the Temple at Nauvoo.

Some remarks were then made by Elder John Young upon the subject of dissensions, which had taken place in the church.—A motion was then made, seconded and carried, also, unanimously; that Elder Hiram Kellogg and wife; Elder Amos Babcock and his wife; also Mrs. Bond, Betsy Markell, and Betsy Farrington, who had united with the Rigdon party, be cut off from the church of Jesus Christ of Latter day Saints.

Voted that Elder John Knapp be cut off from the church, for purloining money, and running away with an abandoned woman, by the name of Maria Mason, and leaving his family in distressed circumstances.

Several of the Saints then expressed their views and feelings—sung a hymn;—benediction by the Clerk;—the meeting was then adjourned until 11 o'clock to-morrow morning.

Met according to adjournment. Opened the meeting by singing. The Pres't. then read the 50th chapter of Isaiah. Prayer by L. Heath. A very interesting sermon was then delivered by the President of the meeting, which was listened to with profound attention by the congregation. Benediction by Elder John Young. The conference adjourned for one hour. The ordinance of baptism was administered during intermission.

Met according to adjournment. Sung a hymn of praise unto the Lord. Prayer by Br. Alanson Pettingall. The communion was then administered by Elders Young and Pettingall, unto about one hundred Saints. Union and harmony prevailed in our midst. The blessing of children and the ordinance of confirmation was then performed. A vote was then taken that Betsy Farrington be received into the church by baptism.

Order and unanimity of feeling characterised the conference, and the Saints in this place appear to be more united than they have been for some time past; and have, in general, a determination to keep the commandments, and gather unto the body of the church.

It was then voted that the minutes of this conference be forwarded to the editor of the "Times and Seasons" for publication.

Voted that the conference be adjourned until the 6th of Oct. next.

HIRAM WINTERS, Pres't.

LUMAN HEATH, Clerk.

Minutes of a regular quarterly Conference of the Church of Jesus Christ of Latter-day Saints held in Greenwood, Stuben Co. N. Y., on the 5th and 6th of April 1845.

Opened by singing and prayer by Wm. D. Pratt, after which, by the motion of J. J. Guinand, Wm. D. Pratt was sanctioned president and Joseph West appointed secretary.

The president then stated the object of the conference, which would come under the late regulations at Nauvoo.

Official members present—high priests two, seventies one, elders ten, teachers one, deacons one.

Representation of the different branches.

Greenwood branch represented by J. Jere-

mer, twenty-five members, including one elder, one teacher, two removed, one died, one baptized, since the last conference.

Portage branch represented by Wm. D. Pratt, twenty members, including two elders, one deacon.

Ossian East branch represented by J. France, thirty-nine members, including two elders, three priests, two teachers, one deacon, five baptized since the last conference, and five cut off.

Prattsburgh branch represented by A. Norton, forty-two members, including seven elders, one priest, one teacher, one deacon, two baptized since the last conference, and two cut off.

Ossian West branch represented by Wm. D. Pratt, thirty-eight members, including four elders, one priest, one teacher, two deacons, three scattering members in Monroe county.

Hornby branch represented by P. Van Valkinburgh, forty-one members, including four elders, one priest, one teacher, three deacons, thirteen scattering members, four taken letters, one baptized, and three cut off since the last conference.

Loon Lake branch represented by Wm. D. Pratt, seven members, including one elder.

Hume branch represented by G. W. Fowler, twenty-five members, including three elders, one priest, scattering members represented by the same, four in Little Genesee, Alleghany county; five in Rochester.

The president then arose and gave much good instruction to the elders; followed by Elder Redfield.

Adjourned half an hour.

Met pursuant to adjournment and opened by singing.

The president then made some very appropriate remarks upon the authorities of the church, also, of some who were once Latter-day Saints, but have been cut off from the church by the authorities of the same, and were following a man whom God had not clothed with authority.

Therefore resolved that we uphold by our faith and prayers the Quorum of the Twelve, and all the authorities of the church at Nauvoo—carried unanimously; after which a discourse was delivered by Elder Tappin, upon the resurrection of the dead, followed by Elder Redfield.

Adjourned till early candle-light, to meet on the hill three miles from this place.

Met agreeable to adjournment, prayer by the president.

A discourse was then delivered by Elder Clark on the priesthood.

Followed by the president.

Adjourned till to-morrow at nine o'clock to meet at the former place.

Sunday morning at nine o'clock met according to adjournment.

Opened by singing and prayer by Elder Van Valkingburgh.

After which a discourse was delivered by Elder Fowler, upon the first principles of the gospel.

Followed by Elder Van Valkingburgh.

Adjourned until one o'clock P. M.—met according to adjournment.

Opened by singing, after which a very spirited discourse was delivered by Elder Norton, from Isaiah xxiv. 1: 6., showing that the covenant made with the Jews, had been broken; also, proved from the scriptures, that God had promised to renew it in the last days, and also, showed to every honest hearted person that the work had already commenced.

Followed by Elders France and Redfield, who gave much good instruction relative to the Temple of God at Nauvoo, and also, upon the necessity of the Saints tithing themselves.

Followed by Elder Guinard: also, some very appropriate remarks were made by the president.

Adjourned until seven o'clock in the evening.

Met pursuant to adjournment; prayer by David H. Redfield.

Resolved, that the elders in the different branches that cannot go up to Zion, shall preach as circumstances shall permit.

Resolved, that these minutes be sent to New York, to be published in the Prophet.

N. B. The next regular quarterly conference will be held near Dotico Corners, in the town of Burns, Alleghany county, on the fifth and sixth of July 1845.

WILLIAM D. PRATT, Pres't.

JOSEPH WEST, Secretary.

Minutes of a Conference of the Church of Jesus Christ of Latter-day Saints, held at Franklin, Oakland co. Mich., on the 22d and 23d of March 1845.

The meeting was called to order by Elder Wm. Burton at half past ten o'clock P. M.—Elder David Evans was chosen to preside, and Wm. Burton was chosen clerk. A hymn was sung, and prayer by Elder O. Jefferds.

The president then arose and addressed the conference upon the business to be transacted, relative to the building of the Temple, and for the further spread of the gospel in all the world.

The representation of the different branches was then called for.

Franklin branch, by Elder J. M. Wait,

twenty-eight members, five elders, two priests and one teacher.

Southfield branch, Oakland co., by Elder J. Savage, five members, one elder and one priest.

Waterford branch, Oakland co., by Priest Green, ten members, one elder, one priest and one teacher.

Avon branch, Oakland co., by Elder G. Mercer, eighteen members, one elder, and two priests.

Washington branch, Macomb co., by Elder Manoris M. Goff, twelve members, three elders and one priest.

St. Clair branch, town of Otterville, St. Clair co., by Z. J. Warren, fourteen members, one teacher and one deacon.

Lapeer branch, Lapeer co., by Elder H. N. Lathrop, fifteen members and two elders.

Pine-Run branch, Vienna Town, Genesee co., by Elder A. C. Chapel, seventeen members, two elders, two priests and one teacher.

Pleasant Valley branch, Livingston co., by Elder B. B. Searls, thirty-eight members, four elders, one priest, one teacher and one deacon.

Cedar branch, Livingston co., by J. M. Wait, fourteen members, one elder and one teacher.

Leroy branch, Ingham co., by J. M. Wait, nine members, one elder and one teacher.

Brown Town branch, Wayne co., by L. Bronson, Priest, seventeen members, one priest and teacher.

Livonia and Bedford branches, Wayne co., by Elder L. N. Kendall, twenty-four members, one elder, one teacher and two deacons.

Scattering members in different counties in this part of the State—Oakland co. fifteen; Wayne co. seven; Washtenaw co. twenty; Monroe co. fourteen; Livingston co. thirteen; St. Clair co. six members.

Moved that Elder William Van Every be appointed to preside over those branches represented at this conference.

The president made some remarks upon the subject of the gathering, and the necessity of finishing the Lord's house as soon as possible. Conference adjourned to meet again at half past six o'clock P. M. Benediction by Elder Burton.

Conference met agreeable to adjournment—opened by singing, and prayer by Elder W. Burton. The president then preached upon the subject of prophecy. Adjourned until to-morrow at seven o'clock A. M. Benediction by Elder J. Savage.

Conference met according to adjournment—opened by singing, and prayer by Elder J. Savage. The president then spoke upon tithing, &c. Adjourned for one hour. Met agreeable to adjournment. After the usual

penalties, a discourse was delivered by the president relative to changing the ordinances, &c. Adjourned to meet again at seven o'clock P. M. Benediction by Elder W. Burton. During the intermission six were added to the church by baptism.

Met agreeable to adjournment: opened by singing, and prayer by Elder Wm. Burton.—Those that were baptized were confirmed by Elders Hickey and Burton. Some remarks were made by Elder D. Hickey, and many others of the elders spoke, and also the brothers and sisters: truly the spirit of the Lord was manifest.

Moved that the conference adjourn until the last Saturday and Sunday in June next, to meet in Oakland Town, Oakland co., Mich., four miles north of Rochester. Benediction by the president.

DAVID EVANS, Pres't.

WILLIAM BURTON, Clerk.

TIMES AND SEASONS.

CITY OF NAUVOO,

APRIL 15, 1845.

CRIME AND CALAMITY.

Since the church of Jesus Christ of Latter-day Saints, has revived for the gathering of Israel, there has not a season ushered in the tokens of the "time of the end" so visibly to the eyes of a wondering world, as this. The crimes of every description, almost go beyond the bounds of belief; the papers are filled with affrays, duels, murders, thefts, and many other outrages upon liberty, law, life and property: "blood toucheth blood."

And as our paper is delayed a little beyond the day of publication, we are enabled to say that calamity has visited many parts of the country, thus far in this month, with a vengeance that seems to whisper: "shall there be evil in a city, and the Lord hath not done it?" Our last mails have brought us the account of a great fire in Pittsburgh, which has destroyed some ten or twelve hundred houses, with nearly as many millions worth of property. Also a fire in Milwaukie which consumed near one hundred thousand dollars worth of property. In fact we might add to the list some fifteen or twenty others, which have characterised April as a month of vexation, as well as a season to bud the glories of summer.

None of the visitations, however, which have fallen suddenly upon this generation, have touched the sympathies with a keener sensibil-

ity than the wreck of the steamer Swallow, in the Hudson river, near Athens, N. Y., on the 8th inst. Out of some two hundred and fifty or three hundred passengers, about fifty or sixty were landed in eternity under circumstances which ought to warn the living to beware how they trust their lives in the hands of men!

It is too evident to be concealed, that God is vexing this nation. A testimony on this head read the following:—

THE CROSS OF OUR SAVIOR.

Philadelphia at the present moment, says the Philadelphia Citizen Soldier, is like a powder barrel with a lighted candle stuck in the centre. Every moment the candle burns nearer to the powder, inch by inch, and fragment by fragment is consumed. Every instant an awful explosion is threatened, and as spark after spark falls on the edges of the barrel, considerable anxiety is manifested in the question, "will not the next spark fall into the powder itself?" NATIVISM is the lighted candle, burning in the powder-keg of the Quaker city. It has been placed there by hands red with blood; it has been fanned by the breath of traitors and demagogues; and now the sparks begin to fall around the edge of the keg. Beware of the moment when the sparks fall into the powder! Beware the hour when intolerance and bigotry, foul-mouthed and red-handed, shall have done their work of treason! Beware the day when License is let loose again in the streets of Philadelphia; when Riot applies the torch in the Church of God; when Murder shoots the officers of the law, and buries its own dead in the American flag!

As an instance of the peculiar state of feeling which prevails in Philadelphia at the present time, we will relate an incident. On Tuesday, the 18th ult., when the Native procession was passing, an idle lad about our office made a rude cross (†) with a printer's roller on a sheet of printing paper, and hung it out the window.

It had not hung there five minutes, when a scene was enacted which would have done honor to the Turks of Constantinople, the Rioters of Kensington, or the Assassins of Southwark. A mob surrounded our office, hooting like incarnate fiends as they pointed to the cross, and clamoring madly for the destruction of the building in front of which it hung! And this, because an Emblem of the Death and Redemption of the LORD JESUS was hung from the window!

The Cross, which symbols universal love, became the object of the hatred of a mob, who are ripe for any deed of blood, any act of out-

rage! And this in Christian Protestant Philadelphia! This is the city founded by William Penn on the principles of universal toleration! The Cross of Jesus is the signal for mob violence, for arson and for murder.

While the clamor was at its highest pitch, a sudden gust of wind tore the paper on which the cross was pasted, from the bricks of the building, and it fell into the hands of the mob.

They tore it to fragments, with curses and yells. Ere an instant a hundred hands grasped the symbol of Salvation, and shook its fragments in the air with brutal hurrahs and frenzied yells. They then passed round the corner, brandishing the tokens of their triumph in front of certain offices where are published the *SUN* and the *AMERICAN ADVOCATE*.

This little incident speaks for itself.

ANCIENT.

We present a page, preceding Genesis, from an old Bible printed in 1582, which is 263 years old. We have no fac simile of the border or type, but follow the arrangement and spelling.—

Of the incomparable treasure of the holy Scriptures,
with a prayer for the true vse of
the same.

Esai. 12. 3. & 49	Here is the spring where waters flowe,
10. reue. 21. 16	to quenche our heate of sinne:
& 22. 17.	Here is the tree where trueth doth grow,
Ierem. 33. 15	to leade our liues therein:
psal. 119. 160.	Here is the iudge that stintes the strife,
reu. 2. 7. & 22. 2	when mens deuices faile:
psal. 119. 142.	Here is the bread that feedes the life,
144. Iob. 6. 35.	that death cannot assaile.
Luk. 2. 10.	The tidings of salu ation deare,
	comes to our eares from hence:
Ephes 6. 16.	The fortresse of our faith is here,
	and shield of our defence.
Matth. 7. 6.	Then be not like the hogge that hath
	a pearle at his desire,
2. Peter. 2. 22.	And takes more pleasure of the trough
	and wallowing in the mire.
Matth. 6. 22.	Reade not this booke in any case,
	but with a single eye:
Psal. 119. 27,	Reade not but first desire Gods grace,
73.	to vnderstand thereby.
Iude. 20.	Pray stil in faith with this respect,
	to fructifie therein,
Psa. 119. 11.	That knowledge may bring this effect,
	to mortifie thy sinne.
Ioshua. 1. 3.	Then happie thou in all thy life,
Psal. 1. 1. 2.	what so to thee befallles:
Psal. 94. 12, 13.	Yea, double happie shalt thou be,
	when God by death thee calles.

O Gracious God and most mercifull Father, which hast vouchsafed vs the rich and precious Iewel of thy holy word, assist vs with thy Spirit, that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renew vs according to thine owne Image, to build vs up, and edifie vs into the perfect building of thy Christ, sanctifying and encreasing in vs all heavenly vertues. Graunt this O heauenly Father, for Iesus Christs sake. Amen.

EARTHQUAKE IN MEXICO.

The following dreadful earthquake occurred in the city of Mexico on the 12th of March last.

At the moment we write, says the *Siglo* of the 13th, the inhabitants of the capitol of the Republic are still under the influence of the horrors excited by the earthquake of yesterday, the disastrous effects of which we are still imperfectly acquainted with.

Yesterday at 52 minutes past 3 o'clock, P. M., the oscillations began, slight at first and then stronger. The direction of the motion appeared to be north and south. It lasted about two minutes. The shocks were terrible, nothing like them was ever experienced before, and the condition of the buildings too surely proves the absence of all exaggeration.

We were by chance upon the great square at the time, and we witnessed a spectacle not easily forgotten. In an instant the multitude, but a moment previous tranquil and listless, were upon their knees praying to the Almighty and counting with anxiety the shocks which threatened to convert the most beautiful city in the New World into a vast theatre of ruins. The chains surrounding the portico were violently agitated; the flags of the pavement yawned open; the trees bent frightfully; the buildings and lofty edifices oscillated to and fro; the immense arrow which crowns the summit of the cathedral vibrated with astonishing rapidity; at 56 minutes past three the movement had ceased.

It is impossible yet to ascertain the extent of destruction. Not a house or a door but bears the marks of this terrible calamity. Many of them are cracked and greatly injured, others are tottering, and others entirely fallen. San Lorenzo, La Misericordia, Tompeate, Zapo and Victoria streets and the Grand street have particularly suffered. The aqueducts were broken in several places. The bridge of Tezontlale is demolished. The Hospital of St. Lazarus is in ruins, and the churches of San Lorenzo and San Ferdinand greatly injured. The magnificent chapel of Saint Teresa no longer exists. At the first shock the cupalo, a building of astonishing strength and great beauty fell, and was soon followed by the vault beneath the tabernacle and the tabernacle itself.

Fortunately, all those in a church so much frequented, succeeded in escaping. At eight o'clock last evening, seventeen persons had been taken from the ruins of other buildings and carried to the Hospital.

At three-quarters past six, and a quarter past seven, two more shocks were felt. They were, however, slight, and occasioned nothing but a temporary renewal of terror.

The authorities did every thing that zeal and humanity could suggest, to carry help to the victims, and restore the aqueducts which furnish water to the city.

BIOGRAPHY.

It may not be amiss to occasionally give brief sketches of the biography of distinguished men in the church of Jesus Christ of Latter-day-Saints. For this reason we will give an outline of the history of Elder Elias Hutchings who departed this life on the 13th of January 1845, aged nearly 61 years. He was the oldest man in the first Seventy, and a President of (we believe) the third quorum.

Elder Hutchings was born in the town of Windsor, county of Chester, and State of New Hampshire, on the 20th of February 1784, where he resided with Thomas Hutchings his father, till December 1816.

He then removed to the town of Avery, Huron county, Ohio, where he married Sally Smith, nothing particular occurred till the 17th of November, 1830, when he and his wife were both baptised by Caleb Baldwin into the church of Jesus Christ of Latter-day-Saints. This was done in the town of Orange and county of Cuyahoga, (Ohio,) he continued to reside in this place as an exemplary member of the church till September 1839, during which time he many times manifested his faith by his works. In 1834, he was one of the ever memorable sons of Zion, who took his life in his hand and went up with the camp to the aid and assistance of the saints who had been driven out of Jackson county, Mo. His offering with the rest of his companions in the gospel, was accepted.

In the fall of 1839, he removed to Naples, Scott county, Illinois. Here he lived in all the enjoyments which could naturally attend a good man, away from the heads of the church, till the next May, when he again removed into the territory of Iowa.

On the 10th of November, 1844, however;—having a great anxiety to share the trials and glories of his brethren, he removed to the city of Nauvoo.

After enjoying this goodly society only about two months, regaling in the bliss, satisfaction, harmony and united thanksgiving, which crowned the dedication of the Seventies' Hall, he gave up the Ghost and was gathered to the fathers, like a shock of corn fully ripe. "Blessed are the dead that die in the Lord from henceforth, for they shall rest from their labors, and their works shall follow them," saith the Lord.

ANOTHER BEAST.

The European journals report a recent move-

ment, of some importance, originated, it would seem, by Dr. D'Aubigne. At a conference of one hundred and sixty clergymen and literary and theological professors, lately held at St. Gall Switzerland, he submitted a proposition for uniting all the Protestant churches in the world in a common confession of faith, thereby manifesting, "in contrast with the apparent unity of the Roman Catholic Church, their true and spiritual unity." The proposition contemplated the appointment of a committee to prepare a confession of faith, embracing all the fundamental truths embodied in all confessions of the Protestant faith, and to correspond with all Protestant churches. The movement met with universal approbation, and a committee was accordingly appointed.—*Gazette*.

☞ We have seen nothing that appears so emphatically according to our notions of the second beast as the above move to unite the Protestant powers of Christendom. If such a combination of the powers of man cannot do wonders, what can?

It is enough to rejoice the soul of a saint to think what an auspicious day he lives in!—Men's hearts are beginning to fail them. And the *fig trees* are leaving amidst all the trees of the forest: Behold summer is nigh; even at the doors.

MORAL TREASON.

The article below, may be taken as a fair specimen of the disunion of all the denominations of the old sectarian churches in the United States, upon the subject of slavery. If there be any that have not split (the North against the South) upon negro slavery in the church, they are ready to do it, and will the first fair opportunity. The best part of the holy farce is, that each becomes the original; in a split; and each accuses the other of Treason, or *moral Treason*: Now which is which?

Paul the apostle must have had his eye upon just such a time as this when he spoke to Timothy as follows:

"This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, high-minded, lovers of pleasures more than lovers of God."

Now read the extract.

From the Louisville Journal.

METHODIST CONVENTION.

1845.

The convention met pursuant to adjourn-

ment, Bishop Andrews in the chair. Religious services by the Rev. G. W. D. Harris, of the Memphis conference.

Dr. Smith, of Virginia, rose in his place, and called up the resolution which he, in conjunction with Dr. Pierce, yesterday offered, instructing the committee on organization to bring in a report in favor of separation. Dr. Smith spoke for over two hours in a very plain, but eloquent style, in support of the resolution which they had offered. The audience was very large, and the attention sustained, during the whole address.

We should, said Dr. Smith, be equally unfaithful to the country as to the church. The decision of this high court of appeals, as he had already shown, declared it to be the law and long settled policy of the Methodist Episcopal Church to extirpate slavery from the States of our National confederation—unchecked by the policy and laws of the more immediately concerned.

Here Dr. Smith showed it to be a treasonable movement upon the part of the church, which, however, was not that form of treason known to the *statute books*, and which implied the taking up of arms against the State, but was nevertheless *moral treason*; a form of treason more disastrous in its practical operation and final results than that attempted by Aaron Burr and the unfortunate Blennerhassett, because, in its ultimate results, it involved the taking up of arms under a maddened religious fanaticism more ungovernable than the waves that lash the ocean shore, or the tempest that lays waste the mountain forest. The only safe basis of compromise on which our union could operate conservatively, he felt assured the Northern majority would never consent to. Compromise, therefore, was at an end. He cited the fable of the kite and the cat, which, whilst it exhibited the only ground of compromising the existing difficulties in the church, produced a most thrilling effect.

He commented upon the epithets, "seceders," "disunionists," &c., which had been applied to the South by the editors of the principal church papers. He showed this to be a mere trick of those editors to involve us in the guilt of schism. It was sought to prove us schismatics, to divest us of our legal title to our houses of worship. He examined the property question, and showed that all attempts to deprive us of our houses of worship would prove abortive. He demonstrated that the general conference was but the *creature* of the Methodist Episcopal Church, and not the Church itself; that, therefore, to separate from the

general conference was not a schism or separation from the Church itself."

HELP FROM HEATHENS.—The last report of the London Missionary Society, which expends about \$400,000, annually, acknowledges the receipt, during the year, of \$78,804 from contributors at its various missionary stations."

Upon reading the above in one of our exchanges, we could not help exclaiming:—How unlike the Lord's are the ways of the Gentiles!

After Jesus had chosen his Twelve, and gave them power, he said "go and preach saying: the kingdom of heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Provide neither gold, nor silver, nor brass, in your purses,

Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat."

The United States and Great Britain, if they could, would frame a tariff so as to claim duties on the exits and entrances into heaven.—Surely they cross sea and land to make proselytes, and make them twofold more the children of hell, than they were before.

The Infidels have advertised for a convention at New York on the 4th of May next.—All in order: men ought to prove contrarieties and bring out the truth thereby. There is a shaking among the "dry bones," and among the christendom sects, the Infidel ranks first, because he uses reason instead of fire and brimstone: He only lacks revelation to come into all truth.

THE POWER OF TRUTH.

Among all the great signs and wonders of the world, from the beginning till now, not one has left so lasting and incontrovertible a witness as truth. The wisdom of ages, the inventions of thousands, and the majesty of authority, combined with the pomp, circumstance, eclat and sycophancy of cozening millions, have passed in their time, like the shining meteor or trackless wind, into the region of forgetfulness, or into space, where there is no clerk to minute their greatness—and all is vacant.

Not so with truth; she possesses a power to persevere and continue—*ad infinitum*. Nor are her votaries less vigilant to keep the faith, the pledge, and never failing assurance, than herself.

An Abel though dead, yet speaketh. The

prophets one after another, would die for the sake of the truth; and the evidence of their constancy, like the sun in his inimitable career, came in with the year, and went out with it, and no man, no mob, no king or potentate has been able to blot it out.

So Mormonism, which, emphatically, is eternal truth, cannot be conquered. Drive her peaceable subjects at the point of the bayonet, from Missouri; murder her innocent men, women and children; murder her prophet and patriarch in cold blood; taint the mind of the populace, and fire the hearts of wicked men, with the stench of false brethren, and the torch of apostates; rob the church of the benefits of legislative enactments; and blow the fury of wild imagination into a blaze of "utter extermination," as tried the Egyptians, the Philistines, the Babylonians, &c., and the Americans, or Missourians, and Illinoisians—and still the true Mormon spirit moves forward, as if God was at the helm. And so he is; and he is the power of truth that cannot be conquered. Who fights against the Lord? He that fights against the Church of Jesus Christ of Latter-day Saints. As to the apostates, they have their reward

"Who would be a traitor knave?

Who's so base as be a slave?

Who would fill a coward's grave?

Let him turn and flee!"

NOTICE TO THE CHURCHES ABROAD:

THIS may certify that Elder George J. Adams has been disfellowshipped and cut off from the church of Jesus Christ of Latter-day Saints.—His conduct has been such as to disgrace him in the eyes of justice and virtue, and we cannot and will not sanction a man who is guilty of such things, as we have every reason to believe that he has been from the most indubitable testimony; we have for some time been unwilling to believe the foul statements made concerning him; but the nature of the testimony now adduced, compels us to believe that the statements are but too true, and that under the sacred garb of religion, he has been practising the most disgraceful and diabolical conduct.

We think it just to the saints at large to make this statement. And let this be a warning to other elders, if there are any guilty of like conduct.

Done by order of the council,

BRIGHAM YOUNG, Pres.

WILLARD RICHARDS, Clerk.

Why is the term *eternity* used so often by men? The bible, as translated, useth it but once.

NOTICE.

Some few weeks ago an article appeared in the "Neighbor," wherein it was stated that Elder Samuel Brannan was cut off from the church. From representations made by Elder William Smith, who has since returned home and is personally acquainted with him, the order is reversed, and Elder Brannan restored to his former standing.

NOTICE.

James Jonston was cut off from the church of Jesus Christ of Latter-day Saints, in Warren co., Indiana, on the 18th day of March last. He is not to be restored to the church again, till he makes satisfaction to the authorities at Nauvoo.

JOHN MURDOCK,

Bishop in Nauvoo.

April 15, 1845.

POETRY.

O ADAM:

BY W. W. PHELPS.

Eve.—O Adam, will you come with me?
For God has said that we are free
To all of Eden's joys and powers,
To pluck and eat her fruits and flowers,
So we may cull the garden through
For flowers for me and fruit for you.

Adam.—All save the tree of knowledge there,
You may, my fairest of the fair.

Eve.—O Adam, now 'tis you and I;
For Satan said we should not die;
God never made a woman mute,
And I have eat forbidden fruit—
So now come eat with Eve your bride,
And feast your passions and your pride.

Adam.—Yes, on the tree of knowledge there,
I will, my fairest of the fair.

God.—O Adam, Adam,—where art thou?

For paradise is blooming now;
Through endless realms the angels fly,
To bring forth joys for you and I:
O have you hid yourself from me,
For tasting that forbidden tree.

Adam.—O yes, the tree of knowledge there,
And O! my fairest of the fair.

Eve.—O Adam, Adam,—must we go
Where "thorns and thistles" ever grow—
Where joys celestial never come,
Where sorrow will despoil our home—
Or can we live and be forgiven,
And gain our place once more in heaven?

Adam.—Yes, for the tree of life is there,
So come, my fairest of the fair.

Chorus.—And multiply with joy and mirth,
And beautify our mother earth.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 8] CITY OF NAUVOO, ILL., MAY 1, 1845 [WHOLE No. 116.

HISTORY OF JOSEPH SMITH.

[Continued.]

About this date the brethren in Zion received the following communication from Governor Dunklin, in reply to their petition of September 28th.

*City of Jefferson, Executive
Department, Oct. 19, 1833.*

To Edward Partridge, W. W. Phelps, Isaac Morley, John Correll, A. S. Gilbert, John Whitmer, and others:—

Your memorial soliciting my interposition against violence threatened you, and redress for injuries received by a portion of the citizens of Jackson county, has been received, and its contents duly considered. I should think myself unworthy the confidence with which I have been honored by my fellow citizens, did I not promptly employ all the means which the Constitution and laws have placed at my disposal, to avert the calamities with which you are threatened.

Ours is a Government of laws, to them we all owe obedience, and their faithful administration is the best guarantee for the enjoyment of our rights.

No citizen, nor number of citizens, have a right to take the redress of their grievances, whether real or *imaginary*, into their own hands: Such conduct strikes at the very existence of society, and subverts the foundation on which it is based. Not being willing to persuade myself that any portion of the citizens of the State of Missouri are so lost to a sense of these truths as to require the exercise of *force*, in order to ensure a respect for them.

After advising with the Attorney General, and exercising my best judgment, I would advise you to make a trial of the efficacy of the laws; the Judge of your circuit is a conservator of the peace. If an affidavit is made before him by any of you, that your lives are threatened and you believe them in danger, it would be his duty to have the offenders apprehended and bind them to keep the peace. Justices of the peace in their respective counties have the same authority, and it is made their duty to exercise it. Take, then, this course: obtain a warrant, let it be placed in the hands of the proper officer, and the experiment will be tested whether the laws can be peaceably executed or not. In the event they cannot be, and that fact is officially notified to me, my duty

will require me to take such steps as will enforce a faithful execution of them.

With regard to the injuries you have sustained by destruction of property, &c., the law is open to redress, I cannot permit myself to doubt that the courts will be open to you, nor that you will find difficulty in procuring legal advocates to sue for damages therein.

Respectfully,

Your ob't servant,

DANIEL DUNKLIN.

W. W. PHELPS, Esq., Independence, Mo."

Immediately on receipt of the Governor's letter, the members of the church generally, (though they had lain idle since the outrage in July,) began to labor as usual and build and set in order their houses, gardens, &c.

Tuesday the 29th of October, we took our departure from Mount Pleasant, on our return to Kirtland and arrived at Buffalo, New York, on the 31st.

While we were thus pursuing our journey the brethren in Zion were busily engaged in devising means of redress for their grievances, and having consulted with four lawyers from Clay county, then attending court in Independence, they received from them the following letter on the day written; which I will copy entire, that the principle by which the lawyers of this generation are actuated may be recorded, as well as the difficulties the Saints had to encounter, in executing the Governor's letter.

"Independence, Oct. 30, 1833.

Gentlemen;—The first thing necessary to be done, under circumstances like ours, is to ascertain and fix upon the amount of fee to be paid, and to secure the payment thereof by the necessary papers; and then the responsibility of advising rests upon us. We are now laboring under all the disadvantages of an engagement, without any of its advantages; it therefore becomes us to know whether we can agree as to the fee, or not; and that we should be paid, too, according to the situation in which we place ourselves. We have been doing a practice here, among these people, to a considerable extent, and by the engagement, we must expect to lose the greatest part of it, which will be to all of us a considerable loss; besides that the amount involved must be very considerable, and the amount involved must be generally the criterion of the fee. Taking all these matters into consideration, we propose

to you to bring all the suits you may want brought, and attend to them jointly throughout, for the sum of two hundred and fifty dollars each, making for all four of us the sum of one thousand dollars.

This may seem to be a large sum for a fee for lawyers in this country, but the circumstances here involved make it necessary. This matter must be attended to in the first place, and then such advice, for the present, as may seem to be dictated by wisdom, and be necessary, we will give you; and in the proper time we will bring the suits. If this proposal suits, you will please execute notes, and send them to us: and if not agreed to apprise us by letter immediately, for we can be engaged on the opposite side in all probability. We prefer to bring your suits, as we have been threatened by the mob, we wish to show them we disregard their empty bravadoes.

(Signed) WOOD,
REESE.

DONIPHAN, & ATCHISON.

As a *dernier* resort, the brethren accepted the foregoing proposition, and Brothers Phelps and Partridge gave their note, of one thousand dollars, endorsed by Gilbert and Whitney. No sooner had the news spread among the mob, than they began to congregate and prepare for battle.

Friday November 1st 1833, left Buffalo, New York, at eight o'clock A. M., and arrived at my house in Kirtland on Monday the 4th ten A. M., and found my family well according to the promise of the Lord in the revelation of Oct. 12th, for which I felt to thank my heavenly Father.

Thursday night the 31st of October gave the Saints in Zion abundant proof, that no pledge, written or verbal, was longer to be regarded; for on that night, between forty and fifty in number, many of whom were armed with guns, proceeded against a branch of the church west of Big-Blue, and unroofed, and partly demolished, *ten dwelling houses*; and in the midst of the shrieks and screams of women and children, whipped and beat in a savage and brutal manner, several of the men; and with their horrid threats, frightened women and children into the wilderness. Such of the men as could escape, fled for their lives; for very few of them had arms, neither were they embodied; and they were threatened with death if they made any resistance; such therefore as could not escape by flight, received a pelting by rocks, and a beating with guns, sticks, &c.

On Friday the 1st of November, women and children sallied forth from their gloomy retreat, to contemplate with heart rending anguish, the ravages of a ruthless mob, in the mangled bod-

ies of their husbands, and in the destruction of their houses, and some of their furniture.—Houseless and unprotected by the arm of the civil law in Jackson County, the dreary month of November staring them in the face, and loudly proclaiming an inclement season, at hand; the continual threats of the mob, that they would drive out every Mormon from the county; and the inability of many to remove, because of their poverty, caused an anguish of heart indescribable.

On Friday night, the 1st of November, a party of the mob, proceeded to attack a branch of the church at the prairie, about twelve or fourteen miles from the village. Two of their numbers were sent in advance, as spies, viz. Robert Johnson, and one Harris, armed with two guns, and three pistols. They were discovered by some of the Saints, and without the least injury being done to them, said (mob) Johnson, struck Parley P. Pratt with the breech of his gun, over the head; after which they were taken and detained till morning; which, it was believed, prevented a general attack of the mob that night. In the morning, they were liberated without receiving the least injury.

The same night (Friday,) another party in Independence, commenced stoning houses, breaking down doors and windows, destroying furniture, &c. This night, the brick part, attached to the dwelling house of A. S. Gilbert, was partly pulled down, and the windows of his dwelling broken in with brick-bats, and rocks; while a gentleman stranger lay sick with a fever in his house.

The same night, three doors of the store of Messrs. Gilbert and Whitney, were split open; and after midnight, the goods lay scattered in the streets, such as calicoes, handkerchiefs, shawls, cambricks, &c. An express came from the village after midnight to a party of their men, who had embodied about half a mile from the village, for the safety of their lives; stating that the mob were tearing down houses and scattering the goods of the store in the streets. The main body of the mob fled, at the approach of this company. One Richard McCarty was caught in the act of throwing rocks and brick-bats into the doors, while the goods lay strung around him in the streets, and was immediately taken before Samuel Weston Esq.; and a complaint was then made to said Weston, and a warrant requested, that said McCarty might be secured; but said Weston refused to do any thing in the case at that time. Said McCarty was then liberated.

The same night, some of their houses in the village, had long poles thrust through the shutters and sash into the rooms of defenceless wo-

men and children, from whence their husbands and fathers had been driven by the dastardly attacks of the mob, which were made by ten, fifteen or twenty men upon a house at a time.

Saturday, the second of November, all the families of the Saints, in the village, moved about half a mile out, with most of their goods; and embodied to the number of thirty, for the preservation of life and personal effects. This night, a party from the village, met a party from the west of the Blue, and made an attack upon a branch of the church, located at the Blue, about six miles from the village; here they tore the roof from one dwelling, and broke open another house, found the owner David Bennet, sick in bed, whom they beat most inhumanly, swearing they would blow out his brains, and discharged a pistol, the ball of which cut a deep gash across the top of his head. In this skirmish, a young man of the mob, was shot in the thigh; but, by which party remains yet to be determined.

The next day, Sunday Nov. 3d, four of the church, viz: Joshua Lewis, Hiram Page, and two others, were despatched for Lexington, to see the circuit judge, and obtain a peace warrant. Two called on Esq. Silvers, who refused to issue one, on account, as he has declared, of his fears of the mob. This day many of the citizens, professing friendship, advised the Saints to clear from the county, as speedily as possible; for the Saturday night affray had enraged the whole county, and they were determined to come out on Monday, and massacre indiscriminately; and in short it was proverbial among the mob, that "Monday would be a bloody day."

Monday came, and a large party of the mob gathered at the Blue, took the ferry boat, belonging to the church, threatened lives, &c. But they soon abandoned the ferry, and went to Wilson's store, about one mile west of the Blue. Word had previously gone to a branch of the church, several miles west of the Blue, that the mob were destroying property, on the east side of the Blue, and the sufferers there wanted help, to preserve their lives and property. Nineteen men volunteered, and started for their assistance; but discovering, that fifty or sixty of the mob, had gathered at said Wilson's, they turned back.

At this time two small boys passed on their way to Wilson's, who gave information to the mob, that the Mormons were on the road west of them. Between forty and fifty of the mob immediately started with guns in pursuit; after riding about two or two and a half miles, they discovered them, when the said company of nineteen, immediately dispersed,

and fled in different directions. The mob hunted them, turning their horses into a corn field, belonging to the Saints, searching their corn fields and houses, threatening women and children that they would pull down their houses and kill them if they did not tell where the men had fled.

Thus, they were employed hunting the men, and threatening the women, until a company of thirty of the Saints, from the prairie, armed with seventeen guns, made their appearance.

The former company of nineteen had dispersed, and fled, and but one or two of them had returned to take part in the subsequent battle. On the approach of the latter company of thirty men, some of the mob cried, "fire, God damn ye, fire." Two or three guns were then fired by the mob, which were returned by the other party without loss of time. This company is the same, that is represented by the mob, as having gone forth in the evening of the battle bearing the olive branch of peace. The mob retreated early after the first fire, leaving some of their horses in Whitmer's corn field; and two of their number, Hugh L. Brazeale and Thomas Linnell, dead on the ground. Thus fell H. L. Brazeale, one who had been heard to say, "with ten fellows, I will wade to my knees in blood, but that I will drive the Mormons from Jackson County." The next morning the corpse of said Brazeale was discovered on the battle ground with a gun by his side. Several were wounded on both sides, but none mortally, except one Barber, on the part of the Saints, who expired the next day.— This battle was fought about sun-set, Monday Nov. the 4th; and the same night, runners were despatched in every direction under pretence of calling out the militia; spreading as they went, every rumor calculated to alarm and excite the unwary; such as, that the Mormons had taken Independence, and the Indians had surrounded it, being colleagued together, &c.

EXTRACT OF A LETTER FROM THE ISLAND OF 'TOOBOUI, SOCIETY GROUP, DATED,

September 17th, 1844.

My Dear Wife:

I doubt not but you will say, "now my husband has got the desire of his heart," when I tell you the six first persons I have adopted into the kingdom by baptism are sailors, and perhaps you will ask, did you hammer the rust off them any? I will answer, could you see them on their knees, and hear their humble petitions, and the sincerity with which they thank the Lord for so ordering events, that I have been so casually thrown on

this Island, and have been instrumental in his hands of showing them the way of life and salvation, I doubt not but you would say, "there has been a great change wrought some how."

I told you in my last, dated July 6th, I had baptized one; on the 22nd July I baptized nine more, four Americans, one Scotchman, four Natives; two of them are the man and wife with whom I live. On the 29th July, I proceeded to organize a branch of the church, which we call the Tooboui branch of the church of Jesus Christ of Latter-day-Saints; (take particular notice) consisting of eleven members, all in good standing.

On the 5th of August, I administered the sacrament: for wine I substituted cocoa nut milk, that was a pure beverage, which never had come to the open air, till we broke the nut for that purpose. On the 8th of August, I baptized another. The inhabitants have recently held a meeting to regulate Government affairs, among other things, they resolved to build me a house; they seem determined on my staying here, notwithstanding I say much about the gathering.

Were I to take up my residence any where out of the body of the church, I could not find I believe, a more delightful spot than this;—the climate is beautiful: never so cold as to have frost though in July and August it is as cold as it can be, and not freeze—January and February are the warmest months, though the heat is never so scorching as some days we have at home.

There are only two objections to the Island; in summer the musquitos are innumerable;—in winter the fleas are equally plenty: but we have means to guard against them.

Before I came here King Tommatooah, buried his wife; on the 14th July I married him, to Toupah, his Queen; he has been very friendly with me ever since I came here. Perhaps you will ask, how do you enjoy yourself so far from former friends and home? I answer, sometimes when I get to thinking about home I feel that I could leave all and return as quick as possible: a few evenings since I fell into such a train of thoughts, and told my brethren. I went to bed, fell asleep and dreamed, I had deserted my post and got to Nauvoo; the people all knew I had left without counsel, and they treated me with coolness and neglect;—this mortified my feelings so much that I never thought of my family; I saw Br. Young, he was busily employed in sending a company of elders to Europe; I felt an anxiety to go with them; but I had deserted one station, and they never intended to send me to another. I then

thought I would go back to the one I had left, but I had no means to get back, or to help myself with; I thought my shame was greater than I could bear, and with these reflections I awoke.

It was sometime before I could make out where I was; at length I found myself in bed on Tooboui, and felt quite happy, I have been perfectly contented since. I have lived at Mattaora since I came here, till the 23d of August. I then removed to this place called Mahoo; this is the place where we first landed.

The second Sabbath after I came, the church came over to visit me, and I baptized seven more, all natives and heads of families. I administered the sacrament and me felt that we were greatly blest.

Last Saturday a vessel came on the other side of the Island, and Br. Hill sent me word she was from Tahita. I started to see her, in hopes to get letters from my two brethren there; but when I found they had none, I was sorely disappointed, and vexed; I have never received but two letters from them since they left me here; there has been no less than eight vessels here going to Tahita, and I have sent letters by them all, and Br. Hill near a half dozen; and we get no answers; why it is we do not know, if they are not in the fault, we wish them to clear themselves.

It is now a year, since I have heard a syllable from home, and three months since I have heard from the brethren at Tahita. The last mentioned vessel brought word that there were missionaries coming here from Tahita and would "play hell" with me for breaking into their sheepfold. I returned to my place, told Br. Hill if any thing of importance transpired, to send me word.

There came a runner before my morning discourse was ended, informing me that the missionaries had arrived. In the evening came a letter that they had been on shore and given the poor Mormons a tremendous thrashing;—christened some infants, told all the lies they knew about Br. Joseph and the church, and had gone on board again; that they were to be on shore the next day, and I must meet them.

The next morning I went over, and found them in the house I had kept school in learning the natives to sing. Br. Bowen was acquainted with them. I went in with my church, and was introduced to them, I reached out my hand they said, no; we do not give you the hand till we are better acquainted. I sat down where I could look them full in the face, which I did, as if they had been the first speci-

mens of the human family I had ever seen. I had heard so much of their iniquity, I wanted to see how they looked: to me they looked guilty indeed! The fourth, by the name of More, is a hot headed fellow against the Mormons; he got so enraged the day before, he fairly danced about it. Howe at length turned to me and very sanctimoniously remarked, I understand you have come among these Islands in the capacity of a preacher. I answered in the affirmative; and what do you preach? The sacred truths of the Bible, I replied. Said he I suppose you are aware that so many years ago the London Missionary Society established a mission here at a very vast expense; the whole stress was on the *vast expense*; the cost of translating the bible, &c. Well said I, and now are you opposed to having the bible preached after you have accomplished the translation? He said no; he had no objections to my preaching the bible; but he understood I had another book I preached from. I told him it was a mistake, and went on to tell him what it was; a long dialogue ensued in which they all questioned me on the fundamental principles of the gospel, and they had to drop several points they introduced for fear of trapping themselves; at length they told me they found no fault with me as far as the bible was concerned, but the Book of Mormon they had read, and said it was a bad book. I told them to show me some specimens of bad doctrine in it; they turned to the place where it says, "Adam fell that man might be," they flounced greatly at that; I soon succeeded in proving it was not contrary to bible doctrine. Well, they said they could find a worse place than that; so they turned to where it says, "Adam had to know misery before he knew happiness." This they spouted upon me in a great rage.—I referred them to the temptations of the Savior, his sufferings that he might be perfected; what, said they, do you suppose all the angels in heaven, knew sin before they knew happiness? as for all of them I could not say, but if the bible is true we know some of them did; for John tells of one he saw who would not let him worship him because he was of his fellow servants the prophets. They did not know what to make of me; but I suppose they thought I was a *dry bone* to pick a dinner off any how.

I then began to question them about their belief in the bible, and the coming of the Son of God the second time: contrasted this with the dispensation of Noah, told them the world was now being warned, and the consequences that would ensue, if men did not give heed.—I then raised my right hand towards heaven and called on, all the heavenly hosts to wit-

ness the testimony I bore; that I knew Br. Joseph Smith to be a good man and a prophet of the Lord: and I roared on them like a lion—I believe my eyes flashed, for I felt as if I could swallow them all at one mouthful. The spirit of the Lord rested upon me; it threw them into confusion, they knew not what to say. They finally told me as long as I preached the truth they would pray that I might be upheld, but if I preached error they should pray it might fall to the ground. Then I said, our prayers will be united.

I let them have a Book of Mormon, a Voice of Warning, and O. Pratt's pamphlet on finding the plates. I told them I was happy to see them manifest a better spirit; and reminded them how they had abused me and my cause the day before. This they attempted to deny but I was able to prove it. They said Brother Joseph was in jail for adultery. Br. Hill knew too many of their tricks to be fooled; he replied, if imprisonment was the penalty for adultery here, there are not many of you who would be at liberty to-day to my certain knowledge. They did not deny it, but one said there were many things they had cause to regret.

We separated—they shook me by the hand with the cordiality of old friends. The natives felt hurt for me when they saw them at first refuse to shake hands with me. King Tommattooah told me not to lay it to heart, for they were going home to England, and would not return; and now is our time to supply them with missionaries.

The natives took my part, and defended the cause with great boldness when I was not present. Br. Hill I have adopted in Br. Hanks, stead: he is one of the honorable men of the earth—intelligent and kind. I have great reason to esteem him:—my American brethren are all extremely kind and willing to divide to the last with me.

The native family with whom I live are much attached to me; where I go, they go, and where I stay, they stay; they consider all they have is mine.

The woman was once married to a Boston ship carpenter; he died, and this native man is her second husband; they are good people:—while she lived with her first husband, she learned to make and mend shirts, wash, starch and iron. She is naturally ingenious. They all talk much of coming to America, and often ask where is the ship to go in? It is a spiritual feast to me to meet them in prayer meetings, and hear them pray for Br. Joseph and the church, and with all simplicity thank the Lord for sending me among them.

When the brethren get their vessel done,

which will be a year from this time, if we should not hear from you, we think of going to Columbia river, and so cross the Rocky Mountains to Nauvoo. If you wish to know when I am coming home, you must ask Br. Young.—

I see nothing in the way of sending a host of elders—the islands all want teachers.

Our long imprisonment on the Timmoleon, (for I can never call it any thing else,) served to form attachments among the passengers, which will be long remembered. Dr. Winslow and his wife treated me with great respect; made me several presents—likewise the captain made me some presents—and told the young king if he did not use me well, he would come back there and take me away.—Dr. Winslow told me if I wished to leave the island, and had not means, I might draw on him at Tahiti, for any amount I wanted, and he would meet the demand: and if I could never conveniently refund it, he would give it to me. Mrs. Winslow is a superior woman—We parted with much friendship, and from Tahiti they sent me a long letter; that the wars there had thwarted their plans, that their goods were reshipped for the Sandwich Islands, and urged me to visit them there before I returned to America.

Mr. Lincoln, I understand, is baptized at Tahiti; he was one of our passengers, and a fine man too.

And now, my dear family, I must bid you adieu: could I get a letter from you, it would do me more good than all the letters I ever had in my life. Often at the dusk of evening when all is still and silent, but the distant roar of the breakers upon the coral reef, do I take a long and lonely walk upon the beautiful sand beach that skirts the island; and as I gaze upon the broad ocean that separates us, my mind is wafted to Nauvoo, to my home and fireside; and as I gaze upon the happy circle, I ask—has grim death made any inroads there? I am led to say there are none gone; for I committed you to the care of my heavenly Father when I left you, and when I have done so, I have never been disappointed.

Give my love to all the Saints, and enlist their prayers, that when I have faithfully discharged the trust committed to me, I may return with the laurels of an approving conscience. That we may be preserved till we all meet again to praise the name of the Lord together, is the prayer of your affectionate husband and father,

ADDISON PRATT,

To MRS. LOUISA PRATT, NAUVOO.

CONFERENCE MINUTES.

Princes Grove, Peoria county, Illinois, April 26, 1845.

A conference of the church of Jesus Christ of Latter-day-Saints was held at the house of P. Brunson, pursuant to previous appointment. Elder John Sigler was called to the chair and John T. Guthrie was appointed clerk. Conference was opened by singing;—prayer by Elder Hitchcock. Elder Sigler then arose and returned his sincere thanks to the conference for the confidence reposed in him, and was aware of the responsibility attending his situation as presiding officer of the conference, and also of every member composing the same, Elder Sigler preached upon the subject of the kingdom of God and was followed by Elder P. Brunson who made some very appropriate remarks upon the subject of the gospel. On motion conference adjourned until to-morrow morning 11 o'clock.

Conference convened agreeable to adjournment, and was called to order by singing and prayer. After which Elder Sigler arose and preached upon the subject of the kingdom again, in continuation of his subject the day before and was followed by Augustus Richards, who very highly approbated the course which Elder Sigler had taken in explaining to the auditory the consequences which must follow unbelief. A representation of the several branches composing said conference was then called for.

The Toulon branch Stark county, returned eighteen members all in good standing, three elders, two priests, and one teacher. John Sigler their presiding elder.

Princes Grove branch, Peoria county, returned twelve members. Three elders all in good standing represented by P. Brunson their presiding elder.

On motion resolved that the editor of the Times and Seasons be requested to publish the minutes of this conference.

On motion conference adjourned.

JOHN SIGLER, Pres.

JOHN T. GUTHRIE, Clerk.

THE JEWS.

Among the many societies, who have recently met in various parts of our country, to celebrate anniversaries, and carry out means for future operations, was the "American Society" which seek to help the Jews. From a New York paper, we select the following:—

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

The Anniversary was held last evening in

the Broome-street Church. The meeting was opened by prayer, after which the President, Rev. Mr. Milledoller, proceeded to give an interesting account of the history of the Jewish nation, their claims upon the Christian world, and their prospects in the future. From the time of the destruction of the temple in the year 70, they have been without a country, without a ruler, and constantly visited by retributive justice—the fulfilled promises of God. It was stated that the Jews have however suffered more from the merciless treatment of man, than they have deserved from any acts they have committed. The prophecies of Scripture were alluded to in stating that the Jews cannot consistently account for rejecting those portions which relate to the coming of the Messiah, and which have been so plainly fulfilled.

It is difficult from the scattered state of the Jews to ascertain their actual number, but it is believed to exceed 3,000,000, most of whom still retain and observe the customs and many of the laws of their forefathers. The present condition of the nation is believed to be improving, although their long political subservency has not greatly changed. In England and on the Continent of Europe many of the disabilities are being gradually removed, and in this country they have never existed. In all their persecutions the Jews have ever been comforted with the hope of a restoration to their ancient and promised heritage. Various stated periods have been fixed for this important event. Dr. Priestly of England, fixes it for the year 1850, and 1866 has been calculated on by many as the “appointed time.”—These calculations are of course founded on certain explanations of the prophecies. The claims of the Jew to sympathy and aid, were strongly adverted to. They are the descendants of the “Father of the Faithful.” From them have sprung many of the most illustrious men of the world. They have preserved the Old Testament in its purity, and have always revered its precepts—to them we are indebted for its faithful preservation, which has been ever kept as the most sacred treasure. The Jews were alluded to as living witnesses of the truth of Scripture, and as a constant miracle of the providence of God. The signs of the times show a greatly increased interest in the cause of the Jews. The Christians have in many ways exhibited a desire for their conversion, and the Jew himself has shown a ready appreciation of the efforts in his behalf. The actual success of the Society in making converts does not appear to be very great. The receipts of the Society for the past year were \$3716, of

which \$477 were received by legacies. The receipts show an increase of nearly double from those of the previous year. The Society publication, the Jewish Chronicle, has increased in circulation from 800 to 1300. The number of Auxiliary Societies formed during the year has been very encouraging, and much benefit is expected from their efforts.

Several distinguished scholars were present, and addresses were made by Rev. Dr. De Witt, Rev. Mr. Johns of Baltimore, and Rev. Dr. Herschell of England, who has just arrived in this country to prosecute his labors. The plan proposed by the Society to accomplish this object, is in the words of inspiration, “to preach Christ crucified;” and it is believed that the shewing the simple history of the claims and evidences of its truth, and the zealous efforts of the various Christian churches, will accomplish the object of the Society—the conviction, and consequent melioration of the present Jewish nation.”

THE CHURCH OF ENGLAND.

As all men are not equally learned, we take a small extract from the “Book of Denominations,” to show how the now prevailing church of England, first came into existence. We live in a day of investigation and trouble, and, to be right, needs investigation, care, and even revelation. The extract reads thus.

“Perhaps there is no church upon earth whose doctrines and constitution are so little understood by the majority of its members as the united church of England and Ireland.—The leading facts in its history are indeed generally known, but what it really believes and teaches, how far it is ecclesiastical and how far secular, and how the one interferes with the other, and how strangely they are frequently amalgamated, to the deterioration of religion and the best interests of the community, very few indeed are competent to determine. The antiquity claimed for the church by a few of its more zealous advocates, on account of some fancied and mysterious connexion which they pretend to discover subsisting between it and a church more ancient than that of Rome, and purely apostolic in its character, is perfectly ludicrous. Every vestige of such a church vanished before the missionaries of the pope at a very early period of our ecclesiastical history, and at the Reformation there was no church in Christendom that was more entirely popish, tyrannical, and corrupt, than the church of England.

It is said there is no royal road to geometry—but Henry VII. soon convinced the pope and the nation, that he had discovered a truly roy-

al method of effecting the reformation of religion. It was not by a slow process of instruction, not even by writing a treatise in its favor, as he had once done in opposition to its mightiest champion; his own sovereign dictum achieved in an hour what Wickliffe, and Ridley, and Cranmer might have attempted in vain for a century. Not that there was anything resembling a true and scriptural reformation, effecting by the violent and arbitrary changes which Henry introduced into the Anglican church. Those changes were favorable to the diffusion of evangelical light, and the reformers availed themselves of the opportunity thus afforded them, to imbue the mind of the nation with protestant principles; but Henry was as much a papist as a protestant, persecuted both with equal severity, and had nothing at heart in the zeal which he affected for religion, but humbling the pontiff, and gratifying his own avarice and ambition by seizing the ecclesiastical revenues, and constituting himself instead of his Holiness the Supreme Head of the Church. The clergy was alarmed, and whispered the curses they did not dare to fulminate. Henry laughed at their terrors;—despised their combinations, and with an atrocious gaudy, perfectly harmonizing with the general brutality of his character coolly said, "I will betake me to their temporalities." He was as good as his word; and it would have been well had he confined himself to the spoliation of monastic and other ecclesiastical revenues. What she lost in wealth, the church might have gained in virtue; and if her mitres and her thrones had been trampled in the dust, her bishops would probably have been wiser and better men, and the successors of the fishermen of Galilee, in emulating the poverty, might have attained to the spirituality of apostolic times. But Henry was resolved to continue the hierarchy in all the wealth and splendour which was compatible with its subserviency to his own authority; but to prove to the whole world that, as "Defender of the Faith," he could construct a creed as well as depose the pope, he proceeded to fabricate with all his royal diligence and skill, a summary of Christian doctrine, the most essential article of which, however, seems to have been his own supremacy; for whoever denied this, whether protestant or papist, was sure to suffer in its most appalling form. History may record Henry as the first layman, who took to himself in the ecclesiastical sense of the expression, the title of "Supreme Head of the Church," and which he was not long in realizing; for he forthwith enjoined all preachers to instruct the people to believe the *whole* Bi-

ble, the *three creeds*, the Apostle's the Nicene and Athanasian, and to interpret all things according to them!"

We shall endeavor to continue these extracts, as far the way of truth may need to show the "old paths," and when and where "the ordinances were changed."

TIMES AND SEASONS.

CITY OF NAUVOO,

MAY 1, 1845.

☞ This number of the Times and Seasons has been unavoidably delayed beyond the time of publication, and perhaps one or two numbers more may have to be, but we crave the indulgence of friends and patrons. We are not perfect, and unforeseen difficulties frequently hinder us from performing our intended duties. But grace, patience, and honest intentions, mingled with a little charity, make out what the world calls "popularity"—and so in the end "every man receives his penny."

THE SIGNS FOR MAY.

The world shows evident signs of wo.—Fires, murders, storms, earthquakes, and many other distressing calamities, have become but common or every day occurrences. Millions of dollars worth of property have been consumed in the last few weeks, and what renders these distressing events more terrific to the watchful mind is, that, in most cases, the fires have commenced accidentally.

We feel truly thankful to our heavenly Father for the "appearances" of his kingdom and coming, and for the "tokens" of the dawning of that happy day, when his will, will be done on earth as it is in heaven.

We are not prepared in this number, to give a brief summary of the "mighty acts of God" among the nations of the earth, as they are enacting before the eyes of man, but, hereafter, we shall do so, in order that the Times and Seasons may contain a faithful history of the last days. The poet said,

"Coming events cast their shadows before," and a discerning man has only to look, to behold!—and so "he that runs may read."

WHO ARE THE CHRISTIAN ISRAELITES?

Joseph H. Moss, one of the Sect thus answers the question in the Boston Transcript:

They are not the unbelieving, or unconverted Israelites, or Jews; neither are they all de-

scendants of Judah and Benjamin, which *two tribes* constitute the visible, or *known* Jews.—

But they are descendants of the twelve tribes of Israel which have been lost in the race of the Gentiles for more than 1800 years, and thus have become amalgamated with them.

The Christian Israelites differ from the Jews, by a full and hearty reception of the New Testament, and a firm belief in the divinity of the *Mission and Person of the Lord Jesus Christ*.—They differ from the Gentiles or Christian, by their observance of the ancient laws, with the exception of those parts which stood typical of the offering of the body of Jesus (which were bloody sacrifices.) These all having been fulfilled in the antitype, they have nothing to do with them. But, the law of circumcision, as given to Abraham 400 years before that given on Sinai, they do most sacredly hold and observe, as well as certain other parts of the law, such as wearing the beard, and refrain from meats, &c.—not that they believe the observance of these necessary to the “common salvation,” or the salvation of the soul; but as a distinguishing proof between the seed of Israel, and the descendants of the Gentile nations.—And also as a mark or proof of their obedience, that they may be found worthy to come into a full realization of the great promises made to their ancestors, the time for which they believe to be very near.

The church of Christian Israelites has been organized about 25 years. The greatest portion of its members are in different parts of Europe, though there are branches of it in Asia and America. New additions are constantly being made to the church, though as yet it can only be said to be in its infancy.

They have a beautiful sanctuary at Aston, in England, the interior of which is built of polished mahogany. Their singing at the sanctuary is accompanied with a fine band of instrumental music, including a fine organ.—They have a Public Service at the above place every Sunday afternoon, as well as at all other places where there is a branch of the church established.

Who can read the above without bringing to mind that scripture which says—“they that lead my people cause them to err,” “Christian Israelites!” we may as well have religious heathens; and what is the use of multiplying divisions, and creating distinctions? There is but one God and Father of our Lord Jesus Christ, there is but one Savior, leaving for practice one gospel, one faith, one baptism, and one church, and so if ye are not “one” ye are not his.

As to “Israel” we think the prophet Isaiah

told the truth, when he said,—“for Jacob my servant’s sake, and *Israel mine elect*—I will make thee the head and not the tail. And Ezekiel and John told the truth too, for “*Israel*” as its true meaning is, *will prevail*.

For once let us say, that Cain, who went to Nod and taught the doctrine of a “plurality of wives;” and the giants who practiced the same iniquity; and Nimrod, who practiced the common stock system, and the Jews, who commenced crossing sea and land to make proselytes without revelation; and the christian sects, who have went all lengths in building up churches and multiplying systems, without authority from God,—are all co-workers on the same plan:—when the reward for every man’s work is given—this will be the everlasting answer to all sects, sorts, and conditions, from Cain down to Christian Israelites, I NEVER KNEW YOU!

PROPHECY.—The very name of such a thing is a surrender of all pretence to evidence; it is the language of insanity! The fetor of the charnel-house is not more charged with its admonition to our bodily health, to withdraw from the proximities of death, than the cracky sound of the thing is, with warning to our reason, that we are out of the regions of sobriety, wherever it is so much as seriously spoken of; no rational man ever pretended to it.—[Taylor.

The Boston Investigator treated his readers to the above, probably to lessen the idea of revealed religion. But what a lean, lonely touch at the God of revelation! The bare voice of the Jews against themselves,—when Jesus was crucified, was enough; “HIS BLOOD BE ON US!” The destruction of Jerusalem, which followed, their dispersion, and mourning among the nations ever since, carries a proof with it, that he that runs may read.—Next the ruins recently discovered, open the mouths of witnesses that cannot lie. Pompeii, Nineveh and Egypt, hold remains that speak like thunder—the prophets are true.

Why, my dear sir, the beasts and birds can foretell, and they *know* future events. The hog before a storm will squeal and prepare himself a nest. The wild geese and birds of passage always leave the north and go to the south before winter: the squirrels provide food for the days to come, when their labor must cease; and the “little people,” the bees, prophetically lay up treasure for a future day:—And the worm, knoweth more of God than the infidel; he, like a man, takes all he can get, comes out with his caterpillar coat, and then assumes his chrysalis,—which finally bursts into that beautiful state of his resurrection,

called a *butterfly*. O foolish man, that is afraid to venture as much faith and foretelling as a *worm*!

Without prophecy the world is a wilderness and mankind like *wild* beasts. Without revelation the world is a "charnel house," and men and women only subject to the "cracky sound" of death. O vain man! the snake, that crawls into his den in September, possesses more wisdom for the future than thou! Learn from animals what thou lackest from God. Thou canst not be too wise, nor too good. A wise man keeps his heart, but the fool hath said in his heart there is no God. The infidels might be the "salt of the earth," while the sects of the day, are preparing to devour one another if they would: suppose they read the 1 Kings xix: 11, 12 and 13 and then reflect that eating is better than talking, to strengthen the body, temporally and spiritually.

"THE PLAGUE IN INDIA.—A letter to a gentleman in Baltimore, dated Hoogly, Dec. 22, 1844, states that the plague was making fearful ravages at Caubool, where it had never appeared before, and fears were entertained of its spreading through Bengal."

It will be recollected that the great plague of fifteen or twenty years ago, which destroyed so many millions of human beings, commenced at *Jessore*, in the same quarter of the globe.

American Board of Commissioners for Foreign Missions.—The Anniversary was held yesterday morning at the Tabernacle. The audience was not so numerous as at the other meetings during the week. Rev. Dr. Beecher opened the meeting with a prayer. The annual report states the operations of the board during the past year to have been generally successful, particularly at the stations in Western Africa. The mission to the Nestorians has been discontinued on account of the unsettled condition of that people. The situation at Jerusalem has also been discontinued and the mission is now concentrated at Beyrout, in the region of Lebanon. The work of spiritual reform has been steadily advancing among the Armenians in Turkey and encouraging accounts have lately come from the missionaries at Gabroon, in Africa. It was stated that accounts received during the year from the mission among the Mahratta people of Southern India, are of the most favorable character, and Hindooism is fast losing its ascendancy over them. The Board are desirous to extend their influence in that section and propose sending twenty additional laborers into Ceylon and Southern India generally. The

success in China has exceeded the most sanguine expectations, and ready access has been had to the inhabitants of that vast empire and with the best results.—N. Y. Sun.

Several important questions present themselves upon reading the foregoing summary of missionary labors. 1. Have the common propensities of the heathen to do evil been lessened by the labors of the clergy, in as great a proportion as drunkenness and debauchery have increased by civilized intercourse under the board of foreign mission? 2. Do the heathen, as they are called exhibit any more prominent signs of barbarity among themselves than the Americans do in a land of liberty and gospel light? 3. As the evangelizing the nations costs money now-a-days what is the use of that prophesy and scripture, that forbids it?

But we may as well stop asking questions, for should we go on, we might inquire where they get the authority to go as God has said he that scattered Israel, will gather him. The idea we have in making these remarks upon the missionary labors, is this: and our humble opinions, as Christ said by the hypocrite, *the beam is in their own eye*. Look at the mobs and riots throughout the length and breadth of our land. Pennsylvania riots, Missouri mobbers, Illinois assassins, and ten thousand other crimes, call louder for the voice of humanity to say, *peace be still*, in the United States, than the ignorance of simple nature, abroad can ever plead for spiritual guides.

Should God speak from the heaven of heavens, now, to ameliorate the condition of men, throughout the world, the first sentence to the sectarian portion would be;—*pluck out the beam out of thine own eye*, and then thou canst see clearly to *pull the mote out of thy brother's eye*.

Religion, rightly understood, is the charter of the soul;—and if that contains the only rules by which we can be saved, we shall have to follow the rules, or else lose the reward. Then if God commands his servants, clothed with the priesthood, to go and preach without "*purse or scrip*," and the sectarian missionaries, go well supplied with cash and coats, where will their reward come from, and of what use is the revelations? The old prophet said:—"*Behold to obey is better than sacrifice, and to hearken than the fat of rams!*" The present missionary array of men and means to better the heathen would be better applied to better mattheas at home. There is a lion in the path.

SLAVERY AMONG THE PRESBYTERIANS.

As the Methodists and Baptists are about to

divide the North against the South on the subject of slavery, we have thought it advisable to give the following proceedings of the General Assembly of the Presbyterians in the United States upon the subject, viz:—

The unfinished business of the morning was taken up, viz: a motion to appoint a committee to draw up a minute expressive of the views of the house in deciding against the validity of baptism of Catholic Priests.

The motion prevailed.

The marriage question was postponed, and made the third order of the day for to-morrow afternoon.

The committee to whom was referred the memorials on the subject of slavery, beg leave to submit the following report:

The memorials may be divided into three classes, viz:

1. Those which represent the system of slavery as it exists in these United States as a great evil, and pray this General Assembly to adopt measures for the amelioration of the condition of the slaves.

2. Those which ask the Assembly to receive memorials on the subject of slavery, to allow a full discussion of it, and to enjoin upon members of our church, residing in States, whose laws forbid the slaves being taught to read, to seek by all lawful means the repeal of those laws.

3. Those which represent slavery as a moral evil, a heinous sin in the sight of God, calculated to bring upon the church the curse of God, and calling for the exercise of discipline in the case of those who persist in maintaining or justifying the relation of master to slaves.

The question which is now unhappily agitating and dividing other branches of the church, and which is pressed upon the attention of the Assembly by the three classes of memorialists just named, is, whether the holding of slaves, is under all circumstances a heinous sin, calling for the discipline of the church.

The church of Christ is a spiritual body, whose jurisdiction extends only to the religious faith, and moral conduct of her members. She cannot legislate where Christ has not legislated, nor make terms of membership which he has not made. The question, therefore, which this Assembly is called upon to decide, is this Do the Scriptures teach that the holding of slaves, without regard to circumstances, is a sin, the renunciation of which should be made a condition of membership in the church of Christ.

It is impossible to answer this question in the affirmative, without contradicting some of the plainest declarations of the word of God.—

That slavery existed in the days of Christ and his apostles is an admitted fact. That they did not denounce the relation itself as sinful, as inconsistent with Christianity; that slaveholders were admitted to membership in the churches organized by the apostles; that whilst they were required to treat their slaves with kindness, and as rational, accountable, immortal beings, and if Christians, as brethren in the Lord, they were not commanded to emancipate them; that slaves were required to be "obedient to their masters according to the flesh, with fear and trembling, with singleness of heart as unto Christ," are facts which meet the eye of every reader of the New Testament. This Assembly cannot, therefore, denounce the holding of slaves as necessarily a heinous and scandalous sin, calculated to bring upon the church the curse of God, without charging the apostles of Christ with conniving at such sin, introducing into the church such sinners, and thus bringing upon them the curse of the Almighty.

In so saying, however, the Assembly are not to be understood as denying that there is evil connected with slavery. Much less do they approve those defective and oppressive laws, by which, in some States, it is regulated.—Nor would they, by any means, countenance the traffic of slaves for the sake of gain: the separation of husbands and wives, parents and children, for the sake of "filthy lucre," or for the convenience of the master, or cruel treatment of slaves in any respect. Every Christian and philanthropist certainly should seek, by all peaceable and lawful means, the repeal of unjust and oppressive laws, and the amendment of such as are defective, so as to protect the slaves from cruel treatment by wicked men, and secure to them the right to receive religious instruction.

Nor is this Assembly to be understood as countenancing the idea that masters may regard their servants as *mere property*, not as human beings, rational, accountable, immortal. The scriptures prescribe not only the duties of servants, but of masters also, warning the latter to discharge those duties, "knowing that their master is in heaven, neither is there respect of persons with him."

The Assembly intend simply to say, that since Christ and his inspired apostles did not make the holding of slaves a bar to communion, we, as a court of Christ, have no authority to do so; since they did not attempt to remove it from the church by legislation, we have no authority to legislate on the subject. We feel constrained further to say that however desira-

ble it may be to ameliorate the condition of the slaves in the southern and south-western States, or to remove slavery from our country, these objects we are fully persuaded can never be secured by ecclesiastical legislation. Much less can they be attained by those indiscriminate denunciations against slaveholders, without regard to their character or circumstances which have, to so great an extent, characterized the movements of modern abolitionists, which, so far from removing the evils complained of, tend only to perpetuate and aggravate them.

The Apostles of Christ sought to ameliorate the condition of slaves, not by denouncing and excommunicating their masters, but by teaching both masters and slaves, the glorious doctrines of the Gospel, and enjoining upon such the discharge of their relative duties. Thus only can the church of Christ, as such, now improve the condition of the slaves in our country.

As to the extent of the evils involved in slavery and the best methods of removing them, various opinions prevail, and neither the scriptures nor our constitution authorize this body to present any particular course to be pursued by the churches under our care. The Assembly cannot but rejoice, however, to learn that the ministers and churches in the slaveholding States are awaking to a deeper sense of their obligation, to extend to the slave population generally, the means of grace and many slaveholders not professedly religious favor this object. We earnestly exhort them to abound more and more in this good work. We would exhort every believing master to remember that his master is also in heaven, and in view of all the circumstances in which he is placed, to act in the spirit of the golden rule. "Whatsoever ye would that men should do to you, do ye even the same to them."

In view of the above stated principles and facts,

Resolved, That the General Assembly of the Presbyterian church in the United States was originally organized, and has since continued the bond of union in the church, upon the conceded principle that the existence of domestic slavery under the circumstances in which it is found in the southern portion of the country is no bar to Christian communion.

Resolved, That the petitions that ask the Assembly to make the holding of slaves in itself a matter of discipline, do virtually require this judicatory to dissolve itself and abandon the organization under which, by the Divine blessing, it has so long prospered. The tendency is evidently to separate the northern from

the southern portion of the church; a result which every good citizen must deplore as leading to the dissolution of the union of our beloved country, and which every enlightened Christian will oppose as bringing about a ruinous and unnecessary schism between brethren who maintain a common faith.

The resolutions were passed by an almost unanimous vote. The report and resolutions were then adopted—yeas 164, nays 12. The Assembly then adjourned.

COMMUNICATIONS.

PARACLETES.

MR. EDITOR—If you think the following sketch of the "Paracletes" worthy of a place, in the Times and Seasons, use it.

Once upon a time, the most honorable men of the creations or universes, met together to promote the best interest of the great whole.—The "head" said to his oldest son, you are the rightful heir to all, but you know I have many kingdoms and many mansions, and of course it will need many kings and many priests, to govern them, come you with me in solemn council, and let us send some of the "best" men we have had born in the regions of light, to rule in those kingdoms and set them in order by exhibiting good that evil may be manifest.

It was said and done, for every thing there, was adopted from the "head" by common consent. As free agency gave the sons of the "head" a fair chance to choose for themselves, the most noble of the hosts, came forward and selected a world or kingdom, and a time or a season, when he would take his chance, at winning the hearts of the multitude, a kingdom, crown, and never ending glory.

The innumerable multiplicity of kingdoms, or spheres for action, with beings and animals in proportion, and time, times, eternity and eternities, for a full developement of the qualities and powers of each, would so far exceed the common comprehension of mortals, that I can only say eye hath not seen, ear hath not heard, nor hath a natural heart yet been able to calculate either. I then shall content myself for this time to sketch but one. Idumia is the one as interesting as any, and being situated at an immense distance from the centre or "head's" residence, and many eternities from the birth of the "Son of the morning;" or even the great holy day when the "morning stars sang together," because so many worlds had been wrought out and left "empty and desolate," as places for "all the sons" of God to multiply and replenish the earth, I select that.

Time being divided into seven parts, the fol-

Following men agreed to leave the mansions of bliss, and spiritually help *organize* every thing necessary to fill a kingdom for the space of many of the Lord's days, viz: Milauleph, Milbeth, Milgimal, Mildauleth, Milhah, Milvah and Milzah. Now after they had organized the kingdom of Idumia spiritually, then one at a time, was to come temporally and open the door of communication with the spiritual kingdom; that all that would, might return to their former estate; for, for this reason, all the regions created and to be created, were filled with a variety of beings: agents to themselves but accountable to the "head" for promises, made, when they agreed "to go" and be born of the flesh as they had been of the spirit; that they might know the evil, and choose the good: and then be born *again* of the spirit and the water," and enter into the mansions prepared for them before the foundations of the worlds.

Milauleph being the eldest and first chosen for Idumia, came on when "there was not a man to till the ground," that is, there was not a "man of flesh" to labor temporally; and his elder brethren who had wrought out their salvation, upon worlds or realms, or kingdoms, ages, yea even eternities before, formed him a temporal body like unto their spiritual bodies, and put the life of his spiritual body into it, and gave him the power of endless lives.

Now the acts of his spiritual body, while he was a child with his father and mother in heaven; and his acts while he was in the spiritual councils of the Gods for millions of years;—and his acts upon Idumia, while he named, arranged and prepared every thing upon it to fulfil the end and aim of their creation, behold they are written in 'the books' of the 'head,'—which are to be opened when the judgment comes for just men to enter into the joys of a 'third existence' which is spiritual.

Milauleph had one thousand years to account for, as well as to be 'arch angel' of Idumia, after he laid down his temporal body. Behold here is wisdom, he that hath ears to hear let him hear, for Milauleph, as yet had not been tempted with evil that he might *know* the good. He had not exercised the power of endless lives, that he might *do* the works that his father had done: and he had not 'felt that man might be.' Although he had seen his eldest brother create worlds, and people them; and had witnessed the course and conduct of that world and people, as free agents, 'sinning and being sinned against,' while 'death' who held a commission from the 'Son of the morning,' to end the first partnership between the spirit and the body, yet, with all this knowledge, and a liberal education in the 'great college of the nobles of hea-

ven, wherein all perfection was taught, all science explained from first to last, and all that was, is, or will be, was exhibited on the great map of perpetual systems, and eternal lives, Milauleph had to take his wife or one of the 'Queens of heaven,' and come upon Idumia, and be tempted, overcome, and driven from the presence of his Father, because it had been agreed by the Gods and grand council of heaven, that all the family of the 'head' that would do as he or his eldest son did, should be exalted to the same glory.

This was to be accomplished by the power of 'perpetual succession' in eternal lives, wherein there was no 'remission of sin without the shedding of blood;' no forgiveness without repentance; and no glory without perfect submission to the 'head.' The foundation was *truth*: and the continuation, perpetual succession by revelation. Milauleph, then, knew that he and his wife would sin, and be troubled; but as the eternal spirit in him was the candle of the Lord, he knew also that the light thereof upon the eyes of his understanding, would show some of the way marks to the original 'truth,' whereby he might work out his salvation with fear and trembling. That none of the work of the hands of the 'Son' might be lost or any souls which his father had given him, might be left in prison, angels were commissioned to watch over Idumia, and act as *spiritual guides* to every soul, 'lest they should fall and dash their feet against a stone.' They were denominated 'the angels of our presence.'

But I must stop, Mr. Editor: my story of the whole *seven* who managed the seven dispensations of Idumia, will be too long for one communication. And let me say that I have began this story of the 'Paracletes,' or Holy Ones to counterbalance the foolish novel reading of the present generation. My story is not revelation, but the innuendoes relate to holy transactions, which may lead good people to search after truth and find it. If this meets the approbation of virtuous minds, I shall write more.

JOSEPH'S SPECKLED BIRD.

Nauvoo, May — 1845

MR. EDITOR: Having returned from a short mission to the east, and having rested myself, I thought I would give a sketch of what I saw and heard, which, if worthy, you may publish.

I left Nauvoo on the 28th of last January, in company with Elder Willard Snow, for the southeast part of Indiana. When we arrived we found great trouble in the branches which we had built up three years before. There were men among them of another spirit—of

the doctrine of Rigdon, and it was marvelous to witness the "wicked spirit" of those who had turned away from the faith. I never realized before the abomination and wickedness of dissenters. They drew after them a multitude of the baser sort, who stood and delighted to hear them ridicule and slander the prophet and people of God; by which "*the way of truth was evil spoken of.*"

The place was strewed with Rigdon's papers and pamphlets, which, however, had a good effect upon many, for they could see the spirit by which they were written, and shun the contagion.

I had but little understanding of the wickedness, rotten heartedness, and baseness of Sidney Rigdon, till I went to that region of country, and found some of his elders, sent out to seek whom they might devour.

I am constrained to believe, that the statement made upon the stand was true:—"that Rigdon did write letters to the mob in Missouri;" (as stated by Mrs. Rockwell.) and that he sought opportunity—or laid plans to destroy Br. Joseph. The wicked spirit in Rigdon's elders, and those that receive their spirit, are plain manifestations of their situation. The honest in heart need not, and cannot be deceived.

After reading the minutes of the Pittsburgh conference, to hear them talk of "righteousness," and how they will stand by each other in *all righteousness*, gives me peculiar feelings, and solemn sensations; especially when I reflect on the scenes past, and the experience I have had in the last thirteen years. The many that have risen up against the man of God, the servant to prune the vineyard for the last time, or more properly, the "seer that the Lord said he would bless," whom he upheld until the time appointed to finish his work: He that never turned aside after the flatteries of hypocrites, nor rejected the commands of God when the heathen raged; or when mobs assembled, whined; or when Hinkle and McLellin or others betrayed him into the hands of others for slaughter,—signed he with his lip:: no: he was true always. I was there and saw the works of those two men at Far West:—and now to hear them talk of righteousness—that McLellin will stand by Rigdon *in all righteousness*—it's marvellous!

It brings to mind what I witnessed in Jackson county, in 1833, a few months before we were driven from that place. The power of God was manifest on that land in our meetings, held by the elders. I remember in one of those meetings it was made known by prophecy and revelation, through T. B. Marsh, as the

spirit gave utterance, "that McLellin would carry the things the Lord was revealing to his people, to the world, and would use his influence against the church to destroy it."

McLellin wondered why T. B. Marsh uttered words against him:—Then another arose and bore testimony to what Marsh had foretold, by the same spirit; and a third arose and testified also, and we marveled! we sorrowed! we wondered! I shall never forget that scene. It was true, and when I read the Pittsburgh papers, and saw McLellin in with Rigdon, it brought the prophetic language of 1833, to my mind, and confirmed it. *McLellin goes against the church to destroy it!*

The scenes I have passed through since 1832, for my candid belief in sacred things, are wonderful. I and my family, and brethren, are exiles in our own nation because we believe that God, according to the predictions of the holy scriptures by sundry prophets, has raised up a prophet and seer: that through him we have received the Book of Mormon, containing the history of a fallen people who inhabited this land before our progenitors discovered it; and also, containing the fulness of the everlasting gospel for the salvation of the whole world.

For this *belief*, I have been robbed, plundered and driven from houses, goods, possessions and all, and have lost one son whose bones are now "bleaching on the plains of Quincy," together with other Saints who fell victims to the iron hand of Missouri vengeance.

We have importuned, according to the commandment, at the feet of the judge, at the feet of the governor, and at the feet of the president, yet no helping hand has been raised in our behalf to save us from such fury, but rather the rulers take counsel together to destroy us. As in the days of the Savior, we find false brethren seek to betray us unto death. But our thanks are due to God who hath so far preserved us to carry on his work, so devoutly begun by that great servant of God and man, Joseph Smith.

In the hope of the bliss that cometh after *much* tribulation, and through patience, I remain in the bonds of the new and everlasting covenant,

Your brother and friend,

DAVID PETTEGREW.

From the Kalamazoo (Mich.) Gazette.

MORMONISM UNVEILED.

Dear Sir:—To condemn unheard, any man or set of men or their principles, on the strength of popular rumor, or the testimony of enemies, would be gross injustice. An impartial investigation should always precede condemnation

The Latter-day Saints are charged by their enemies, with the blackest crimes. Treason, murder, theft, polygamy, and adultery, are among the many crimes laid to their charge.—The press reiterates and gives publicity to these charges. Under these circumstances, it is but right, that they should be heard in their defence. I shall, therefore, in this communication, briefly examine and refute a few of the charges, for it would need a legion of writers to answer *all* the lies told about us.

Most of the stories against the Mormons have been propagated by apostates and traitors, (who have generally been cut off from the church for their crimes.) They publish their lies, and straightway they are believed, and hawked about as awful disclosures, and received by community with trembling and holy horror. Sidney Rigdon, I see by the papers, has made an exposition of Mormonism, charging Joseph Smith and the Mormons with polygamy, &c. It does not require a very sagacious mind to fathom Mr. Rigdon's motive for so doing. Soon after the murder of the Smiths, he declared in a public address in Nauvoo that Joseph Smith died approved of God—that the Latter-day Saints were a blessed people, &c. His tone is now changed, and why? Because he sought to be presiding elder, and on account of his corruption, was rejected. On the 10th of September, last, he was tried before the church and excommunicated as a schismatic. If he knew such enormities to exist among the Mormons, why did he call them a blessed people, and endeavor to place himself at the head of their church? Mr. Rigdon's spiritual wife system was never known till it was hatched by John C. Bennett who was cut off from the church for seduction.

As to the charge of polygamy, I will quote from the Book of Doctrine and Covenants, which is the subscribed faith of the church and is strictly enforced. Article Marriage, sec. 91, par. 4, says, "Inasmuch as this church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have BUT ONE WIFE, and one woman but one husband except in case of death when either is at liberty to marry again." Sec. 13, par. 7. Thou shalt love thy wife with all thy heart and shall cleave unto her and NONE ELSE." In ancient days the church was troubled with traitors, and always will be till God cleanses the earth, and restores the government of his Son. Paul says he was in *perils among false brethren*; again he says, "know this that, in the last days *perilous times shall come*, for men shall be TRAITORS, FALSE ACCUSERS, INCONTINENT, fierce despisers

of those that are good." No wonder then that apostates rage, or that the fulness of truth revealed again should bring a storm of persecution.

The charge that the Mormons have disregarded the laws of Illinois, in electing officers under their charter, when the same had been repealed, is thus explained in the Nauvoo Neighbor: "The time for our election as pointed out by law, occurred just about or before the time that the report of the repeal reached us. It was not thought advisable, however, to omit our election upon a mere rumor, but to proceed and elect our officers, and in the event that the rumor proved true, to yield, whatever might be our opinion as to the legal right to repeal an act with perpetual succession."

There is nothing in Mormonism that teaches vice and immorality; but it requires man to have faith in God, to repent of and forsake sin, to be baptised for the remission of the same, then receive the laying on of hands for the reception of the Holy Spirit, according to the ancient pattern, to live virtuous and holy lives, to believe in and seek to enjoy all the gifts and blessings enjoyed by the children of the Most High in days of old. It forbids every species of crime, and its influence is to make men better. Yet its followers have been persecuted, murdered and driven from their possessions; and its slanderers are unceasing in endeavoring to bring down still greater calamities upon them. Defenceless prisoners have been massacred in cold blood while under the plighted faith of their country, while our murderers and those who have plundered, robbed and driven us, still go unpunished and can boast of their heroic deeds through the length and breadth of the land. For instance, Thomas C. Sharp, editor of the Warsaw Signal, is now indicted for the murder of the Smiths, yet he stands at the head of a weekly paper from whence issues most of the vile trash about Mormon outrages, &c., Jacob C. Davis, also, a Senator, stands indicted for the same murder, and is only kept from the demands of justice, by mob violence: yet, when a requisition was made for him by the Sheriff of Hancock county, the Senate refused to give him up for fear they would not have strength enough to repeal the Nauvoo charter. *O tempora! O mores!* a MURDERER making laws for a free and enlightened people. Is it just that the Mormons should receive such treatment? O! ye Americans, the glory of freedom has departed—the rich boon transmitted to us by our fathers has gone from us, if such things are to be tolerated with impunity. Our fathers fought for the liberties of which we are deprived. But says one, how are you de-

prived of them? We have paid hundreds of thousands of dollars into the treasury of the United States for lands which we are not allowed to possess; our chartered rights have been taken from us; fifteen thousand of our people are now exiles in Illinois and dare not return to their lands in Missouri, for the penalty is death. O, ye Americans you boast of liberty! of religious freedom! of protection of life and property! Gracefully your proud flag floats in the breeze of every clime saying, to the menials of other lands, "I overshadow a land which is an asylum for the oppressed of all nations," yet your own citizens, (the poor Mormons,) are robbed, mobbed, and plundered with impunity. Your prairies have drank our blood: your dungeons have heard our groans—your gloomy prisons have witnessed the cold blooded assassination of their leaders. O tell it not to the tyrants of oriental lands: let not the crown-

ed heads of Europe know of the oppression which has been wrought in a free republic, lest they scoff at you in derision and say you boast of liberty, yet you cannot protect your own citizens.

Mr. Editor, it does seem to me that the press and all lovers of their country, should speak in tones of thunder in condemnation of the oppression, persecution and abuse the Mormons have received, instead of giving publicity to the statements of such renegadoes, and such a lawless banditti, as all acquainted with the facts, must know our traducers to be; for if such things are suffered now, and do not receive their merited rebuke, and punishment, because the sufferers are unpopular, perhaps, ere long another sect may become unpopular, and be marked out to receive the vengeance of their traducers and then farewell to American freedom.

Yours, &c.,

[E. M. WEBB.]

POETRY.

For the Times and Seasons.

THE SKY,

BY W. W. PHELPS.

"The sky—the sky—the clear blue sky"—

O how I love to gaze upon it!

The upper deep of realms on high—

I wonder when the Lord began it?

There systems roll in endless light,

(Aphelion or a perihelion;)

A noiseless round of day and night,

Jehovah's beautified pavilion.

The trackless way, where spirits go,

From this cold world of *stinging* pleasure;

To where they see, and taste and know,

Eternal life, the "heavenly treasure."

The roomy space where clouds appear,

And terrify with awful thunder;

And then to give our hearts good cheer,

We see the rain-bow arch'd up yonder.

The universe of worlds, *en masse*,

So charmingly spread out, all over,

The everlasting looking-glass,

The molten mirror of Jehovah!

The sky—the sky—so bland and fair,—

O how I love to stand and view it!

And when it "falls," may I be there,

To see the "King of Kings" renew it.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 9] CITY OF NAUVOO, ILL. MAY 15, 1845 [WHOLE No. 117.

HISTORY OF JOSEPH SMITH.

(Continued.)

The same evening, November 4th, not being satisfied with breaking open the store of Gilbert & Whitney; and demolishing a part of the dwelling house of said Gilbert, the Friday night previous; they permitted the said McCarty, who was detected on Friday night, as one of the breakers of the store doors, to take out a warrant, and arrest the said Gilbert and others of the church, for a pretended assault, and false imprisonment of the said McCarty.—Late in the evening, while the court was proceeding with their trial, in the court house, a gentleman unconnected with the court, as was believed, perceiving the prisoners to be without counsel, and in imminent danger, advised said Gilbert and his brethren, to go to jail, as the only alternative to save life; for the north door was already barred, and an infuriated mob thronged the house, with a determination to beat and kill; but through the interposition of this gentleman, (Samuel C. Owens, Clerk of the County Court, whose name will appear more fully hereafter,) said Gilbert and four of his brethren were committed to the county jail of Jackson county, the dungeon of which, must have been a palace, compared to a court room, where dignity and mercy were strangers; and naught but the wrath of man, in horrid threats stifled the ears of the prisoners.

The same night the prisoners, Gilbert, Morley and Corrill, were liberated from jail, that they might have an interview with their brethren, and try to negotiate some measures for peace; and on their return to jail about two o'clock, Tuesday morning, in custody of the deputy Sheriff, an armed force, of six or seven men, stood near the jail and hailed them; they were answered by the Sheriff, who gave his name, and the names of his prisoners, crying, "don't fire, don't fire, the prisoners are in my charge, &c." They however fired one or two guns, when Morley and Corrill retreated; but Gilbert stood, with several guns presented at him, firmly held by the sheriff. Two, more desperate than the rest, attempted to shoot, but one of their guns flashed, and the other missed fire. Gilbert was then knocked down by Thomas Wilson, a grocer in the village. About this time a few of the inhabitants arrived, and Gilbert again entered jail, from which, he, with three of his brethren, were liberated about sun-

rise, without further prosecution of the trial.—

Wm E. McLellin was one of the prisoners.

On the morning of the 5th of November, the village began to be crowded with individuals from different parts of the county, with guns, &c., and report said the militia had been called out, under the sanction, or instigation of Lieut. Gov. Boggs; and that one Col. Pitcher had the command. Among this militia, (so called,) were embodied the most conspicuous characters of the mob; and it may truly be said that the appearance of the ranks of this body, was well calculated to excite suspicions of their HORRIBLE designs. Very early on the same morning, several branches of the church received intelligence that a number of their brethren were in prison, and the determination of the mob was to kill them; and, that the branch of the church near the village of Independence, was in imminent danger, as the main body of the mob were gathered at that place.

In this critical situation about one hundred of the saints, from different branches, volunteered for the protection of their brethren near Independence, and proceeded on the road towards Independence and halted about one mile west of the village, where they awaited further information concerning the movements of the mob. They soon learned that the prisoners were not massacred; and that the mob had not fallen upon the branch of the church near Independence, as was expected. They were also informed, that the militia had been called out for their protection; but in this they placed but little confidence, for the body congregated had every appearance of a county mob; which subsequent events fully verified, in a majority of said body.

On application to Col. Pitcher, it was found, that there was no alternative, but for the church to leave the county forthwith; and deliver into his hands, certain men, to be tried for murder, said to have been committed by them in the battle the evening before. The arms of the saints were also demanded by Col. Pitcher.—Among the committee appointed to receive the arms of the church, were several of the most unrelenting of the old July mob committee; who had directed in the demolishing of the printing office, and the personal injuries of that day, viz: Henry Chiles, Abner Staples, and Lewis Franklin, who have not ceased to pursue the saints, from the first to the last, with feelings of the most hostile kind. These un-

expected requisitions of the Colonel, made him appear like one standing at the head of civil and military law, taking a stretch beyond the constitutional limits of our Republic,

Rather than have submitted to these unreasonable requirements, the saints would have cheerfully shed their blood in defence of their rights; the liberties of their country, and of their wives and children; but the fear of violating law, in resisting this pretended militia; and the flattering assurances of protection, and honorable usage, promised by Lieut. Governor Boggs, in whom they had reposed confidence up to this period, induced them to submit, believing that he did not tolerate so gross a violation of all law, as has been practised in Jackson county. But the great change that may appear to some, in the views, designs, and craft of this man, to rob an innocent people of their arms by stratagem, and leave more than one thousand defenceless men, women, and children, to be driven from their homes, among strangers in a strange land of, to appearances, barbarians, to seek a shelter from the stormy blast of winter's cold embrace, is so glaringly exposed in the sequel, that all earth and hell cannot deny, that a baser knave, a greater traitor, and a more wholesale butcher, or murderer of mankind never went untried, unpunished and unhung; as hanging is the popular method of execution among the Gentiles, in all countries professing christianity; instead of blood for blood, according to the law of heaven.

The conduct of Colonels Lucas and Pitcher, had long proven them to be open and avowed enemies. Both of these men had their names attached to the mob circular, as early as July last, the object of which was to drive the saints from Jackson county. With assurances from the Lieutenant Governor and others, that the object was to disarm the combatants on both sides, and that peace would be the result, the brethren surrendered their arms, to the number of fifty or upwards; and the men present, who were accused of being in the battle the evening before, gave themselves up for trial. After detaining them one day and a night on a pretended trial for murder; in which time they were threatened, brickbatted, &c., Col. Pitcher, after receiving a watch of one of the prisoners to satisfy costs &c., took them into a corn-field and said to them, "clear."

After the surrender of their arms, which were used only in self-defence, the neighboring tribes of Indians in time of war let loose upon the women and children, could not have appeared more hideous and terrific, than did the companies of ruffians, who went in various directions, well armed, on foot and on horse-

back; bursting into houses without fear, knowing the arms were secured, frightening distracted women with what they would do to their husbands if they could catch them; warning women and children to flee immediately, or they would tear their houses down over their heads, and massacre them before night. At the head of one of these companies, appeared the *Reverend* ISAAC Mc COY, with a gun upon his shoulder, ordering the saints to leave the county forthwith, and surrender what arms they had. Other pretended preachers of the gospel took a conspicuous part in the persecution, calling the "Mormons" the "common enemy of mankind," and exulting in their afflictions.

On Tuesday and Wednesday nights, the 5th and 6th of November, women and children fled in every direction before the merciless mob.—One party of about one hundred and fifty women and children fled to the prairie, where they wandered for several days, under the broad canopy of heaven, with about six men to protect them. Other parties fled to the Missouri river and took lodgings for the night where they could find it. One Mr. Bennett opened his house, for a night's shelter, to a wandering company of distressed women and children, who were fleeing to the river. During this dispersion of the women and children, parties of the mob were hunting the men, firing upon some, tying up and whipping others, and some they pursued upon horses for several miles.

On the 5th, Elders Phelps, Gilbert and McLellin went to Clay county and made an affidavit, similar to the foregoing sketch, and forwarded the same to the Governor, by express; and the Governor immediately upon the reception thereof, ordered a court of enquiry to be held in Clay county, for the purpose of investigating the whole affair, and meteing out justice to all; but alas! corruption, wickedness, and power have

Left the wretches unwhipt of justice,

And innocence mourns in tears unwiped.

Thursday Nov. 7th. The shore began to be lined on both sides of the ferry, with men, women, and children, goods, waggons, boxes, chests, provisions, &c.; while the ferrymen were busily employed in crossing them over; and when night again closed upon the saints, the wilderness had much the appearance of a camp meeting. Hundreds of people were seen in every direction; some in tents, and some in the open air, around their fires, while the rain descended in torrents. Husbands were enquiring for their wives, and women for their husbands; parents for children, and children for parents. Some had the good fortune to escape

with their family, household goods, and some provisions; while others knew not the fate of their friends and had lost all their goods. The scene was indescribable, and would have melted the hearts of any people upon earth, except the blind oppressor, and prejudiced and ignorant bigot. Next day the company increased, and they were chiefly engaged in felling small cotton wood trees, and erecting them into temporary cabins, so that when night came on, they had the appearance of a village of wigwams, and the night being clear, the occupants began to enjoy some degree of comfort.

Lieut. Gov. Boggs presented a curious external appearance; yet, he was evidently the head and front of the mob: for, as may easily be seen by what follows, no important move was made without his sanction. He certainly was the *secret spring* of the 20th and 23rd of July; and, as will appear in the sequel, by his authority the mob was moulded into militia, to effect by stratagem what he knew, as well as his hellish host, could not be done by legal force. As Lieutenant Governor, he had only to wink, and the mob went from mal-treatment to murder. The horrid calculations of this second Nero were often developed in a way that could not be mistaken. Early on the morning of the 5th, say at 1 o'clock, A. M. he came to Phelps, Gilbert and Partridge, and told them to flee for their lives. Now, unless he had given the order so to do, no one would have attempted to murder, after the church had agreed to go away. His conscience vacillated on its rocky moorings, and gave the secret alarm to these men.

The saints who fled, took refuge in the neighboring counties, mostly in Clay county, which received them with some degree of kindness. Those who fled to the county of Van Buren were again driven, and compelled to flee, and those who fled to Lafayette county, were soon expelled, or the most of them, and had to move wherever they could find protection.

November 13th. About 4 o'clock A. M. I was awakened by Brother Davis knocking at my door, and calling on me to arise and behold the signs in the heavens. I arose, and to my great joy, beheld the stars fall from heaven like a shower of hail stones; a literal fulfilment of the word of God as recorded in the holy scriptures as a sure sign that the coming of Christ is close at hand. In the midst of this shower of fire, I was led to exclaim, how marvellous are thy works O Lord! I thank thee for thy mercy unto thy servant, save me in thy kingdom for Christ's sake: *Amen*.

The appearance of these signs varied in different sections of the country: in Zion, all

heaven seemed enwrapped in splendid fire-works, as if every star in the broad expanse, had been suddenly hurled from its course, and sent lawless through the wilds of ether: some at times, appeared like bright shooting meteors with long trains of light following in their course, and in numbers resembled large drops of rain in sunshine. Some of the long trains of light following the meteoric stars, were visible for some seconds; those streaks would cut and twist up like serpents writhing. The appearance was beautiful, grand and sublime beyond description; as though all the artillery and fire-works of eternity were set in motion to enchant and entertain the saints, and terrify and awe the sinners on the earth. Beautiful and terrific as was the scenery, which might be compared to the falling figs or fruit when the tree is shaken by a mighty wind; yet, it will not fully compare with the time when the sun shall become black like sack cloth of hair, the moon like blood; Rev. 6:13; and the stars fall to the earth—as these appeared to vanish when they fell behind the trees, or came near the ground.

November 19th, 1833. I wrote as follows, from Kirtland, to Moses C. Nickerson, Mount Pleasant, Upper Canada:

Brother Moses:

We arrived at this place on the fourth ultimo, after a fatiguing journey, during which, we were blessed with usual health.—We parted with father and mother Nickerson at Buffalo, in good health, and they expressed a degree of satisfaction for the prosperity and blessings of their journey. Since our arrival here, Brother Sidney has been afflicted with sore eyes, which is probably the reason why you have not previously heard from us, as he was calculating to write you immediately.—But though I expect he will undoubtedly write you soon, as his eyes are evidently better, yet, lest you should be impatient to learn something concerning us, I have thought that perhaps a few lines from me, though there may be a lack of fluency according to the *literati* of the age, might be received with a degree of satisfaction on your part, at least, when you call to mind the relation with which we are united by the everlasting ties of the gospel of our Lord Jesus Christ.

We found our families and the church in this place, well generally. Nothing of consequence transpired while we were absent, except the death of one of our brethren; a young man of great worth as a private citizen among us, the loss of whom we justly mourn. We are favored with frequent intelligence from different sections of our country respecting the progress

of the gospel, and our prayers are daily to our Father, that it may be greatly spread, even till all nations shall hear the glorious news and come to a knowledge of the truth.

We have received letters from our brethren in Missouri of late, but we cannot tell from their contents, the probable extent that those persons, who are desirous to expel them from that country, will carry their unlawful and unrighteous purposes. Our brethren have applied to the executive of that state, who has promised them all the assistance that the civil law can give; and in all probability with us, a suit has been commenced ere this.

We are informed, however, that those persons, are very violent, and threaten immediate excision upon all those who profess this doctrine. How far they will be suffered to execute their threats, we know not, but we trust in the Lord, and leave the event with him, to govern in his own wise providence.

I shall expect a communication from you on receipt of this, and hope you will give me information concerning the brethren, their health, faith, &c.; also, inform me concerning our friends with whom we formed acquaintance.

You are aware, no doubt, dear brother, that anxieties inexpressible crowd themselves continually upon my mind for the saints, when I consider the many temptations to which we are subject, from the cunning and flattery of the great adversary of our souls: and I can truly say with much fervency I have called upon the Lord for our brethren in Canada. And when I call to mind with what readiness they received the word of truth by the ministry of Brother Sidney and myself, I am truly under great obligations to humble myself before him.

When I contemplate the rapidity with which the great and glorious day of the coming of the Son of Man advances, when he shall come to receive his saints unto himself, where they shall dwell in his presence and be crowned with glory and immortality: when I consider that soon the heavens are to be shaken, and the earth tremble and reel to and fro; and that the heavens are to be unfolded as a scroll when it is rolled up; and that every mountain and island are to flee away, I cry out in my heart, what manner of persons ought we to be in all holy conversation and godliness,

You remember the testimony which I bore in the name of the Lord Jesus, concerning the great work which he has brought forth in the last days. You know my manner of communication, how that in weakness and simplicity, I declared to you what the Lord had brought forth, by the ministering of his holy angels to me, for this generation. I pray that the Lord

may enable you to treasure up these things in your mind, for I know that his spirit will bear testimony to all who seek diligently after knowledge from him. I hope you will search the scriptures to see whether these things are not also consistent with those things the ancient prophets and apostles have written.

I remember Brother Freeman and wife, Ranson also, and Sister Lydia and *little Charles*, with all the brethren and sisters. I intreat for an interest in all your prayers before the throne of mercy, in the name of Jesus. I hope that the Lord will grant that I may see you all again and above all that we may overcome, and sit down together in the kingdom of our Father.

Your brother, &c,

JOSEPH SMITH.

Nothing of note transpired from the falling of the stars on the 13th, to this date, November 19th, when my heart is somewhat sorrowful, but I feel to trust in the Lord, the God of Jacob. I have learned in my travels that man is treacherous and selfish, but few excepted.

Brother Sidney is a man whom I love, but is not capable of that pure and steadfast love for those who are his benefactors, as should possess the breast of a president of the Church of Christ. This with some other little things such as a selfishness and independence of mind, which, too often manifested, destroys the confidence of those who would lay down their lives for him—but, notwithstanding these things he is a very great and good man; a man of great power of words, and can gain the friendship of his hearers very quick. He is a man whom God will uphold, if he will continue faithful to his calling. O God, grant that he may for the Lord's sake: Amen.

The man who willeth to do well, we should extol his virtues and speak not of his faults behind his back. A man who wilfully turneth away from his friend without a cause, is not easily forgiven. The kindness of a man should never be forgotten. That person who never forsaketh his trust, should ever have the highest place for regard in our hearts, and our love should never fail, but increase more and more, and this is my disposition and sentiment.

Brother Frederick G. Williams is one of those men in whom I place the greatest confidence and trust, for I have found him ever full of love and brotherly kindness. He is not a man of many words, but is ever winning, because of his constant mind. He shall ever have place in my heart, and is ever entitled to my confidence. He is perfectly honest and upright and seeks with all his heart to magnify his presidency in the Church of Christ, but fails in many instances, in consequence of a want of

confidence in himself; God grant that he may overcome all evil. Blessed be Brother Frederick, for he shall never want a friend, and his generation after him shall flourish. The Lord hath appointed him an inheritance upon the land of Zion: yea, and his head shall blossom, and he shall be as an olive branch that is bowed down with fruit; even so: Amen.

And again, blessed be Brother Sidney, also, notwithstanding he shall be high and lifted up, yet he shall bow down under the yoke like unto an ass that croucheth beneath his burthen; that learneth his master's will by the stroke of the rod; thus saith the Lord: yet, the Lord will have mercy on him, and he shall bring forth much fruit; even as the vine of the choice grape, when her clusters are ripe, before the time of the gleanings of the vintage; and the Lord shall make his heart merry as with sweet wine, because of him who putteth forth his hand, and lifteth him up out of deep mire, and pointeth him out the way, and guideth his feet when he stumbles, and humbleth him in his pride. Blessed are his generations: nevertheless one shall hunt after them as a man hunteth after an ass that has strayed in the wilderness, and straitway findeth him and bringeth him into the fold. Thus shall the Lord watch over his generation, that they may be saved; even so: Amen.

From the N. Y. Prophet.

MORMON PROVERBS.

The globe lamp, suspended in the heavens is the best and cheapest light in the world.

A wise man will prefer it to any other; but a fool will sleep while the morning sun shines, and light a lamp when it goes down.

This is like cutting cloth from one end of a piece, and sewing it on to the other to make it longer.

He that sleeps when the sun shines, and lights his lamp when it does not, despises the lamp of the Lord, and taxes his eyes and purse for nought.

Industry goes hand in hand with godliness.—It is an honor to be an agriculturist, for such was our Father in heaven. He performed the first planting on this earth.

It is good also to be a tailor, for our Father in heaven was the first tailor on this planet.—He made coats for Adam and Eve, when they were young and inexperienced, and thus clothed them.

It is good also, to write, for our Father in heaven was a writer. He wrote with his own finger on the tables of stone.

To build ships, temples and houses, is also godliness, for God was a master workman in

all these branches of industry. He gave the pattern of the first ship to Noah; and he was the architect of the tabernacle of Moses, and of the temple of Solomon.

A wise man will pattern after his order; but fools will erect synagogues after the imagination of their own heart.

Great is the mystery of iniquity, and error; but all truth is simple, and easy to be understood.

"Truth is a knowledge of things as they are and were, and are to come."

All truth is independent in its own sphere.—Its laws are omnipotent, eternal, and unchangeable.

"Intelligence, or the light of truth never was created, neither indeed can be."

Truth is light—light is spirit—spirit is life. Truth, light, spirit, is the law of life and motion, by which all things are governed, and by which they move and have a being.

Truth will justify.

Truth will sanctify.

Truth will purify.

Truth will exalt man to the throne of heaven and crown him with eternal life and dominion in the presence of Jehovah.

The truth comes to man by means of higher intelligences; by the voice of God—by the ministering of angels, and by the Holy Spirit of prophecy and revelation.

In all your gettings, get truth, for this will give you everlasting life, and crown you with riches and honors, which shall never fade away.

THE PLAGUE.

The last arrival brings intelligence that the Plague had broke out at Jerusalem, and was carrying off forty persons daily. As many of our citizens are preparing for a trip to the Mediterranean, and may extend their voyage this summer to the Holy Land, it may be well, unless they are more anxious to lay their bones in the sacred soil than to return home and relate their adventures, to keep clear of it for the present.

It is a singular fact, that while the triumphs of the healing art and of surgery, have been great and varied, while improvements in medical treatment have almost mastered every disease, little or no progress has been made in accounting for the origin of the Plague, in deciding beyond doubt, whether the disease was positively epidemic or contagious, or ascertaining beyond question and by practical illustration, a preventive and cure. We have mastered in a measure, the terrors of Yellow Fever, by having ascertained that it is an epidemic and an imported disease, and not *per se* a con-

tagious one. We have even simplified the treatment with evident success. Cholera, a disease yet more frightful by the suddenness of its results, practical experience has demonstrated that it is an epidemic, and confined to no locality, and by prompt measures can easily be mastered. Not so however with the Plague, a disease which at intervals has ravaged all parts of the world, with the most sweeping results, for the last 3000 years, without any visible improvement having been made in detecting causes and applying the remedy. Dr. Cullen considers Plague "a typhus fever in the highest degree contagious, and accompanied with extreme debility." Dr. Mackenzie, who practised thirty years in Constantinople, considered the annual fever called the Plague nothing more than the ordinary hospital or jail fever, when attended with inflammatory swellings of the glands, with carbuncles, blotches on the skin, gangreen and other impurities of the blood, all of which prove rapidly fatal.

No two physicians are agreed as to the character and treatment of the disease, but it is evident that the Plague universally appears in low, confined, crowded, and filthy parts of a city, and hence we infer that it is of the same class of pestilential and contagious diseases, as small pox, jail fevers, &c., arising from an impure, close, and morbid atmosphere, and consequently may be prevented by cleanliness, and good living. And in this way we may ourselves take a wholesome lesson, in preventing numerous families crowding tenements; introducing pure air, and the free use of pure water, and keeping the streets clean.

The first appearance of the Plague was in Egypt in 1491, B. C., and so sudden and alarming was its progress, that the Israelites owed their deliverance to it, and were permitted to depart from apprehension that their numbers and confined mode of living would increase the pestilence. (Exodus xii.) It also prevailed in the wilderness under the name of the fire of the Lord, (Fever: see Numbers xi.) From that year until the sixty-eighth year of the Christian Era, it prevailed among the Philistines in Canaan; in the Grecian camp at Troy; it prevailed at Rome, Athens, Carthage, and Numidia; and in A. D. 407 it raged over Europe, Asia, and Africa, and so on every few years in various parts until it reached the French army in Egypt in 1799. The contagious character of this disease was clearly manifested in the Plague which prevailed in Marseilles in the year 1720, introduced by three ships from the East. The first person, a woman, attacked with it was taken to the hospital, and all the nurses, doctors, and apotheca-

ries; confessors, attendants, and servants, besides 300 orphans and 230 galley slaves, died within a few days, when the pestilence spread in every direction. Animal effluvia alone in a confined space, and among so many prostrated, was sufficient to spread the disease; yet, on the other hand, it is maintained, that in a pure atmosphere, Plague cannot be communicated, and that cordons and lazarettoes are not available. Odessa in the Black Sea, has an admirably arranged lazaretto, and strict quarantine laws, and yet not long ago, the Plague broke out in that place. In 1835, Mehemet Ali of Egypt, placed a cordon of five hundred persons around the Harem, to keep out the Plague, yet it obtained admittance. The Persians, from air, room, and exercise, seldom catch the Plague, and Clot Bey, who was in this country, and at one time had charge of the Plague hospitals in Egypt, twice inoculated himself with pus, without taking the Plague, and maintained that whenever it broke out in close and confined districts, the preventive was to clear out the residents to a purer atmosphere, and close up the infected districts, precisely as successfully as we do in Yellow Fever. Whenever an undoubted case of Yellow Fever appears, abandon the position and retreat before it. If there are no inhabitants to feed upon, and the disease is epidemic, it makes slow progress and soon disappears. In 1819 the subject of the Plague was brought before the British Parliament for the purpose of examining into the character and value of the quarantine regulations, and a very searching inquiry was instituted. It was decided to the satisfaction of all that Plague only appeared in crowded, ill-ventilated, and filthy localities; or from the miasm of pestiferous souls. It is not the air of Turkey, Syria, or Egypt, that generates it. It forms in the swamps of Egypt and revels in the filth of Constantinople. Dr. Hancock says, the preventive consists in the cleanliness of towns, protecting the poor against famine, and encouraging industry and activity.—*N. Y. Prophet.*

CONFERENCE MINUTES.

From the N. Y. Prophet.

Minutes of a Conference held in Batavia, Genessee Co., N. Y., on the 3rd and 4th of May, 1845.

The house was called to order by Elder Stephen Taylor, and on motion by him, it was resolved that Winslow Farr act as President, and C. K. Clark as Clerk.

The President then arose and stated the object of the conference, which was then opened by singing and prayer by the president.

Batavia branch, represented by Brother S. Taylor, consisted of six elders, one priest and thirteen members, all in good standing.

Alexander branch, represented by Brother Hiram Thompson, consisted of seven elders, and thirteen members, all in good standing except one.

Attica branch, represented by Brother Hiram Thompson, consisted of two elders and twelve members, all in good standing.

Bennington branch, represented by Brother Hiram Thompson, consisted of two elders and four members, all in good standing.

As there were some members in Orangeville who had conducted themselves unwisely, and not according to the order of the church, it was resolved that they be excommunicated from the church, unless they repent.

Resolved, That a committee of three be appointed and sent to labor with them.

Resolved, That Hiram Thompson, George Thompson, and Harvey Demary, compose the said committee.

Brother Farr then arose and read a paragraph from Parley P. Pratt's proclamation, and then called for an expression of the conference, if they would uphold and sustain the Twelve and authorities at Nauvoo, which was unanimous in the affirmative. He then made a few remarks from the proclamation.

Brother Redfield then arose and made some remarks upon the necessity of the Saints tithing themselves in connection with their instruction.

Conference then adjourned until to-morrow at 1 o'clock, A. M.

Conference met according to adjournment, and sung a hymn and opened by prayer by the president.

An address was then delivered by Brother Redfield on the subject of the resurrection. He very eloquently set forth the order that God had devised for the redemption of man, his progression in knowledge in eternity, and the glorious relationship he would be in with the Almighty. He beautifully set forth the nature and standing of the former-day saints, comparing them with the dwarfish bodies, and narrow contracted minds of the modern sectarians, whose capacities might be enclosed in a nut shell.

Adjourned for one hour.

Met as appointed, and was addressed very appropriately and instructively by Brother Farr, followed by Brother Redfield, who continued the subject on the resurrection.

Conference then adjourned, *sine die*.

WINSLOW FARR, Pres.

C. R. CLARK, Clerk.

FULFILLMENT OF A PROPHECY.

In one of the very interesting letters, says a Southern paper, which the senior editor of the Savannah Republican is writing to his paper, descriptive of scenes and events on his tour to Europe, Egypt, Syria, and Palestine, we find the following extract giving an account of his visit to Tyre, and showing the literal fulfilment of one of God's prophecies:—

We arrived at Tyre early in the afternoon, and surely no place can better correspond to the description of it. Formerly insular, it has been connected with the main land since the conquest of Alexander the Great, and the isthmus is still narrower than the site of the town, notwithstanding the accumulation of centuries.—Of the ancient town not a vestige remains. All is buried beneath the sand, and several excavations in progress expose to view the substructions of ancient buildings, the piers and arches of an aqueduct, &c., but even these remains are doubtless long posterior to the era of the first Tyre. The present town is a miserable place, full of filth and wretchedness. The only thing of interest within the walls is the remains of a very fine church, which has been identified as the one in which Eusebius used to preach in the third century. Several fishing nets, spread out to dry, called to mind the prophecy—"And I will cause the noise of thy songs to cease, and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock, thou shalt be a place to spread nets upon; thou shalt be built no more."

Such items of news are glorious,—it puts a veto on the "infidel's theory," and gives vain men a chance to prepare for the like events as the destruction of Tyre. By the mouth of Ezekiel a prophecy was given against this ancient city thus:

"Son of man, because that Tyrus hath said against Jerusalem, 'Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste:

Therefore thus saith the Lord God, Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations.

And her daughters which are in the field shall be slain by the sword: and they shall know that I am the Lord."

Here then we have a prophecy some two thousand five hundred years old with living witnesses of its fulfilment.

The twenty third chapter of Isaiah contains a little history on this noted place. The bible, ahead of the theories, imaginations, and calculations of designing men, has an Almighty God to unfold a world of testimony to prove his work, and establish its own *truths*, beyond refutation or successful contradiction.

TIMES AND SEASONS.

CITY OF NAUVOO,

MAY 15, 1845.

LOVE AND UNION.

We feel thankful to our Father in heaven, for the good degree of his spirit, constantly blessing the saints of Nauvoo and elsewhere.—Our advices from the islands of the sea; especially in the South Pacific; from Great Britain and Scotland, show an increase of love and union.

Here, while the Temple is daily advancing, and the city improving like a garden, the love and union, are truly praiseworthy. We have actually learned from the things which we have suffered, that fires within should be put out as soon as discovered, lest by smothering a while, they become so hot as to fly off and set on fire the mountains.

Every thing for the speedy completion of the Temple and Nauvoo House is going forward.—Our hearts are one; our exertions are one; our interests are one; our God is one; our hope is one; our salvation is one; our heaven is one; and our glory is one; so the saints abroad can see, that being *united*, the Lord is with us to bless and sanctify our works.

Perhaps we ought to explain our figure of "putting out fires as soon as discovered." By this we mean, bad members at home or abroad; those that keep not the commandments of the Lord; grumblers—whiners—adulterers—*transgressors*: cutting them off is our salvation. Jesus said:

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Since the church began to purify itself, the power of God has been manifest. The saints abide counsel and prosper. The city is blest; they are blest; their works are blest, and blessed be the name of the Lord.

PROSPERITY OF NAUVOO.

We take pleasure in saying that the prosperity of Nauvoo was never more apparent.

The Temple progresses rapidly and the saints being united, (as we have heretofore said,) are industrious, frugal, and determined. From experience, from suffering, and from the promises made in the revelations, they have learned to wait patiently for the consummation of Israel.

It may be said, that they hearken to counsel diligently. Even the poet's great command is heeded with as much reliance as the sectarian world place in the proverbs of Solomon:

"Bide your time—one false step taken

Perils all you yet have done.

Undismayed—erect—unshaken—

Watch and wait—all, all is won,

'Tis not by a rash endeavor

Men or states to greatness climb.

Would you win your rights for ever,

Calm and thoughtful—bide your time."

Yes, truly and manfully, will they *abide their time*, and carry out the vast measures of Joseph Smith, till this world is purified of wickedness, and made to blossom as the rose. Their reliance in the word of the Lord, is unabated: they read the assurance in the Book of Doctrine and Covenants thus:

"Behold, this is mine authority, and the authority of my servants, and my preface unto the Book of my Commandments, which I have given them to publish unto you O inhabitants of the earth: wherefore fear and tremble, O ye people, for what I the Lord have decreed, in them, shall be fulfilled. And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure; unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man."

And then rejoice that they are counted worthy to be numbered in the house of Israel; that they, after many days, will have the unspeakable satisfaction to reign with the just when peace like light will gladden and blissify the whole earth.

We cannot give our ideas better than to quote the words of Jesus:—

“Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peace-makers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.”

May grace and peace from God the Father, and the prayers of the righteous attend the Latter-day Saints, wherever they abide the counsel of the wise, and do works meet for salvation.

DELAY.

The delay of the Times and Seasons still continues, for several reasons. First, we are getting out the “third edition” of the “Doctrine and Covenants;” second, we expect to enlarge our establishment, by which we can accommodate the circumstances and the times, much better than we have done. Other reasons are unnecessary, as we shall do all in our power to serve the the Saints with the best, as soon as we can.

PATRIARCHAL.

Only fifteen years have passed away since the organization of the church of God in the last days: but, those years have been as ages (in suffering) to the hapless family, who were its founders. Forced to flee from their homes, they settled in Ohio; driven from thence, they founded a city in Missouri; and, banished from that land of *freedom*, they have, at last, built up a beautiful city, upon the banks of the majestic Mississippi, under the banners of Illinois; but, again have they been deceived, in this boasted land of liberty; and they have now paid the last penalty of their adherence to the commands of God. Through all these scenes the great object of their lives has continued to

roll onward; cities have been built up; countries have been settled; the wilderness has been converted into a fruitful field; the desert has been made to blossom as the rose; the church has increased from six, till it now numbers two hundred thousand members; and, though all but one have sealed their testimony with their blood, yet, their works remain as a monument of their indomitable perseverance, their faith, their wisdom and their greatness.

After having myself passed through all these scenes of affliction, and seen my father and brothers laid beneath the cold sod, in consequence of the unhallowed persecutions of an inhuman mob; after having been beaten, driven, and persecuted for a long series of years; after having been compelled, so many times, by mobs, to sacrifice all this world's goods—though fifteen years of my life have been spent in the service of my fellow-men, and in the building up of the kingdom of God; though reduced to poverty and distress; and though I have suffered the loss of all I hold dear, yet, I do not complain; my trust is in the God of Israel, who will make all things work together for the good of his Saints.

Brethren, I have now settled among you—the last of the family. “Shall I be sustained by this community? My health, my strength, my time and my talents have been freely spent in your service; and I am ready to do the same again, if required. Having passed the last two or three years among the eastern churches, in setting them in order, and organizing them according to the pattern laid down; and after having labored diligently in teaching them the true principles of virtue and morality, and building them up in the most holy faith, I have now returned to this city, and intend to take up my abode in your midst. As to my presidency over the eastern churches, I am confident that my precept and example have been unexceptionable in the eyes of all good Saints; my counsel both to elders and members, will, if followed out, lead them to the most exalted glory in the kingdom of God, and no individual, whether he be prophet, priest, or Pharisee, can in *truth* say aught to the contrary. My advice to all, without respect of persons, is the same now that it was then. Support and uphold the proper authorities of the church—when I say authorities, I mean the whole, and not a part; the *Twelve*, and not one, two, six, eight, ten, or eleven, but the whole *Twelve*;—follow me as I follow Christ, God being our judge. It was in accordance with the counsel and advice of my brethren, and in obedience to the calls of my old friends, that I have now settled among you. It is for you to say, wheth-

er base intriguers and vile slanderers shall deprive me of my home, my friends, and my city; it is to you I look for protection, and it is by you that I expect to be sustained. The cause of Zion, for which my brethren died, lies near my heart; its prosperity is my glory and my theme; and would to God I could see Zion arise, put on her beautiful garments, and become the glory of the earth.

My residence is on Water street, in the house formerly occupied by Mr. William Marks, where I am ready to receive the calls of the Saints, and bestow upon them their patriarchal blessings according to the order of the priesthood.

WM. SMITH.

☞ The office of Patriarch over the whole church is to be a father to the church, and to confer blessings on its members, according to the order handed down from the first of Patriarchs to the present. By some of these, great and most marvellous events have been predicted, which have received their fulfilment after many generations have passed away: for instance: Jacob blessing his son Joseph. Moses blessing the tribes of Israel, &c., &c

Father Smith, the first Patriarch and Hyrum his successor conferred many blessings upon the Saints that made their hearts glad. But they, in the wisdom of God, have been called away, and William the son and brother succeeds them. How many, now will say, I wish I had my patriarchal blessing? This has been the lamentation of many since the death of Joseph and Hyrum. William is the last of the family, and truly inherits the blood and spirit of his father's house, as well as the priesthood and patriarchal office from his father and brother, legally, and by hereditary descent.

It may not be amiss to give the readers of the Times and Seasons, a few ideas relative to the office of a patriarch. The sectarian world without a priesthood, are, of course, with a patriarch just as they are without the power to administer in spiritual blessing; but in all churches holding the keys of the everlasting priesthood, a patriarch is set apart to bless the people; and his descent, according to right of lineage, by blood and birthright, is from father to son. Every well regulated family of the chosen seed, according to the scriptures which says:—

“Now the sons of Reuben the first-born of Israel, (for he was the first-born; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright,

For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's)”,—

Acknowledges the father of that family the head, prince, or patriarch; and if that father keeps the commandments of God, and is humble, he will be governed by the spirit of the living God and possess the power to bless his own offspring.

But in order to carry out the pattern of scripture, one of the chosen seed, and he the eldest, is set apart to bless *all* and such as have not a father living to do it. He is called the patriarch of the whole church: such was our father Adam; such was Abraham; such was Jacob; such was Joseph Smith, sen.; such was Hyrum Smith, and such is William Smith now—inheriting the right by lineage.

This power and authority appears in the scriptures as follows:

“And Israel said unto Joseph, I had not thought to see thy face; and, lo, God hath showed me also thy seed.

And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand, toward Israel's right hand, and brought them near unto him.

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head guiding his hands wittingly; for Manasseh was the first-born.

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

And Joseph said unto his father, not so, my father: for this is the first-born; put thy right hand upon his head.

And his father refused, and said, I know it, my son I know it; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

And he blessed them that day, saying, in thee shall Israel bless, saying, God make thee

as Ephraim, and as Manasseh: and he set Ephraim before Manasseh."

In the forty-ninth chapter of Genesis, it will be seen that Jacob blessed all of his own children, and told them what should befall them in the last days.

The practice of blessing the heirs of the chosen seed, can be seen from the earliest ages.—When Seth was born, his name appears to have been called so, because God had appointed another "seed" in the place of Abel, whom Cain slew. Let the world say what it may, as to this piece of intelligence, it must have been copied from his patriarchal blessing. We copy another sketch from a patriarchal blessing, and leave the people to judge for themselves:

"And Lamech begat a son, and he called his name Noah, saying, this same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."

When Rebecca was about to be sent to Isaac for a wife, her parents must have done something and kept a record of it, for it is thus written;

"And they blessed Rebecca, and said unto her, thou art our sister; be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them."

The Book of Doctrine and Covenants makes the subject plain; and the revelations by Joseph Smith in that book, renewed the order for the first time since the apostles fell asleep.—Evangelical ministers, or patriarchs, as designated by revelation, are to be set apart in all the various branches of the church, if the saints desire it.

Who can read the account of good old Simeon, in Luke, and not feel his heart burn with gratitude—that God, whenever he had a church that he acknowledged to be his, had patriarchs to bless? Of Simeon it is said,

"And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

Then took he him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart in peace according to thy word.

For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all people;

A light to lighten the Gentiles, and the glory of thy people Israel."

But enough is said: no Latter-day Saint, having the spirit of God, will go to the world of

spirits, before he receives his patriarchal blessing, if he lives within reach of the patriarch. A blessing is a great thing: even Esau said, "bless me also, O my father!"

The blessings of good men compose an important portion of the sacred writings, and if it were in our power, to bring out the records of the patriarchs, containing the blessings of the saints from the children of Adam down, what a catalogue of things past, present, and to come, would they exhibit? and another thing, ye blessed, if we only had the blessings of the spirits before they leave the Lord, we could glory. [Ed.]

ANOTHER WITNESS FOR THE BOOK OF MORMON.

A writer in the Buffalo Pilot gives us another witness for the Book of Mormon. It is a fine thing to have such specimens of antiquity found and then to have wise men look into the Book of Mormon and solve the mystery.

The writer states, that in the town adjoining Cooper, county of Allegan, Michigan, about a mile distant from the fertile banks of the Kalamazoo, is a small hamlet, commonly known as Arnold's Station. The first settlers of this little place, emigrants from the St. Joseph country, found in the township some extensive ruins of what had evidently been the work of human ingenuity, and which they christened the Military Post.

"It consists," says the writer, "of a wall of earth, running northwest and southeast, being about the height of a man's head in the principal part of its length, but varying in some places, as if it had been degraded, either by the hands of assailants or the lapse of time. Fronting the road, which runs parallel with the work, is the *glacis*, presenting a gentle slope to the summit of the wall, which extends for about the fourth of a mile. Along the entire face of the fortification is a cleared space of equal breadth in its whole extent, covered with a fine grass, but beyond the edge of this the forest is still standing. Such was the aspect of the remains when the first white settler emigrated to Michigan, and it has remained without perceptible change to the present time. The mound is covered with monstrous trees, of a wood slow in its growth, showing its great antiquity, but furnishing no clue to its origin. The popular theory seems to be that the French, who early traversed our country, were the builders; but this, of course, is erroneous. It must have been either the work of a large body of men, or the painful toil of a few. If the former, they might have conquered and subdued any tribe of Indians then in existence; if the latter,

a solitary line of breastwork, without a *fosse*, or other defence, could have been no protection: and it seems still more mysterious that it should have been placed here, at the distance of a mile from any spring, and with a heavy wood, of a date more ancient than the trees upon the mound in its rear.

If the neighboring Indians are questioned upon its traditionary history, the invariable answer is, that it was there when they came—more, they either do not or can not say. That it was the labor of an extinct race is pretty evident, and it probably dates from the same era with the extensive works at Rock River. These latter are, however, of brick, a specimen of which material, taken from beneath the roots of an oak tree of great size, the writer has in his possession."

COMMUNICATIONS.

LETTER FROM ELDER WOODRUFF.

Dated—36 Chapel st. Liverpool, }
May 1st 1845. }

BR. TAYLOR—DEAR SIR:—

I feel disposed to present to you an extract from my journal, which I penned while on a visit to the grave of the worthy Elder Lorenzo D. Barnes. I do this for the benefit of his parents, relatives, friends, Zion's camp, and the saints in general; for he occupies a place in the memory and hearts of many thousands of the Saints, who were acquainted with his labors in the vineyard of the Lord.

My visit to his grave was on the 20th of February 1845, which was a solemn day to my feelings in some respects, in consequence of walking over the ground which oft had been trod by our worthy Brother Barnes, and also of viewing the tomb where sleeps his sacred dust. I left Bradford in company with Elders Sheets and Ure. (Br. Sheets is presiding over the Bradford conference, which was under the care of Elder Barnes during his last labors: Elder Ure over the Sheffield conference.) We left for the purpose of visiting the grave of Elder Barnes in Idle, Yorkshire, three miles from Bradford. When about half way we had a fair view of Idle and the church where our brother was buried, which stands upon a high piece of ground. We had a green vale to pass through before arriving at the spot; the fields were quite green, though in February: we walked over the road, over which Elder Barnes had walked many scores of times in preaching the gospel. I felt solemn indeed, and was filled with meditation, until I arrived at Idle, which contains a population of about five thous-

and, and a branch of the church of Jesus Christ of Latter-day Saints, of thirty-seven members. We called upon Elder Thomas Cordingly and his family, who had the care of Elder Barnes during his sickness and death.—They pointed out to me the room where he spent his last moments. After getting some refreshment we walked to the church-yard, and I gazed upon the silent tomb of our beloved Lorenzo. My feelings were keen and sensitive as I stood upon his grave. I realized I was standing over the body of one of the elders of Israel, of the horns of Joseph, of the seed of Ephraim; one of the members of Zion's camp, who had travelled with me more than a thousand miles in 1834, for the redemption of his persecuted and afflicted brethren, and offered to lay down his life for their sake; one who had the hearts and affections of thousands of friends both in America and England; and whose fidelity was stronger than death to his lover, his brethren, eternal truth and his God. While standing upon his grave, I offered up my vocal prayers to Israel's God that my death or change might be that of the righteous, and that my last end might be as wise and safe as his, and that his sacred dust might be called forth in the morn of the first resurrection.

I decreed in my heart I would never return to my native country, until I had caused to be erected a tombstone over his narrow bed, to say to his friends that might chance to pass that way, that there sleeps the worthy Lorenzo D. Barnes; the first of Zion's camp that has found a grave in a foreign land. I bowed my knee upon his sacred grave, and plucked some pebbles in memory of his worth. I thought of his lover, his father, his mother, his kindred, and the Saints; for they all loved him, and would have thought it a blessing to have been permitted to drop a silent tear upon his lonely bed. Oh Lorenzo! thou hast fallen in the prime of life, as it were a martyr for the truth in a foreign land; but thine exaltation in the celestial world will not come behind the chiefest of thy quorum. I retired from his grave with my brethren, meditating upon the life of Elder Barnes. I made diligent inquiry of the family where he died and others concerning his labors, sickness and death, and obtained the following information:—

On his arrival in England, he labored for a short season in and about Manchester. He then went to the Cheltenham conference in Gloucestershire, where he labored until the general conference. He was much beloved by the Saints in that conference, and a petition was sent by them for his return; but at the general conference he received an appointment to take

charge of the Bradford conference, where he labored faithfully until his death. I was informed that Elder Barnes suffered by going with poor boots and wet feet: he was too slow in making his wants known to the Saints, and some were too slow in administering to his necessities until he got sick, after which every attention was paid to him, but it was too late. During the last of September 1842, he walked one day about thirteen miles very fast in order to get to the railway in time for the cars, (some portion of the way he ran,) and got into a high state of perspiration, and only had time to step into the cars as they were about starting. He rode on the railway about twenty miles in the midst of piercing winds and became entirely chilled, which flung him into a severe cold, settled upon his lungs, and brought on the quick consumption, from which he never recovered. He attended a conference and preached several times afterwards, but was very feeble. The last time he preached was from the following words: "There remaineth therefore a rest for the people of God." After he was confined to his bed, he was asked if he would have a *physician*: his answer was definitely—"No: if he died he wished to die a natural death; if he lived he should live unto the Lord, if he died he should die unto the Lord." He manifested a great desire to live if it was the will of the Lord, that he might again return to Nauvoo and see his friends in America. He was deprived of his reason during some portion of his sickness; his whole conversation at such times was about going to Nauvoo, and how he should get there: he often spoke of his mother and other friends. *The night before his death*, he had his reason *perfectly*, and bore a *strong and faithful* testimony to the truth of the fullness of the everlasting gospel as proclaimed by the Latter-day Saints, declared that it would not be long before the kings and great men of the earth would call for the rocks and mountains to hide them from the wrath of the Lamb of God that would soon be poured out upon the face of the earth, for soon would the nations of the earth be deluged with the judgments of God, and with many other words did he testify of those things that would shortly come to pass.

Since my visit there we have obtained his trunk and its contents; this with his travelling bag which was in the care of Elder Hedlock, I have carefully examined, and filed all of his papers, consisting of deeds of land, corresponding letters with his friends in England and America, his compositions and journals, some of which show the strong fidelity of his heart towards his friends, which was characteristic

of the man through every action of his useful life, a dozen or more pieces of ancient copper coin containing curious inscriptions, were in his trunk, which he had apparently collected for the Nauvoo Museum; these with all his clothing and sundry articles are carefully packed in his trunk, and will be forwarded to Nauvoo the first safe opportunity, for the examination of the presidency, after which they can be forwarded to his friends when an opportunity offers.

At our general conference all the American elders laboring in this country with many of the English Saints, came forward and wished to donate their mite for the purpose of erecting a stone over the grave of our departed brother, when five pounds five shillings and sixpence sterling, equal to twenty-six dollars, was subscribed: much more could have been freely obtained, had it been necessary to have accomplished the object. The sum was immediately forwarded to accomplish the purpose, and the stone is now in course of erection, bearing the following epitaph:—

In Memory of

LORENZO D. BARNES,

who died on the 20th of December, 1842, aged 30 years. He was a native of the United States, an elder in the church of Jesus Christ of Latter-day Saints, a member of the High Priests' Quorum and also of Zion's camp in the year 1834, and the first gospel messenger from Nauvoo who has found a grave in a foreign land.

Sleep on, Lorenzo! but ere long from this!

The conquer'd tomb shall yield her captive prey;

Then with thy quorum shalt thou reign in bliss!

As king and priest for an eternal day.

I remain your brother in

the kingdom of God,

W. WOODRUFF.

LETTER FROM ELDER SHEETS.

*Bradford, Yorkshire, England, }
May 2, 1845. }*

DEAR BROTHER KIMBALL:—This is the first time that I have ever sat down in a far distant land, (or in my own native land,) to communicate my feelings to you, in the silent language of the pen. But whether it will be the last, time alone can determine.

Since I have been in this land my thoughts have often strayed over the mighty ocean to the land of Zion, where my friends and kindred dwell; often have I thought of Zion and her inhabitants, and the trials they have had to pass through; and when I call to mind about one year ago, when Br. Stratton and I were going up the Mississippi river, in company with

thirty or forty, to Nauvoo; and when we landed and saw our beloved Br. Joseph Smith, and nearly all the "Twelve;"—but now the prophet is killed and gone to heaven, and many of the Twelve are scattered over the earth—what changes have taken place in so short a time?

I well recollect the time you and Brs. Young, Smith, Wight, and some sixty or seventy other elders left Nauvoo on the steamer Osprey, for the purpose of preaching the gospel, &c.,—and the good scenes we had together, and I feel very thankful to you and Br. Young for the good and useful instruction you gave Br. Strattan and me, concerning this country, and the way and manner we should proceed,—for they have been of great benefit to us here. We have found all things correct as you told us. And some things we have learned since, and I judge you can guess what they are, as you have been in this country.

We left New York on the first of August, 1844; there were Bros. Davis, Stratton, Maynell and myself, and we often wished that Br. Richards had been with us, but this was not the case—(you will give our love to him.) We had a very good passage over the sea.—We were a little more than twenty-three days on the ocean,—that is called a pretty good trip.

We landed on the 24th day of said month; and it was the first time that I and Bros. Davis and Stratton had ever sat one of our feet upon any of the British Isles, but we all felt quite glad to get on shore, for it seemed like getting out of prison. We soon found Br. Ward in his office, but Br. Hedlock we did not see for some time, as he did not come into the office till latish: when he found us we had taken possession of the office, and had got a bed on the floor; and there we staid till morning: and we found all things pretty well.

It was not long after this till we separated. Elder Davis was sent to London; Elder Stratton stayed in Liverpool; Elder Maynell was sent to different places, and I also had a roving commission for a short time. I went first to Preston, and every house I went to, the first thing was, "Oh do you know Br. Kimball and Hyde? and how are they?—and how soon are they coming to Preston?"

From thence I went to Blackburn and then to Clithero, and it was nothing but Br. Kimball, Hyde, Fielding, Pratt and all the "Twelve" that they ever heard tell of. I can not begin to tell you how much they want to see you all. They are a good, blessed people in Clithero, and the work is going on very well in that region of country.

But I must hasten or I shall weary your patience. After about two months travelling

around the country, in the fashion above, I was appointed to come to the Bradford conference, where our beloved Br. Barnes died. I found it in rather a poor state; through the assistance of the Lord, however, I have now got it in good order.

The work of the Lord is going right ahead, for last Friday I baptized twelve in this place; on Sunday one more; and on Monday two more. On Tuesday one obeyed the gospel in Leeds, and on Wednesday I baptized two very fine young ladies in the same place. Their father owns one of the finest marble yards I ever saw, and I soon expect to see the whole family obey the gospel. There are many more just ready to be baptized in the limits of this conference. Those baptized above were baptized in the space of four days.

I have been here about six months, and there have many obeyed the gospel in that time; and the prospects are flattering now—but I expect to leave this conference next week, to go and labor in Herefordshire, where Br. Woodruff used to labor. I was appointed to go there at the general conference held in Manchester.

Some people thought, after the murder of our beloved prophet and patriarch, that the work of the Lord would stop; but, to the contrary, *there have ten obeyed the gospel since, where one did before!*

Throughout England and Scotland the course of the work seems to be onward; and nothing hinders its progress.

We had a first rate conference on the 6th of April in Manchester; but I suppose Br. Woodruff has told you all about it. I believe all the American brethren here, are tolerably well, though we have all been quite poorly at times. Brs. Stratton and Davis told me to send their kind love to you and all the Twelve. I am tolerably well at present, and I hope this will find you and family, and all the Twelve, and inquiring friends, enjoying the best of health and the blessings of heaven.

We are getting a tomb-stone over Br. Barnes, who lays sleeping in a little village called Idle, near this place. The inscription will be as follows:—[See Elder Woodruff's letter in another column.]

This is a copy of what will be put on the head stone. There will be a head stone and one stone that will lay flat on the grave, and I think one at the feet, but I am not certain.—They will be beautiful stones when finished, and it is a beautiful place where he is laid; and I judge the head stone will be as good a standing preacher, as a living one, for the people can not go into church without seeing it.

I must now close, for I expect that I have

scratched more already than what you can make good sense of; and I expect it will tire your patience to read it, although I have not told you all that I should like to,—but you must try and guess the rest. If you have time to write me a letter it would be very thankfully received; for news from home does us much good here. Direct in care of W. Woodruff, No. 36 Chapel st., Liverpool, and it will find me. Excuse mistakes.

Please remember me and my brethren in your prayers, for we need them. Remember me to Br. Young and all the rest of your quorum; and also to Br. E. Hunter, and all inquiring friends. No more at present. My love to you and your family. With sentiments of high esteem, I subscribe myself your brother in Christ, &c.

ELIJAH F. SHEETS.

ELDER HEBER C. KIMBALL.

PALESTINE AND THE JEWS.

A very respectable and numerous audience, says the N. Y. Tribune, were present at the Tabernacle last evening, to hear a lecture on this interesting subject from Rev. *Ridley H. Herschell*, a converted Jew, now visiting this country by invitation of the Society for meliorating the condition of the Jews. Mr. Herschell has resided for the last two years in Palestine, Syria and Asia Minor, and consequently an unusual interest and authenticity is attached to his information. He commenced by saying it was a grateful token to see so many of the Gentile race present to express sympathy and interest in the cause of Israel. A description of the present state of the city of Damascus was given, from which it appears that the glowing descriptions which are often heard of it are not very correct, the city being unprepossessing in outward appearance and a mass of humble dwellings of the most wretched and uncleanly appearance. The last massacre in Damascus was alluded to and a lucid history of the unfortunate event given. Mr. Herschell here mentioned that the Jews were a grateful, affectionate and a kind-hearted people and that these qualities have been shown in their appreciation of the efforts of those who at that time aided them with efficient succor. The state of education in Damascus was represented to be in a most neglected condition, seldom more than one member of a large family being able to read. Very few of the Jews here had any idea of the history or death of the Savior, or any of the acts named in the New Testament. The city of Tiberius was alluded to as one of the four Holy Cities of the Jews and now in a most melancholy condition. On the sites of

Capernium and Bethsaida no vestiges remain—the words of the prophecy has been fulfilled.

The approach to Jerusalem is represented to be desolate in the extreme—no road can be traced—"the highways are desolate"—and this desolation seems purposely kept up, as if to fulfil the truth of the prophecy. A description of Mount Zion was given of which it is said it "shall be ploughed as a field"—such is now literally the case, and a poor crop of barley is annually gathered from its sides. A gloom seems to hang over Jerusalem as if sadness and mourning were its constant attendants. On Mount Moriah there is now a Turkish Mosque, and if the Prophet Micah had been a painter he could not have given a more exact picture of its existing state than is in the inspired volume. Mr. H. expressed his belief that the time was approaching when the aspect of these things shall be changed—where the Turkish Mosque now stands will be the House of the Lord. The Church of the Holy Sepulchre was mentioned as the scene of the grossest idolatry that can be imagined. At certain seasons thousands of pilgrims come to see the ceremony of bringing Holy Fire from Heaven, which is pretended to be done by the priests, with the most impious and ridiculous associations. Many of the so called Christians there are only so in the mere name. The Jewish population of Jerusalem Mr. Herschell estimates at between 3000 and 4000; there they are generally computed at about twice that number. Their condition is generally very wretched, and starvation is more common in Jerusalem than in other parts of the world. The endurance and self-sacrifice of the Jews is however the same, and no suffering can alienate them from the promised land of their fathers and their religion. Their faith and sincerity are alike unshaken and abiding. Mr. Herschell expressed his opinion that the Restoration of Israel is approaching to the long desired consummation—that events seem to shadow the prospect, and that it will occur in the manner most to be desired by the pious Christian and Philanthropist.

CALAMITY.

Fire, trouble and vexation still continue to distress this nation, and, to some extent, the nations. The signs of approaching dissolution, or utter abolishment, and ruin of this old world, are too apparent not to be noticed;—and while such providences are transpiring, we have great need of humility and prayer,—that the Lord in his wrath, will remember mercy unto his people, and let his will be done.

POETRY.

For the Times and Seasons.

THE VENERABLE LUCY SMITH:

BY MISS ELIZA R. SNOW.

The aged, venerated, much belov'd
Mother in Zion, and the mother of
The greatest men this generation had
To boast. One, only one, of all her sons
Survives—the others sleep the sleep of death!

The great anointed seer and prophet, she
Has nurs'd upon her bosom and has watch'd
In helpless, cradled infancy: her heart
With deep solicitude had often yearn'd
Over his tender childhood, ere the God
Of heav'n reveal'd the glorious purpose which
Was pre-determined in the courts above,
Should be accomplish'd in the present age:
But when she realiz'd the Lord had call'd
Him in his youth and inexperience to
Re-introduce the "ancient order" and
Confront the prejudices of the world;
The throbbings of her breast, none can describe;
And she can tell a tale that none besides
Can tell.

She's suffer'd much and much she has
Enjoy'd. I oft have sat beside her and
Have listen'd with sweet admiration to
Her strains of heav'nly eloquence while she
Describ'd the glories that are soon to be
Reveal'd.

She's witness'd change succeeding change
Roll up the tide of revolution till
Its heaving waves accumulating seem
About to burst and overwhelm the world!

The standard of our country, she has seen
Rising in glorious majesty, and wave
Its fam'd, unrival'd banner gracefully,
Till other hands than those that rear'd it, sapp'd
Its broad foundation, and its ensign marr'd—
Tott'ring and tremulous it now appears
Ready to fall and in its fall to make
The most tremendous crash the civil world
Has ever known!

She's seen the church of God
Start into being and extend itself
From shore to shore and plant its footsteps on

The islands of the sea.

She once beheld
Her lord, her consort dragg'd to prison while
With tears and supplicating words, she plead
His innocence, and begg'd for his release.
"Commit the Book of Mormon to the flames"
Replied the "officer of justice" "and
Your husband shall be liberated:" But
Her noble spirit scorn'd to purchase his
Release, on terms so base! at such a price!
She lov'd the truth and fear'd the God of heav'n,
She's seen her children driv'n from place to
place
And hunted like the mountain deer. She's stood
Beside the death bed of her noble lord
Who, ere the lamp of life became extinct,
Like ancient Jacob, call'd his children round
And bless'd them one by one.

I knew him well,
For he was Zion's first great Patriarch;
And from his lips I've felt the sacred pow'r
Of blessing on my head. But he has gone,
And she in lonely widowhood remains!

She's follow'd to the grave, five noble sons!
She stood beside the bleeding forms of those
Great brother-martyrs of the latter-day.

Ah! think of her, ye tender mothers when
Her feeble, tott'ring frame that bow'd beneath
The weight of years and life's infirmities,
Accumulated by the toils and cares,
Anxieties and oft heart-rending griefs;
Stood o'er her murder'd sons! She laid her hand
Upon their marble foreheads, while the blood
Was freely gushing from their purple wounds!
And yet she lives, and yet bears witness to
The truth for which they fell a sacrifice.

Yes, venerable Lady, thou shalt live
While life to thee shall be a blessing. Thou
Art dear to ev'ry faithful saint. Thousands
Already bless thee—millions yet to come
Will venerate thy name and speak thy praise.
City of Joseph, May, 1845.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. V. No 10] CITY OF NAUVOO, ILL. JUNE 1, 1845. [WHOLE No. 118.

HISTORY OF JOSEPH SMITH.

(Continued.)

The Attorney General of Mo., wrote the counsel employed by the church in Zion to prosecute the mob, of which the following is a copy:

"City of Jefferson, Nov. 21, 1833.

Gentlemen:

From conversation I have had with the Governor, I believe I am warranted in saying to you, and through you to the Mormons, that if they desire to be replaced in their property, that is, their houses in Jackson county, an adequate force will be sent forthwith to effect that object. Perhaps a direct application had better be made to him for that purpose, if they wish thus to be repossessed. The militia have been ordered to hold themselves in readiness.

If the Mormons will organize themselves into regular companies, or a regular company of militia, either volunteers or otherwise, they will, I have no doubt, be supplied with public arms. This must be upon application, therefore, as a volunteer company must be accepted by the Colonel, and that is a matter in *his* discretion, perhaps the best way would be to organize and elect officers as is done in ordinary cases,—*not* volunteers, you could give them the necessary directions on these points. If the Colonel should refuse to order an election of company officers, after they have reported themselves to him for that purpose, he would I presume, be court martialled therefor, on a representation to the Governor of the facts. As only a certain quantity of public arms can be distributed in each county; those who first apply will be most likely to receive them. The less, therefore, that is said upon the subject the better.

I am with great respect your ob't serv't,
(Signed) R. W. WELLS."

Again, Judge Ryland wrote Amos Reese Esq., Circuit Attorney, of the same counsel, as follows:

"Lexington, Nov. 24, 1833.

Dear Sir:

I have been requested by the Governor to inform him about the outrageous acts of unparalleled violence that have lately happened in Jackson county, and have also been requested to examine into these outrages and take steps to punish the guilty and screen the innocent.

I cannot proceed unless some person shall be willing to make the proper information before me. I now request you to inform me whether

the Mormons are willing to take legal steps against the citizens of Jackson county? Whether they wish to return there, or not, and let me know all the matters connected with this unhappy affair. It will be necessary for you to see the persons injured, and be informed of their desires and intentions. The military force will repair to Jackson county, to aid the execution of any order I make on this subject. Be particular in your information to me. I am willing to go any time to Jackson county, for the purpose of holding a court of inquiry, and binding over to keep the peace such persons as I shall think ought to be restrained.

It is a disgrace to the state for such acts to happen within its limits, and the disgrace will attach to our official characters, if we neglect to take proper means to insure the punishment due such offenders.

I wish to know whether Joshua Lewis and Hiram Page handed the writ to the sheriff of Jackson county, that I made and issued on their affidavit against some of the ringleaders of the mob in Jackson county, dated the sixth of this month.

I will know why he refused to execute the writ, if it ever came to his hands. Enquire into this subject and let me know. I should be glad to see you and agree upon what course to take. After you have sufficiently informed yourself, come down and see me, as you live near the scene of these outrages you are better able to receive all information necessary, and prepare for future action than I am.

Write me as soon as you are properly informed, and state when you can come down and see me on this business. Keep copies of all the letters you write on this subject.

Your Friend,

(Signed,) JOHN F. RYLAND.

On the 22nd, my brother Don Carlos, came to live with me and learn the art of printing.

Elders Orson Hyde and John Gould returned from Zion on the 25th, and brought the melancholy intelligence of the riot in Zion; of the inhabitants persecuting the brethren.

Elder A. S. Gilbert wrote the Governor of Missouri, as follows:

["Confidential.]

Liberty, Clay Co., Nov. 29th 1833

Dear Sir:

Yesterday I saw Mr. Doniphan, an attorney of this place, who informed me that he saw the Attorney General, Mr. Wells, in Saline County, last Saturday week, and that Mr. Wells

had acquainted him with your intention of ordering a court of enquiry to be held in Jackson county, in relation to the late riotous proceedings in that county. Mr. Doniphan is of opinion from the conversation he had with Mr. Wells, that said order will be suspended till a communication is received from our people, or their counsel. This is therefore to acquaint your excellency, that most of the heads of our church had an interview yesterday on the subject of an *immediate* court of enquiry to be held in Jackson county, and by their request to me, I hasten to lay before your excellency serious difficulties attending our people on an *immediate* court of enquiry being called.

Our church is at this time scattered in every direction: some in the new county of Van Buren; a part in this county; and a part in Lafayette, Ray, &c. Some of our principal witnesses would be women and children, and while the rage of the mob continues, it would be impossible to gather them in safety at Independence; and that your excellency may know of the unabating fury with which the last remnant of our people, remaining in that county are pursued at this time, I here state that a few families, perhaps fifteen to twenty, who settled themselves more than two years ago on the prairie, about fifteen miles from the county seat of Jackson county, had hoped from the obscurity of their location, that they might escape the vengeance of the enemy through the winter; consequently they remained on their plantations, receiving occasionally, a few individual threats, till last Sunday, when a mob made their appearance among them; some with pistols cocked and presented to their breasts, commanding them to leave the county in three days, or they would tear their houses down over their heads, &c., &c.

Two expresses arrived here from said neighborhood last Monday morning, for advice, and the council advised their speedy removal for the preservation of life, and their personal effects. I suppose these families will be out of the county of Jackson this week. In this distressed situation, in behalf of my brethren, I pray your excellency to await a further communication, which will soon follow this, setting forth among other things the importance of our people being restored to their possessions, that they may have an equal chance with their enemies in producing important testimony before the court, which the enemy are now determined to deprive them of. Trusting that your excellency will perceive the agitation and consternation that must necessarily prevail among most of our people at this day, from the unparalleled usage they have received, and many of them wandering at this time destitute of shelter.

An *immediate* court of enquiry called while our people are thus situated, would give our enemies a decided advantage in point of testimony, while they are in possession of their *own* homes, and *ours* also; with no enemy in the county to molest or make them afraid.

Very respectfully, your ob't serv't,

A. S. GILBERT.

To His Excellency *Daniel Dunklin*, Jefferson City, Mo."

"I have seen and read the above letter, and on reflection, I concur entirely in the opinion therein expressed. I also think that at the next regular term of the court, an examination of the criminal matter cannot be gone into, without a guard for the court and witnesses.

(Signed.) AMOS REESE."

Those who were threatened by the mob on Sunday the 24th, fled into Clay county and encamped on the banks of the Missouri river.—A number of the families went into Van Buren county: their whole number of men, women, and children, being upwards of one hundred and fifty.

About the 1st of December, Elder Cowdery and Bishop Whitney arrived at Kirtland with a new press and type, and on the 4th commenced distributing the type.

The next day I wrote to Bishop Partridge, Liberty, Clay county, Missouri, the following:
Kirtland, Dec. 5th, 1833.

Dear Brethren:

We have just received a letter from Brother Phelps, dated 6th and 7th of November, at Liberty, which gives us the painful intelligence of the rage of the enemy, and your present unsettled situation. But I must inform you that there is a great dubiety resting upon our minds, with regard to the true state of affairs in Zion; for there seems to be some difference in the statements of Elder Phelps' letter, and that of Elder Hyde's communication to the editors of the Missouri Republican. Elder Hyde states that "on Monday the 4th, the mob collected in Independence, to the number of two or three hundred, well armed, and a part of their number went above Blue, to drive away our people and destroy our property; but they were met by a party of our people, and being prepared they poured a deadly fire upon them, two of their number fell dead on the ground, and a number mortally wounded, among the former was Brazeal.

Tuesday morning there were a number of the mob missing, and could not be accounted for, and while we were at Liberty landing, on Wednesday, a messenger rode up saying that he had just come from the seat of war, and that the night before another battle was fought, in

which Mr. Hicks fell, having three balls and some buck shot through his body, and about twenty more shared a similar fate; and, also, that one or two of our men were killed, and as many wounded; and he [Hyde] heard the cannonading distinctly; and also, stated that the man who broke open the store took Gilbert, Phelps, and one more, for false imprisonment, and put them in prison, and as near as he could learn, never to let them escape alive."

This statement of Elder Hyde, is somewhat different from that of Elder Phelps, who states that "on Friday night the brethren had mustered about forty or fifty men, armed, and marched into the village, took one prisoner, and fired one gun; (through mistake) and on Saturday the mob fell upon our brethren above Blue, and one of Manship's sons was mortally wounded. On Monday a regular action was fought near Christian Whitmer's under the command of Elder David Whitmer. We had four wounded; they had five wounded and two killed, viz: Linville and Brazeal. From Friday till Tuesday, our brethren were under arms, when one hundred and fifty of them came forth, like Moroni, to battle. On Tuesday morning the mob had collected to the number of three hundred and before any blood was shed, we agreed to go away immediately, and the enemy took our guns."

Elder Phelps also states, that "since the above was written (viz: on the 6th,) another horrid scene has transpired: after our people surrendered their arms, a party of the mob went above Blue, and began to whip, and even murder; and the brethren have been driven into the woods, and are fleeing to the ferry; and also the mob have hired the ferryman to carry them across the river; [but they made the brethren pay the ferriage,] and it was reported that the mob had killed two more of the brethren."

It appears brethren, that the above statements were mostly from reports, and no certainty of their being correct; therefore, it is difficult for us to advise, and can only say, that the destinies of our people are in the hands of a just God, and he will do no injustice to any one; and this one thing is sure, that they who will live godly in Christ Jesus, shall suffer persecution; and before their robes are made white in the blood of the Lamb, it is to be expected they will pass through great tribulation, according to John the Revelator.

I wish when you receive this letter that you would collect every particular, concerning the mob, from the beginning, and send us a correct statement of facts, as they transpired from time to time, that we may be enabled to give the public correct information on the subject; and inform us also of the situation of the brethren, with respect to their means of sustenance, &c.

I would inform you that it is not the will of the Lord for you to sell your lands in Zion, if means can possibly be procured for their sustenance without. Every exertion should be made to maintain the cause you have espoused, and to contribute to the necessities of one another, as much as possible, in this your great calamity, and remember not to murmur at the dealings of God with his creatures. You are not as yet brought into as trying circumstances, as were the ancient prophets and apostles. Call to mind a Daniel, the three Hebrew children, Jeremiah, Paul, Stephen, and many more, too numerous too mention, who were stoned, sawn asunder, tempted, slain with the sword, and wandered about in sheep skins and goat skins, being destitute, afflicted, tormented, of whom the world was not worthy. They wandered in deserts and in mountains, and in dens, and in caves of the earth; yet they all obtained a good report through faith; and amidst all their afflictions they rejoiced that they were counted worthy to receive persecution for Christ's sake.

We know not what we shall be called to pass through before Zion is delivered and established; therefore, we have great need to live near to God, and always be in strict obedience to all his commandments, that we may have a conscience void of offence towards God and man.—It is your privilege to use every lawful means in your power to seek redress for your grievances of your enemies, and prosecute them to the extent of the law; but it will be impossible for us to render you any assistance in a temporal point of view, as our means are already exhausted, and we are deeply in debt and know of no means whereby we shall be able to extricate ourselves.

The inhabitants of this county threaten our destruction, and we know not how soon they may be permitted to follow the examples of the Missourians; but our trust is in God, and we are determined by his grace assisting us, to maintain the cause and hold out faithful unto the end, that we may be crowned with crowns of celestial glory, and enter into that rest that is prepared for the children of God.

We are now distributing the type and calculate to commence setting to-day, and issue a paper the last of this week, or beginning of next. We wrote to Elder Phelps some time since, and also sent by Elder Hyde for the names of subscribers to the Star, which we have not yet received; and, until we receive them, the most of the subscribers will be deprived of them; and when you receive this, if you have not sent them, I wish you to attend to it immediately, as much inconvenience will attend a delay.

We expect shortly to publish a political paper, weekly, in favor of the present administration; the influential men of that party have offered a liberal patronage to us, and we hope to succeed, for thereby we can show the public the purity of our intention in supporting the government under which we live.

We learn by Elder Phelps, that the brethren have surrendered their arms to the enemy, and are fleeing across the river. If that is the case, it is not meet that they should recommence hostilities with them; but, if not, you should maintain the ground as long as there is a man left, as the spot of ground upon which you were located, is the place appointed of the Lord for your inheritance, and it was right in the sight of God that you contended for it to the last.

You will recollect that the Lord has said that Zion should not be removed out of her place; therefore, the land should not be sold, but be held by the saints, until the Lord in his wisdom, opens a way for your return; and until that time, if you can purchase a tract of land, in Clay county, for present emergencies, it is right you should do so, if you can do it, and not sell your land in Jackson county. It is not safe for us to send you a written revelation on the subject, but what is written above is according to wisdom. I haste to a close to give room for Brother Oliver, and remain yours in the bonds of the everlasting covenant.

JOSEPH SMITH Jr.

December 6th. Being prepared to commence our labors in the printing business, I ask God, in the name of Jesus, to establish it forever, and cause that his word may speedily go forth to the nations of the earth to the accomplishing of his great work, in bringing about the restoration of the house of Israel.

This day, also, the Elders in Missouri sent the following petition

"To his Excellency, Daniel Dunklin, Governor of the State of Missouri: We, the undersigned, leading members of the Church of Christ, vulgarly called Mormons, would respectfully represent to your Excellency, in addition to the petition presented to you by Messrs. Phelps and Hyde, and the affidavit of Messrs. Phelps, Gilbert and McLellin, after having read the letters of the Attorney General and District Judge of this circuit to Mr. Reese; that whereas, our society, men, women, and children, after having been in some cases, wounded, scourged, and threatened with death, have been driven by *force of arms* from their lands, houses, and much of their property in Jackson county;—most of which lands, houses, and property have been possessed by the

mob of Jackson county, or others, and are now unlawfully detained from the use and possession of our people. And that whereas our people have been driven and scattered into the counties of Clay, Ray, Van Buren, Lafayette, and others, where in many cases, they are destitute of the common necessities of life in this, even this winter season; and that whereas, the guns which were taken from our people, as set forth in the affidavit, are kept from them;—Therefore, in behalf of our society, which is so scattered and suffering, we, your petitioners, ask aid and assistance of your Excellency, that we may be *restored* to our lands, houses, and property, and protected in them by the militia of the state, if legal, or by a detachment of the United States Rangers, which might be located at Independence, instead of Cantonment Leavenworth, till peace is restored. [This could be done probably, by conferring with the President, or perhaps Colonel Dodge] Also, we ask that our men may be organized into companies of Jackson Guards, and be furnished with arms by the state, to assist in maintaining their rights against the unhallowed power of the mob of Jackson county:

And then, when arrangements are made to protect us in our persons and property, (which cannot be done without an armed force, nor would it be prudent to risk our lives there, without guards, till we receive strength from our friends, to protect ourselves,) we wish a court of enquiry instituted, to investigate the whole matter of the mob against the Mormons; and we will ever pray.

W. W. PHELPS, ISAAC MORLEY,
JOHN WHITMER, EDW'D PARTRIDGE,
JOHN CORRILL, A. S. GILBERT."

The following letter accompanied the foregoing petition:

Liberty, Dec. 6th, 1833.

Dear Sir:

Your Excellency will perceive by the petition bearing date with this letter, that we intend to return to Jackson county, as soon as arrangements can be made to *protect* us, after we are again placed into our possessions.

We do not wish to go till we know that our lives are not in danger of a lawless mob.—Your Excellency will understand that, at this inclement season, it will require time to restore us, and troops to *protect* us, after we are there, for the threats of the mob have not ceased.

Your ob't serv't,

W. W. PHELPS.

To Daniel Dunklin, Governor of Missouri."

To do justice and judgment is more acceptable to the Lord than sacrifice.—Solomon.

SUPERSTITION.

As the elders have been commanded to study the history of countries and kingdoms, and make themselves acquainted with the manners and customs of the same, that they may be able to set forth the judgments and calamities that await this generation, in a clear and understanding manner, we thought it advisable to present the following sketch:—

CURIOUS SUPERSTITION AMONG THE NATIVES OF PORT PHILIP.—The idea generally entertained by the blacks, that they at their decease go to Van Diemen's Land, and come back white fellows, originated, no doubt, in this way. Buckley, on his first appearance among them, the first European they had seen, was received among them as the re-appearance of a native just dead, whom in every respect, except color, he closely resembled: was fully believed to be the very man; was adopted by the dead man's friends and tribe, and called by his name. No doubt but the similarity, fortunately for Buckley, saved his life. Afterwards, when settlers streamed over from Van Diemen's Land, and the natives heard it mentioned almost only as the place whence the white people came, and probably seeing many others in person or feature resembling their dead relatives, that they should have such an idea is nothing singular or wonderful. Much more singular and curious ideas they have; strange indeed is their notion of death, or rather, that with the constant and palpable decay of the human frame before their eyes, they have no belief in death from natural causes. All deaths they consider to be the result of accident, malice, or magic. When a death occurs, they decide that the deceased person's kidney-fat has been stolen away in sleep by some enemy, aided by magic. The body is tied up immediately in a lump, tightly drawn together, body and limbs, by strips of bark or cords; and he and every kind of property belonging to him, scrupulously and superstitiously—war implements, his *waller-wallert*, or opossum-rug, guns, if he has any, even double-barrelled ones, although ever so highly valued—are broken; and these with the white and black money, in spite of itching hands longing to take it—every thing, in fact, goes with him into his grave, religiously.—Gravely also is it whispered into the ear of the dead man, that he may rest satisfied in his grave; that his black friends will, without fail, avenge his death. And in consideration of this arrangement, he is requested to refrain from terrifying his old friends and tribe; that he must not haunt them with alien voices, or the foot-marks of strange feet about their encampments. The mourners wear their white-

paint mourning, never washing themselves, even if months should elapse before they have performed their vow to the deceased: when they have tasted the enemy's kidney-fat, the mourning ceases. This is a miserable superstition, and causes a great deal of bloodshed.—To discover in what direction the enemy of the dead is to be found, they take an insect, and observe in what direction it crawls; and that is an infallible indication. In that quarter they go, no matter how far, the first native crossing their path is the murderer of the dead, and in his turn becomes the murdered.—*Howitt's Impressions of Australia.*

CONFERENCE MINUTES.

Minutes of a special Conference of the Cincinnati branch of the church of Jesus Christ of Latter-day Saints, held at Elder Pugh's on the 1st day of June, 1845.

The conference met agreeable to previous appointment, and was called to order by Elder Crippin. Elder John W. Crippin was appointed President, and George Hales Clerk.

The conference was opened by singing and prayer by Elder Abraham Wright. Present—three seventies, two elders, one priest, and two teachers.

The President then laid before them the object of the conference. Elder Elijah Able then preferred a charge against Mrs. Carter, Mrs. Evans, and Miss Jane Roberts, for absenting themselves from the meetings of this branch, and speaking disrespectfully of the heads of the church.

It was then moved and seconded that they be expelled from the church, which was done by a unanimous vote.

The branch numbers thirty-two members, all in good standing. There has been four baptized since last conference.

It is with pleasure we inform our brethren and friends that there is more union existing in this branch than there has been for the last three years, for which we give God the glory.

Motioned and carried, that the minutes of this conference be sent to the editor of the "Times and Seasons" for publication.

The conference then adjourned *sine die*.

JOHN W. CRIPPIN, *Pres.*

GEORGE HALES, *Clerk.*

THE METHODIST EPISCOPAL CHURCH

The Western Christian Advocate, the western organ of the Methodist Episcopal Church, seem disposed to treat the late Convention at Louisville, and the new church organized by

them, as schismatic. It files seven objections against the new organization.

1. It is no legitimate division of the M. E. Church.

2. The plan of the General Conference did not authorize, sanction or justify the separation.

3. The new organization possesses many elements of schism—for example, agitation by the press, condemnation of the Church, Bishop Andrew encouraged in contumacy, Bishop Soule encouraged in disregarding the acts of his colleagues.

4. The new Church is pro-slavery.

5. The manner in which the organization has been effected, is of revolutionary tendency in the State.

6. Itinerancy cannot long exist in the new Church.

7. By its pro-slavery principles and action in time, it will be shut out from access to the slaves and colored people of the south.

✂ We copy the foregoing to show our readers how far the spirit of division has seized this generation. Of course they will "treat the new church as schismatic," and the *new* church will treat the *old* church as schismatic, and both parties will consider it *no legitimate division*. If God was in either system, the voice of Jesus would whisper to the boisterous elements, "peace; be still;" and immediately, love, union and friendship, would triumph over passion; and the great family of man would rejoice in the Holy One of Israel, and be blest by blessing. But alas! the awful day approaches, when every man will rise to fight his neighbor, and who will go for God?

COMMUNICATIONS.

THE PARACLETES.

—CONTINUED.

To continue the history of the seven holy ones, who agreed to take upon them bodies of flesh, and work out a more exceeding and eternal crown of glory, upon Idumia, it will be necessary to premise, that Milauleph, and his first companion in the flesh, knew before they left their "first estate," what their father's will was; and that when they should begin to replenish the earth, Satan, who had been raised and educated with them in their father's family, would descend from heaven like lightning to tempt them, that they might know to choose good and reject evil. These two, who had engaged to people Idumia: to subdue it, and to return, having *kept the faith* once delivered to the chosen seed, were informed, when they agreed to go and labor their hour, that besides the comforter, to bring all things to their re-

membrance, the angels which attended them on high should attend them below to preserve them from the secret or unforeseen snares of those angels who kept not their first estates, but were left in their sins, to roam from region to region, and in chains of darkness, until the great day of judgment.

It was written in the law of the Lord on high, that they that overcome by obedience, should be made kings and queens, and priests and priestesses to God and his Father, through the atonement of the eldest son, and that natural eyes should not see, nor natural ears hear, neither should the natural heart conceive the great, glorious, and eternal things, honors and blessings, that were then, in the Father's dominions, and mansions, prepared in the beginning for them that kept the faith to the end, and entered triumphantly into their third estates:—*the eternal life*.

It was also written in the law of the Lord on high, that when the Lord punished men for their sins, he would "punish the hosts of the high ones on high," and the "kings of the earth upon earth,"—that spirit might judge spirit, and flesh judge flesh; for this honor have all the just, and this honor have all the saints.

Having this understanding—Idumia was placed in its space, but was "desolate and empty," and the life organizing power of the Gods, or sons of the "head," moved over the matter and then the land and water separated. And the Gods called "light, and light came," and they went on and organized a world, and created every thing necessary to beautify and adorn it, with life and the power of lives to sustain it, until it should fill the measure of all designed, from a mite to a mammoth; from a man to a God; and Milauleph's and his wife's spirits, clothed in heavenly garments, and learned in eternal wisdom, witnessed the creation, as the spirits of the Gods had witnessed their Father: for even the elder brother could do nothing but what he had seen his Father do in eternities before.

Perhaps this subject may excite the curiosity of some: as it will lead the mind back among the worlds that have been organized and passed away,—and among the Gods and angels that have attended to execute the laws and decrees of one universe after another, from eternity to eternity, from the beginning till *now*; and, to increase the curiosity of having this present world pass away with a great noise, when there is no place found for it;—and of having organized a new heaven and a new earth, wherein dwelleth "righteousness;" and as our fathers cannot be perfect without us, nor we without them; and as the man is not without the wo-

man, neither the woman without the man in the Lord, perhaps Milauleph and his wife, as king and queen to God, and all the sons and daughters of the "head" will shout for joy, and the morning stars sing together again, at the "third" entrance of Idumia and sanctified millions!—Who knows?

JOSEPH'S SPECKLED BIRD.

FUNERAL OF MRS. CAROLINE SMITH.

At half past 9 o'clock A. M., on Saturday the 24th ult., a lengthy procession of carriages was formed in front of the residence of Mrs. Emma Smith, widow of the martyred Joseph Smith, at the front of which rested, upon a hearse, the coffin that contained the lifeless remains of Mrs. Caroline Smith, deceased wife of Elder William Smith, of the quorum of the Twelve.

At 7 o'clock P. M., of Thursday previous, her spirit took its flight to the spirit world, leaving her companion, two daughters, and numerous relatives and friends to mourn her loss.

The procession moved on slowly and majestically, and arrived at the stand east of the Temple, where it halted. The corpse was conveyed in front of the stand; the mourners were seated around it, and at 10 o'clock the services were opened by prayer from Elder Page.

After singing, Elder Orson Pratt arose and delivered an address, of which the following is the substance:—

"We will read a few passages of scripture contained in the seventh chapter of the revelations of St. John, commencing at the ninth verse. [He read the remainder of the chapter.]

The words of our text, which will be a foundation upon which to predicate some remarks upon the present occasion, will be found in the forty-fourth verse of the fifteenth chapter of Paul's Epistle to the Corinthians: 'It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.'

Brethren, sisters and friends,—we have assembled ourselves together, this morning, upon this solemn and important occasion, to pay our last earthly respects so a beloved sister, whose remains now lay before us. It is a custom among the nations of the earth to witness their respect for deceased friends by following them to the place of interment, and it is also a custom with the Saints of the Most High God, to assemble themselves together to hear a word of consolation and instruction upon such occasions.

It may not be amiss to make a few remarks, this morning, upon the subject of the resurrec-

tion of the dead. In reflecting upon this subject, the mind is led to inquire: why is it that the human family are subject to death, to a separation of soul and body? Why is it that the plan of the resurrection was devised? These are questions of vast importance, and are gratifying to be understood.

Death is no part of the original plan of salvation; that is, the Almighty did not decree it from before the foundation of the world, independent of the agency of man. But it has been entailed upon us as a curse; not in consequence of our own transgressions, but in consequence of the transgression of our first parents in the garden of Eden.

In the morning of creation all things were pronounced good by the Creator, as they rolled into organized existence unsullied and without a curse. Man, the last and noblest of God's creation was placed in the garden of Eden, being governed by laws and restricted by commandments, not being subject to sickness, disease, or death. Adam was placed upon the earth an immortal being. He was placed in the garden to dress, beautify and adorn it, and to hold the supremacy of power over all the things of God's creation.

Instead of our first parents eating animal food, they subsisted upon herbs and the fruits of the earth, which were originally designed for the food of man, and had they not transgressed they would have both been living upon the earth at the present day, as fair, as healthy, as beautiful and as free from sickness and death, as they were previous to the transgression. What was that transgression? It was violating a single commandment of God, and disregarding the counsel of those immortal beings who stood above them in authority. The Creator placed in the garden a certain tree and warned Adam that in the day he eat the fruit thereof he should surely die. He commanded him not to eat the fruit. His was a simple commandment; but the violation of it subjected Adam to a fall from his exalted station in the favor of God. Consequently a curse was passed upon all created things, and in the posterity of Adam were sown the seeds of dissolution.

Some have imbibed the idea that the fruit of the tree which Adam was commanded not to eat, contained the properties of death, which, when eaten by Adam, diffused through his system the nature of mortality. This may be the case, and it may not; I do not pretend to say at present. It is sufficient, for the present occasion, for us to know that it was in consequence of transgression that misery and death entered this fair creation. And you who mourn the loss of friends, do not harbor the

idea that it is in consequence of any sin of your own that you are deprived of the society of friends, and are subject, yourselves, to the sting of death. This is not the case.

I said in the first of my remarks, that death was not devised by the Almighty independent of the agency of man. This you will perceive to be a correct remark, when you understand that notwithstanding Adam was an immortal being, yet he acted upon his agency, having the power, like one of us, to obey or disobey the commandments of God. That transgression subjected him to a curse, and that was a fall from a state of immortality to that of mortality; consequently you see that it was through his agency that death entered the world. The scriptures inform us in one place, that by one man death entered the world. Again it says: 'As in Adam all die, even so in Christ shall all be made alive.' We also read in another text that in consequence of the transgression of one man, judgment was passed upon all men unto condemnation. These passages will be sufficient to prove my statements.

Having examined briefly the origin and extent of the curse, let us now examine the extent of its duration, and see if any way has been devised by which it will ever be removed. For if there has not been a plan devised, then there is no resurrection of the dead; for the effect of the curse upon Adam and his posterity was a final and complete destruction of the body. When death ensued, the spirit took its departure from the body, never to be united with it again.—This was to be the deplorable condition of the human family, and this would have been their fate, had not an atonement been made, and a plan of redemption been devised. But, thanks be to the great Ruler of heaven and earth, an atonement has been made and a plan has been devised, by which the human family will be redeemed from the curse and be brought up from their graves in a state of immortality and eternal life. Dry up your tears, brethren and sisters; let your hearts rejoice with the assurance that we soon shall meet with those for whom we mourn, never more to be separated by death.—Were it not for this atonement, it would be far better for our spirits had they never taken tabernacles. Deplorable would have been our condition to all eternity.

The spirit of the Savior, from the eternal world, looked down upon the condition of the human family, and in order that they might be redeemed he offered to come into the world, take a tabernacle and lay down his life as an atonement for the transgression of Adam. His was a pure and holy spirit, having never been sullied by the commission of sin, therefore the grave

could not retain him. He came and did the will of the Father, lived without the commission of sin, laid down his life for the sins of the world; therefore was the atonement complete and the redemption universal.

What is to be understood by the term spiritual body? I am aware that this is a difficult question to answer. The sectarian would suppose that a spirit is something capable of being every where present; that it can fly away beyond the bounds of time and space, and be present there at the same time that it is present with us here. But as for the Saints of the Most High God, we do not believe in the existence of any place or thing 'beyond the bounds of time and space,' neither do we believe in any immateriality, being connected with any of the creations of God. We believe that spirit is as much a substance as the earth on which we move, yet it is of a more refined substance and nature;—so refined that mortal eyes cannot behold; but when our sight becomes celestialized and strengthened, then can we behold spirit as distinctly as we now can behold one another.—What did Paul mean when he said it should be raised a spiritual body? Did he mean that the flesh and bone that would be raised would be spirit? No: But he meant that after bone had come together to its bone, and flesh and sinews had come upon the bones and they had been covered with skin, according to Ezekiel, that the form would be quickened to life by the spirit of God, which would constitute it a spiritual body.

Some people suppose that when a person dies his spirit enters immediately into those high degrees of glory, designed for them from before the foundation of the world. This is a mistaken idea. If you will examine the Bible, the Book of Mormon and the Book of Doctrine and Covenants, you will find that there is but very little recorded relative to the situation of the spirit after it leaves the body, before it again unites with the same. But it is revealed in the Book of Mormon that the spirit goes back to the Father of all spirits, and finds a place of rest, where it will remain until the resurrection, when it will again possess the body that it laid down in consequence of the curse, and thus be prepared to enter upon higher exaltations and glories in the eternal world. During the period of this separation the spirit will not be employed in ministering to beings of flesh and bone; but they will minister to their own kind; they will be ministers to the world of spirits, preaching the gospel to those who did not embrace it previous to their separation from their bodies. How do you think the spirit of the Savior spent the three days that

intervened between his crucifixion and his resurrection? Did he sit down in his Father's kingdom and do nothing but slap his hands and sing praises? His Father unfolded to him the world of spirits. He looked upon them and saw that they were his lawful, legitimate brothers and sisters in the spirit, that they all descended from the same Father, and he possessed the natural feeling of anxiety to redeem his kindred from their situation. The Father commissioned him to preach the gospel to them and show them the plan by which they could be brought up in the resurrection and prepare themselves for higher glories. This is the way that he spent the time, and this is the way that every person who holds the priesthood will spend the time that intervenes between his death and his resurrection. The spirits of men are not all that will be employed in this delightful task; but you too, my sisters, will take a part therein, for you will hold a portion of the priesthood with your husbands, and you will thus do a work, as well as they, that will augment that glory which you will enjoy after your resurrection.

The next thing we will speak of will be the reward that will be bestowed upon the resurrected Saints. This is something upon which all inspired men have spoken and written; and it is a theme that rejoices the hearts of the Saints while contemplating it.

The Saints will not receive their crowns of glory until after their resurrection. When the curse in part shall be removed from the world; when wickedness and abomination shall be known no more in the land, then will the Saints come forth clothed with immortality, and be crowned with power and glory as a reward for all their labors. No person will be crowned with power in the eternal world, (we are to be kings and priests to God to all eternity,) unless they have been ordained thereto in this life, previous to their death, or by some friend acting as proxy for them afterwards, and receiving it for them. What is it to be kings and priests? It is to have honor, authority and dominion, having kingdoms to preside over, and subjects to govern, and possessing the ability ever to increase their authority and glory, and extend their dominion.

Paul perfectly understood that the Saints would not receive their crowns of reward until after the resurrection, when he remarked:— 'I have fought the good fight; I have kept the faith; and from henceforth is a crown of glory laid up for me, which the Lord the righteous Judge shall give me at that day, and not only me, but to all those who love his appearing.'

Our beloved sister, whose remains are now

before us, has fallen asleep with the assurance of a glorious resurrection, and she will come up, being numbered with those who have washed their robes and made them white in the blood of the Lamb, having passed through great tribulations. She has a right to this honor. She passed through the Missouri persecutions, with her companion, and was ever faithful and true to the cause of God. Her constitution was destroyed in consequence of the hardships she there endured. Soon after she came to Illinois, she was taken sick with the dropsy, which continued to prey upon her system, and something like two years ago, through the advice and counsel of her friends, she went with her husband to the east, for the purpose of recovering her health. Some two weeks ago she returned to this city. Every exertion was made to restore her to health; but her disease was of so long standing, and had become so settled upon her system, that it was impossible to restore her, and her spirit was called back to the world of spirits, to await that period when she shall be called forth from her grave by the power of the priesthood, to join again with her companion and friends in a state of immortality, to be crowned with celestial honors in the kingdom of our God."

TIMES AND SEASONS.

CITY OF NAUVOO,

JUNE 1, 1845.

PATRIARCHAL.

Since the publication of the last *Times and Seasons*, we have frequently been interrogated about the meaning of some remarks made by Eld. Wm. Smith in an article headed patriarchal, and also concerning some expressions in the editorial connected therewith; and as the nature of the office of Patriarch, does not seem to be fully understood, we thought a little explanation on this point might not be amiss.

So far as the editorial is concerned it was written rather hastily by our junior editor, W. W. Phelps, and did not come under our notice until after it was published. There are some expressions contained in it, which might have been worded better and have rendered it less subject to criticism; but he assures us that no such intention was intended to be conveyed as that which is conceived by some. And concerning Brother Wm. Smith, we are better acquainted with him, and with his views, than to believe that he intended to convey any such idea as the one which some persons would put upon, or gather from his sayings.

In regard to the office of Patriarch, William Smith has been ordained Patriarch to the church; but he is not the only Patriarch, but would act as a senior Patriarch, holding the keys of that priesthood; and his labors would be more especially connected with the church in Zion; and he would take the lead, priority, or presidency of the Patriarchal office in this place; and in this capacity if there should be a council of Patriarchs, he as a matter of course would preside by right of office. — But every legally ordained Patriarch has the same right to bless that he has, and their administrations are just as legal as his are. Every ordinance that is administered by a legal administrator, is legal. A priest has just as much right to baptize a person for the remission of sins as an elder, a high priest, or an apostle; but he cannot lay on hands for the gift of the Holy Ghost, because he does not possess the authority to do it; but an elder does, and an elder's administration would be just as legal as the administration of any of the beforementioned persons, or as that of the president of the church.

Every father, after he has received his patriarchal blessing, is a Patriarch to his own family; and has the right to confer patriarchal blessings upon his family; which blessings will be just as legal as those conferred by any Patriarch of the church: in fact it is his right; and a Patriarch in blessing his children, can only bless as his mouth-piece.

A Patriarch to the church is appointed to bless those who are orphans, or have no father in the church to bless them. Not as stated inadvertently, in the editorial above alluded to. "to bless all, and such as have not a father to do it," for this he could not do, where the church is so extensive; the burthen would be too onerous; hence other Patriarchs have been ordained, both in this country, and in England, to assist the Patriarch to the church, and hence the provision made in the Book of Doctrine and Covenants: "It is the duty of the Twelve, in all large branches of the church, to ordain *evangelical ministers*, (Patriarchs) as they shall be designated unto them by revelation." Page 104. And should any of those Patriarchs remove here, they have just as much right to administer in their patriarchal office under the direction of the patriarch to the church, as an elder or priest would, who should remove from one of the branches to this place, under the direction of the presidency. Brother Wm. Smith however, "holds the keys of the patriarchal blessings upon the heads of all my people," and would of necessity have the seniority, and of course the priority and presidency; yet it would be left for those who wished to be administered

to, to make their choice; just as much as it would for a candidate for baptism to choose who should administer to him.

The above is the true doctrine of the church in regard to this matter, and we speak of it for the information of the brethren at large, lest those who may have received their patriarchal blessings from other sources, or from their fathers, might be tempted to think they were of no avail, and also, to set at rest this agitated question.

We now proceed to answer some of the remarks which we have heard:

We have been asked, "Does not patriarch over the *whole* church" place Brother William Smith at the head of the whole church as president?

Ans. No. Brother William is not patriarch over the *whole* church; but patriarch to the church, and as such he was ordained. The expression "over the whole church," is a mistake made by W. W. Phelps. He is patriarch to the church of Jesus Christ of Latter-day Saints. The Twelve are commanded to ordain evangelical ministers in all large branches of the church abroad, and who has charge over them, the patriarch? No. Those who ordained them, and to whom is committed the power and authority to regulate all the affairs of the churches abroad. And who has the charge of the whole priesthood here? Ans. The presidency of the church; and not the patriarch.

But does not the Book of Doctrine and Covenants say,

"First, I give unto you Hyrum Smith to be a Patriarch unto you to hold the sealing blessings of my church, even the Holy Spirit of promise whereby ye are sealed up unto the day of redemption, that ye may not fall."

Yes. But that is in regard to seniority not in regard to authority in priesthood, for it immediately follows, "I give unto you my servant Joseph to be a *presiding elder* over all my church." In page 110, D. C. we read "the duty of president of the office of the high priesthood, is to preside over the whole church, and to be like unto Moses." And from this it is evident that the president of the church, not the patriarch, is appointed by God to preside.

But does not the Patriarch stand in the same relationship to the church, as Adam did to his family, and as Abraham and Jacob did to theirs? No. This is another mistake which is made by our junior, and one that may be very easily made inadvertently. Adam was the *natural* father of his posterity, who were his family and over whom he presided as patriarch, prophet, priest, and king. Both Abraham and Jacob stood in the same relationship

to their families. But not so with Father Joseph Smith, Hyrum Smith, or William Smith. They were not the natural fathers of the church, and could not stand in the same capacity as Adam, Abraham, or Jacob; but inasmuch as there had been none to bless for generations past, according to the ancient order, they were ordained and set apart for the purpose of conferring patriarchal blessings, to hold the keys of this priesthood, and unlock the door, that had long been closed upon the human family: that blessings might again be conferred according to the ancient order, and those who were orphans, or had no father to bless them, might receive it through a patriarch who should act as proxy for their father, and that fathers might again be enabled to act as patriarchs to their families, and bless their children. For like all other ordinances in the church, this had been neglected; and must needs be restored. But Father Joseph Smith was not president of the church, nor the president's counsel. Nor was Hyrum Smith either president or president's counsel. He was once counsel but when he was ordained patriarch he gave it up and another was ordained in his stead, (Wm. Law) and in all probability if Br. William magnifies his calling he will not be able henceforth to attend to the duties of an apostle; but officiate in the same capacity in regard to blessing as his brother Hyrum did. Not as president of the church; but as patriarch to it.

The president of the church presides over all patriarchs, presidents, and councils of the church; and this presidency does not depend so much upon genealogy as upon calling, order, and seniority. James and Joses were the brothers of Jesus, and John was his beloved disciple, yet Peter held the keys and presided over all the church. Br. William was in the Quorum of the Twelve yet he was not president of the Twelve during his brother's lifetime, nor since; and if being ordained a patriarch would make him president of the church, it would have made Father Joseph Smith and Hyrum Smith, presidents over the church instead of Joseph.

Br. William understands the matter, and were it not for the folly of some men there would be no necessity for these remarks.

A Patriarch is what is termed in scripture an evangelist, and Br. William acts in that capacity, and God placed in the church "first apostles," not first evangelists, but the president stands in the same relationship to the church as Moses did to the children of Israel, according to the revelations.

Again, who ordained Father Smith to the office of patriarch? His son Joseph: and Fa-

ther Smith ordained Hyrum, and the Twelve (of whom Br. William is one) ordained him.—Who are appointed to ordain evangelical ministers? (See page 104 D. C.) Can a stream rise higher than its fountain? No. Says Paul, "verily the less is blessed of the better."

We think that every one will see that Br. William Smith's patriarchal office will not exalt him higher in regard to priesthood than he was before, as one of the Twelve; but will rather change the nature of his office.

But will it take any thing from his priesthood? it may be asked. No. You cannot take any man's priesthood away without transgression. Br. William will still retain the same power, priesthood and authority that he did before, and yet will hold in connexion with that the patriarchal office and the keys of that priesthood, and as one of the Twelve must maintain his dignity as one of the presidents of the church, of whom President Brigham Young is the president and head, and presides over all patriarchs, presidents and councils of the church.

THE NAME OF THE CHURCH.

That the saints at home and abroad may fully understand how the name of the church came into being, as we now call it, we have thought it advisable to copy from the record of the church, or law of the Lord, the following extract of a Revelation, given at Far West, Mo., in April, 1838, through Joseph Smith, the prophet and seer of said church, whose blood has sealed the truth of what he revealed. It reads as follows:—

"Verily thus saith the Lord unto you my servant Joseph Smith jr., and also, my servant Sidney Rigdon, and also, my servant Hyrum Smith and your counsellors who are, and who shall be hereafter appointed; and also unto my servant Edward Partridge and his counsellors, and also, unto my faithful servants who are of the High Council of my church in Zion, (for thus it shall be called) and unto all the elders and people of my church of Jesus Christ of Latter-day Saints, scattered abroad in all the world: **FOR THUS SHALL MY CHURCH BE CALLED IN THE LAST DAYS, EVEN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.**"

The Lord seems to be emphatically in earnest, by repeating the name twice, and the saints who abide in the truth will consider it so. Honorable men, who do not belong to the church, will admire the integrity of the saints, in preserving the name and landmarks of the church as they were handed down by the now

(immortal) and last restorer of the ancient covenants of Israel.

It affords us great satisfaction, to lay before the saints this *unallerable name*, by which they shall be designated from the spurious branches of the evil one, raised up to work miracles and "call down fire from heaven," in the last days.

It is worthy of notoriety that Lucifer and his minions, have never, from the beginning, got exactly the true pattern. This teaches us, that without *revelation* no man could build up the kingdom of heaven on the earth, and have it prosper. Rejoice then, brethren, and be exceeding glad, for there are other revelations, which say, "*the kingdom is yours and shall be till the Lord comes.*"

GRAVE YARDS IN CITIES.

The subject of metropolitan burial places, says an exchange paper, has often been discussed; but without the production of any beneficial results. It is an established fact that city graveyards exhale noxious gasses from which ensue horrible disease, and as is natural, death itself. The gasses produced by decomposition, it has been ascertained, are often strong enough to burst off the lids of coffins.

Abuses, too, are practised by the owners and directors of these city receptacles of the dead. Recently, in London, a developement was made which proved that in a burying ground of two acres in size *fifteen hundred* interments had been annually made. As it is well known that a quart cannot be put into a gill measure, this *expose* excited suspicion that all was not right, and so witnesses were called to testify, among other things, to the number of bodies interred in one grave. One of these witnesses testified that eight bodies were put in one grave, and that the grave was generally eight feet deep only. The coffins of adults were put in length-wise, and the coffins of children at each end. The following is a portion of the examination:

"How often do you remove the dead to make room for more?"

"We do not remove the bodies of adults."

"That seems to imply that you do remove those of children?"

"Not until they are decayed; when the rod goes through them (great sensation.)"

We have seen the rod operation performed in yards in this city. Another witness declared that "she had seen the grave-diggers throw up parts of human bodies, and then chop it up with their shovels. Saw one of them seize a corpse by the hair, and on that occasion she cried out and the men threw in the flesh and

covered it with clay. She now added that since her last examination she saw Smith, one of the grave-diggers, carrying the bottom and lid of a coffin towards the bone-house. It was at six o'clock on Wednesday morning. Had seen the grave-diggers throw up dark heavy lumps. Could not at first tell what it was, but afterwards knew it to be human flesh. The man in the grave tossed it up on the clay. He would then come up and pick the hair up; saw very long hair at one time upon the clay."—This traffic seems worse than the purchase and sale of live human beings. Much worse.

Upon this subject we would remark, that "*the dead*" are not treated with proper respect in large cities and other places. In old times the "*dead*" were respected as much as the living. We read many important interments in the scriptures. In Genesis we find:

"And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver current money with the merchant.

And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure,

Unto Abraham for a possession, in the presence of the children of Heth, before all that went in at the gate of his city.

And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same is Hebron in the land of Canaan.

And the field, and the cave that is therein, were made sure unto Abraham, for a possession of a burying-place, by the sons of Heth.

And when Abraham had filled the measure of his days, gave up the ghost and died and was gathered unto his people, his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre."

The receptacles of the "*dead*" have been held sacred in all ages, by the civilized and the savage. Look at the mummies from the catacombs of Egypt. Look at the mounds of America, and reflect what noble spirits must have actuated the hearts of the living for the dead, among the nations that have passed from the world like the mighty waters of a great river, leaving nothing but the sand of its banks to point us to where it once was.

Embalming, too, is not destitute of the honor of old times. We read that "Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed; and the Egyptians mourned for him three-score and ten days.

And Pharaoh said, go up, and bury thy father according as he made thee swear.

And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.

And his sons did unto him according as he commanded them:

For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre."

After reflecting upon what men have done; the honor they have shown to the dead in days and ages passed and gone, it gives an honorable person, a saint, or a feeling man, horrible sensations to read such inhumanity as is expressed in the piece above copied from one of the time chroniclers of the day. There is certainly trouble enough among the living, without troubling the mouldering remains of the dead. When revenge and hatred are steeping their garments in gore, and every man's hand is against his neighbor, suppose the word goes forth, "*Let the dead bury their dead*,"—will there not be a feast for the beasts of the field, and the fowls of the air? He that hath ears to hear let him hear, and "honor the dead."

THE NORTH AGAINST THE SOUTH.

The Christian Intelligencer, (of Georgetown Kentucky,) a Methodist paper, and edited by a clergyman, contains a call for a convention of the laity of the Methodist Episcopal church, to consider the action of the ministers at the Louisville convention, in relation to the separation of the body into northern and southern divisions.

This movement is an extraordinary one for that body of people, but is one of the characteristics of the times:

Whereas, conventions are the order of the day, and the late Louisville convention has undertaken an extensive reformation in the church of our choice, which is to end no one knows where; and, whereas, it is meet and right that the members of said church should have a voice in all matters vitally affecting their spiritual and eternal interests, it is hereby respectfully suggested and proposed that the laity of said church hold a convention at some central point in Kentucky, to be hereafter designated, some time about the first of October next, then and there to determine for themselves what shall

be their action, in the face of a new organization, termed the Methodist Episcopal Church, south.

☞ It must needs be that offences come but wo unto him by whom the offence cometh!—"Then and there to determine what shall be the rule of action!"—All that need be said, (while the blood of the prophets and saints remains unatoned for,) is *division*. No sectarian church or body of worldly minded men need to hope to do any thing that can augment union, harmony, or peace; God will not let them. These are the great days of trouble and commotion—Who is on the Lord's side? And by whom shall Jacob arise? for he is small. (See Amos 7th.)

NAPOLEON'S ATTEMPT TO PASS THE RED SEA.—The author of Eothen, or Traces of Travel, after mentioning several speculations as to the point at which the Israelites passed the Red Sea, one of the suppositions being that they had traversed only a small creek at the northern extremity, near Suez, proceeds as follows:—"Napoleon, when at Suez, made an attempt to follow the supposed steps of Moses, by passing the creek at this point, but it seems, according to the testimony of the people at Suez, that he and his horsemen managed the matter in a manner more resembling the failure of the Egyptians, than the success of the Israelites. According to the French account, Napoleon got out of the difficulty by that warrior-like presence of mind which served him so well when the fate of nations depended on the decision of a moment. He ordered his horsemen to disperse themselves in all directions, in order to multiply the chances of finding shallow water, and was thus enabled to discover a line by which he and his people were extricated. The story told by the people at Suez is very different. They declare that Napoleon parted from his horse, got thoroughly submerged, and was only fished out by the people on shore. I bathed twice at the point assigned to the Israelites, and the second time that I did so, I chose the time of low water, and tried to walk across, but I soon found myself out of my depth, or at least in water so deep that I could only advance by swimming."

☞ More men than Napoleon have tried to penetrate into the mysterious works of the Lord and failed also. We always have to record these specimens of great littleness for the benefit of posterity.

In old times, when David was in trouble, he sent his young men to a person by the name of Nabal for provisions.

"And Nabal answered David's servants, and

said, Who is David? and who is the son of Jesse? there be many servants now-a-days, that break away every man from his master."

David, being one of the Lord's anointed, purposed to chastise such an insult, but Nabal's wife, possessing a noble soul, stepped into the rescue, and said,

"Let not my lord, I pray thee, regard this man of Belial, *even* Nabal: for as his name is, so is he; Nabal is his name, and folly is with him; but I, thy handmaid, saw not the young men of my lord, whom thou didst send."

So, the "folly" of all men who mock God, manifests itself, and continues from age to age as a beacon, to warn others.

There sometimes follows a *curse* as well as the shame. So it appears in the case above quoted.

"And Abigail came to Nabal; and, behold, he held a feast in his house like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light.

But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

And it came to pass about ten days *after*, that the Lord smote Nabal, that he died."

SUNDAY JUNE FIRST IN NEW YORK.

The N. Y. Tribune thus discourses upon the sanctity of Sunday and the modes and manners of the intelligent, christian, and moral people of New York:—

"Last Sunday being about the first really pleasant one of the season, furnished a fine chance for uncorking the repressed effervescence of the city, which in the warm season weekly runs over in all directions. The Hoboken ferries, the Harlem railroad cars, the Staten Island and Long Island boats, were all in constant requisition. Every departure of a boat left a disappointed crowd behind; while the cars passed squads and squadrons—nay, legions and armies—of gaudy bonnets and flouncing muslins at every corner. In the city itself, except at church hours and the attendant slow-paced processions, every thing was as hushed as if the world were newly made and had not yet discovered that it was alive. There is no more entirely solitary and silent place than gay and glittering Broadway on a sunny Sunday morning. The periphery of the city, however, takes lively forms and hues enough; and forth from every avenue rush incessant lines of humanity, scampering they know not *why* and they care not *wherefore*—on'y certain

that they are going. This is enough to make them happy."

☞ "Remember the Sabbath to keep it holy," has lost its value in New York. In fact, aside from the church of Jesus Christ of Latter-day Saints, there is not pure religion enough on earth, to call down one blessing from heaven.

If Noah had not prevailed with God, and got this promise, that "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease," the dissolution or end of the world would have come upon this generation before now. As the Savior said, as it was in the days of Noah, so it is in the last days—they eat and drink, and give in marriage, and to-morrow—ah that is awful! beware!

THE TIMES AND THE REPORT.

The prophet said when the Lord's scourge passed over, it "should be a vexation only to understand the report;" and since the fire commenced laying waste the hopes of man in our country, we could not help reflecting that it vexed some to hear the report. While men oppress their fellow men, there seems to be an invisible hand, that scatters calamity, ruin, vexation, and death; and human ingenuity fails to prevent its continuation.

In Pittsburgh and vicinity, less than two months have witnessed four fires, and in all parts of the United States, the devouring element has taxed the wealth of the people heavily—and dreadfully. None, among the cities and towns of our country, however, have felt the severity of the flames like Quebec in Canada.

The Quebec Gazette gives the following carefully prepared statement of the number of houses destroyed by the fire of May 28th.

Lower Town	140
St. John suburbs	58
St. Roch suburbs	1,432
Total	1,630

The number of out-houses, stores, &c., not included in the above statement, may be safely estimated at two thousand.

The following insurances, only, have been effected;

Canada	£50,000
Quebec	40,000
Montreal (about)	10,000
Phoenix	2,835

Not even one tenth of the loss sustained.

About five thousand persons were yesterday fed, and £2,000 have been distributed this day—say pecuniary relief to four thousand persons.

The later Quebec papers contain the following:—

One assertion we may safely make, that the amount of property lost is not so far magnified, and the sacrifice of human life is underrated.—The total loss has been computed with the utmost nicety possible, and found to be between one million and one million and a half of pounds! or, in dollars, \$4,000,000 to \$6,000,000! The loss of life cannot be estimated.

We hear of many private interments of the remains found by supposed relatives, and it is asserted that about forty victims of the conflagration have so far been inhumed, and that many, very many, will never be discovered.—This statement we fully credit, from our own observations, as the first sufferers fled towards town, and, from the irregular and distant outbreaks of the fire from its origin, they could not have retraced their way, and must have perished encompassed by the flames which, from moment to moment, narrowed the limits of apparent safety around them.

Had such fires occurred in *cold weather*, common sense would lead us to suppose that they originated by over heat, carelessness or some other ordinary circumstance, but in almost every case, while the start is accidental, the *wind*, in its fury, has acted as if there was a *purpose*, that fanned the flame. These circumstances, connected with the sacred words of Jesus and the prophets, compel some to read, witness, or fear what is transpiring, not only in this nation, but among the nations. How forcibly are the words of Joseph Smith, in his "Views of the powers and policy of government," brought to mind upon witnessing the scenes around us!—He said, "No man can doubt for a moment, but the glory of American liberty is on the wane; and that calamity and confusion will sooner or later destroy the peace of the people."

Ah! here it is!—the prophet told it;—and though men had power to take the life of the man, they have not the power to stay the fulfilment of his words. *They cannot stop the calamity and confusion that must sooner or later destroy the peace of the people!* God, who never errs, pours out his wrath, and who shall be able to abide his indignation?

There is but one way to escape the wrath of God, and that is by repentance. If the people of these United States, who have suffered the innocent blood of the prophets to be shed in their midst with impunity, will arise and put on sackcloth like the inhabitants of Nineveh, and *do works meet for repentance*, peradventure, the "red hot wrath" with which (Joseph said) God would purify this nation, may be turned

away. We have given the hint, and our garments are clean from the blood of all men.

If the Saints will be justified in the presence of God, and pass unscorched through the fire of the last days, they must sanctify themselves by the revelations of God, and *bide their time*. The axe is laid at the root of the trees and every tree that bringeth forth not good fruit, will be hewn down and cast into the fire. The world, in former days, was purified by water; in the last days it will be purified by fire, for even the elements shall melt with fervent heat.

Be ye ready.

THE CAPSTONE OF THE TEMPLE.

After a little more than four years of hard labor, in truly troublesome times, and not, too, without the loss of the best blood in the church, on the morning of the 24th ult. at a little past 6, a goodly number of Saints had the honor, and glory to witness *the Capstone of the Temple laid in its place*. The morning was cool, clear, and beautiful; the Saints felt glorious, the band, upon the top of the walls, played charmingly; and when the stone was placed, there was a united *Hosanna to God and the Lamb, amen and amen* shouted three times, which not only gave joy on earth, but filled the heavens with gladness!

The "Twelve," and other authorities of the church, were present to witness and conduct this interesting scene. Like the event when God finished his work and rested, (so said President Young,) as it was the seventh day of the week, the Saints might do the same.

A new hymn was sung, and as the prophets have written for our instruction, so the "head stone" was brought forward with shouting—*grace, grace unto it;—and may the God of Israel, with his Almighty power, grant that the Saints may have peace to obtain their endowment therein. Amen.*

PERSECUTION AND GREATNESS.

One of our English writers on the Bible, thus spake of the old prophets:

"With respect to the Hebrew prophets, whose inspired writings still continue to instruct mankind, it may, says Mr. Gray, be affirmed, that in the long and illustrious succession from Moses to Malachi, not one appears, who was not entitled to considerable reverence by the display of great and extraordinary virtues.—Employed in the exalted office of teaching and reforming mankind, they appear to have been animated with a becoming and correspondent zeal. The most intemperate princes were sometimes compelled unwillingly to hear and to obey their directions, though often so incensed

by their rebuke, as to resent it by the severest persecutions. Then it was, that the prophets evinced the integrity of their characters, by zealously encountering oppression, hatred, and death, in the cause of religion. Then it was, that they firmly supported trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about, destitute, afflicted, tormented."

☞ All true prophets have been received and treated by the world alike from Abel to Joseph.

NOTICE.

At a meeting of the Jackson branch, in Jackson county, Michigan, Brother Parks, by vote of the branch was requested to give up his licence of elder, to be retained by the church until restored by vote of the same. Also, Brother _____ for teaching false doctrine. Also,

Brother Catlin was expelled, for usurping the authority of the priesthood and not obeying counsel.

Done by vote of the branch, on the 29th of April, 1845.

Indian.—The prairie tribes, says a Western paper, according to the last Arkansas Intelligencer, are making a great stir among themselves. The Caddoes and Camanches seem to be trying to get into a war. The Camanches have notified a white trader, who lives fifty or sixty miles from Fort Washita, that he must return to the "settlements." He has applied to the military for protection. The Camanches seem on the eve of a war with the Creeks, (unless some "negotiation" of the ensuing Grand Council at the Salt Plains can hinder) while they no doubt think that the presence of the trader denoted a too great vicinity of the whites to their much loved hunting grounds.

POETRY.

We copy the following beautiful lines, though old, for the respect we always felt for the author.

FRIENDSHIP, LOVE, AND TRUTH.

BY JAMES MONTGOMERY.

When Friendship, Love, and Truth abound,
Among a band of brothers,
The cup of joy goes gaily round,
Each shares the bliss of others.
Sweet roses grace this thorny way,
Along this vale of sorrow;
The flowers that shed their leaves to-day,
Shall bloom again to-morrow.
How grand in age, how fair in youth,
Are holy Friendship, Love, and Truth!

On halcyon wings our moments pass,
Life's cruel cares beguiling;
Old Time lays down his scythe and glass,
In gay good humor smiling;
With ermine beard and forelock gray

His reverend front adorning,
He looks like Winter turned to May,
Night softened into morning.
How grand in age, how fair in youth,
Are holy Friendship, Love, and Truth.
From these delightful fountains flow
Ambrosial rills of pleasure:
Can man desire, can heaven bestow,
A more resplendent treasure?
Adorned with gems so richly bright,
We'll form a constellation,
Where every star, with modest light,
Shall gild his proper station.
How grand in age, how fair in youth,
Are holy Friendship, Love, and Truth!

'The Times and Seasons,

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JOHN TAYLOR,

EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI No 11; CITY OF NAUVOO, ILL. JUNE 15, 1845 [WHOLE No. 119.

HISTORY OF JOSEPH SMITH.

CONTINUED.

Kirtland Mills, Ohio, Dec., 10th 1833.

Beloved Brethren:

E. Partridge, W. W. Phelps, J. Whitmer, A. S. Gilbert, J. Correll, I. Morley, and all the saints whom it may concern:

This morning's mail brought Bishop Partridge's, and Elders Correll's and Phelps letters, all mailed at Liberty, Nov. 19th, which gave us the melancholy intelligence of your flight from the land of your inheritance, having been driven before the face of your enemies in that place.

From previous letters we learned that a number of our brethren had been slain, but we could not learn from those referred to above, as there had been but one, and that was Brother Barber, and Brother Dibble was wounded in the bowels. We were thankful to learn that no more had been slain, and our daily prayers are, that the Lord will not suffer his saints, who have gone up to his land to keep his commandments, to stain his holy mountain with their blood.

I cannot learn from any communication by the spirit to me, that Zion has forfeited her claim to a celestial crown, notwithstanding the Lord has caused her to be thus afflicted, except it may be some individuals, who have walked in disobedience and forsaken the new covenant; all such will be made manifest by their works in due time. I have always expected that Zion would suffer some affliction, from what I could learn from the commandments which have been given. But I would remind you of a certain clause in one which says, that after *much* tribulation cometh the *ble-sing*. By this, and also others, and also one received of late, I know that Zion, in the own due time of the Lord, will be redeemed; but how many will be the days of her purification, tribulation, and affliction, the Lord has kept hid from my eyes; and when I enquire concerning this subject, the voice of the Lord is, be still, and know that I am God! all those who suffer for my name shall reign with me, and he that layeth down his life for my sake shall find it again.— Now there are two things of which I am ignorant, and the Lord will not shew them unto me: perhaps for a wise purpose in himself; I mean in some respects; and they are these, why God has suffered so great a calamity to come upon Zion; and what the great moving cause of this

great affliction is: and again, by what means he will return her back to her inheritance, with songs of everlasting joy upon her head. These two things, brethren, are in part kept back that they are not plainly manifest, in consequence of those who have incurred the displeasure of the Almighty.

When I contemplate upon all things that have been manifested, I am sensible that I ought not to murmur and do not murmur only in this, that those who are innocent are compelled to suffer for the iniquities of the guilty; and I cannot account for this, only on this wise, that the saying of the Savior has not been strictly observed: "If thy right eye offend thee, pluck it out and cast it from thee; or if thy right arm offend thee, cut it off and cast it from thee." Now the fact is, if any of the members of our body are disordered, the rest of our body will be effected with them, and then all is brought into bondage together, and yet, notwithstanding all this, it is with difficulty that I can restrain my feelings, when I know that you, my brethren, with whom I have had so many happy hours, sitting, as it were, in heavenly places in Christ Jesus; and also, having the witness which I feel, and ever have felt of the purity of your motives, are cast out, and are as strangers and pilgrims on the earth, exposed to hunger, cold, nakedness, peril, sword, &c.; I say when I contemplate this, it is with difficulty that I can keep from complaining and murmuring against this dispensation; but I am sensible that this is not right, and may God grant, that notwithstanding your great afflictions and sufferings, there may not anything separate us from the love of Christ.

Brethren, when we learn your sufferings it awakens every sympathy of our hearts, it weighs us down; we cannot refrain from tears, yet, we are not able to realize, only in part, your sufferings: and I often hear the brethren saying, they wish they were with you, that they might bear a part of your sufferings: and I myself should have been with you, had not God prevented it in the order of his providence; that the yoke of affliction might be less grievous upon you; God having forewarned me, concerning these things, for your sakes; and also, Elder Cowdery could not have lightened your afflictions by tarrying longer with you, for his presence would have so much the more enraged your enemies; therefore, God hath dealt mercifully with us.

O brethren, let us be thankful that it is as well with us as it is, and we are yet alive, that peradventure, God hath laid up in store, great good for us in this generation, and grant that we may yet glorify his name.

I feel thankful that there have no more denied the faith; I pray God in the name of Jesus that you all may be kept in the faith, unto the end: let your sufferings be what they may, it is better in the eyes of God, that you should die, than that you should give up the land of Zion, the inheritances which you have purchased with your monies; for every man that giveth not up his inheritance, though he should die, yet, when the Lord shall come, he shall stand upon it, and with Job in his flesh he shall see God. Therefore, this is my counsel, that you retain your lands, even unto the uttermost, and seek every lawful means to seek redress of your enemies, &c. &c.; and pray to God, day and night, to return you in peace and in safety to the lands of your inheritance: and when the judge fails you, appeal unto the executive; and when the executive fails you, appeal unto the president; and when the president fails you, and all laws fail you, and the humanity of the people fails you, and all things else fail you but God alone, and you continue to weary him with your importunings, as the poor woman did the unjust judge, he will not fail to execute judgment upon your enemies, and to avenge his own elect that cry unto him day and night.

Behold he will not fail you! He will come with ten thousand of his saints, and all his adversaries shall be destroyed with the breath of his lips! all those who keep their inheritances, notwithstanding they should be beaten and driven, shall be likened unto the wise virgins who took oil in their lamps. But all those who are unbelieving and fearful, will be likened unto the foolish virgins, who took no oil in their lamps: and when they shall return and say unto the saints give us of your lands, behold there will be no room found for them. As respects giving deeds: I would advise you to give deeds as far as the brethren have legal and just claims for them, and then let every man answer to God for the disposal of them.

I would suggest some ideas to Elder Phelps, not knowing as they will be of any real benefit, but suggest them for consideration. I would be glad that he were here, but dare not advise, were it possible for him to come, not knowing what shall befall us, as we are under very heavy and serious threatenings from a great many people in this place.

But perhaps, the people in Liberty may feel willing, God having power to soften the hearts

of all men, to have a press established there; and if not, in some other place; any place where it can be the most convenient, and it is possible to get to it; God will be willing to have it in any place where it can be established in safety. We must be wise as serpents and harmless as doves. Again, I desire that Elder Phelps would collect all the information, and give us a true history of the beginning and rise of Zion, her calamities, &c.

Now hear the prayer of your unworthy brother in the new and everlasting covenant: O my God! thou who hast called and chosen a few, through thy weak instrument, by commandment, and sent them to Missouri, a place which thou didst call Zion, and commanded thy servants to consecrate it unto thyself for a place of refuge and safety for the gathering of thy saints, to be built up a holy city unto thyself; and as thou hast said that no other place should be appointed like unto this; therefore, I ask thee, in the name of Jesus Christ, to return thy people unto their houses, and their inheritances, to enjoy the fruit of their labors; that all the waste places may be built up; that all the enemies of thy people, who will not repent and turn unto thee, be destroyed from off the face of the land; and let a house be built and established unto thy name; and let all the losses that thy people have sustained, be rewarded unto them, even more than four fold; that the borders of Zion be enlarged forever, and let her be established no more to be thrown down; and let all thy saints when they are scattered like sheep and are persecuted, flee unto Zion, and be established in the midst of her, and let her be organized according to thy law, and let this prayer ever be recorded before thy face; give thy Holy Spirit unto my brethren, unto whom I write; send thy angels to guard them, and deliver them from all evil; and when they turn their faces towards Zion, and bow down before thee and pray, may their sins never come up before thy face, neither have place in the book of thy remembrance, and may they depart from all their iniquities; provide food for them as thou doest for the ravens; provide clothing to cover their nakedness, and houses that they may dwell therein; give unto them friends in abundance, and let their names be recorded in the Lamb's book of life, eternally before thy face; Amen. Finally, brethren, the grace of our Lord Jesus Christ be with you all until his coming and kingdom; Amen.

JOSEPH SMITH, jr.

December 12th. An express arrived at Liberty, from Van Buren county, with information, that those families, which had fled from Jackson county, and located there, are about to be

driven from that county, after building their houses, and carting their winter's store of provision, grain, &c., forty or fifty miles. Several families are already fleeing from thence. The contaminating influence of the Jackson county mob, is predominant in this new county of Van Buren, the whole population of which is estimated at about thirty or forty families. The destruction of crops, household furniture and clothing is very great, and much of their stock is lost. The main body of the church, is now in Clay county, where the people are as kind and accommodating as could reasonably be expected. The continued threats of death to individuals of the church, if they make their appearance in Jackson county, prevents the most of them, even at this day, from returning to that county, to secure personal property, which they were obliged to leave in their flight.

CONFERENCE MINUTES.

From the Millennial Star (England.)

GENERAL CONFERENCE.

SUNDAY MORNING.

This annual and most interesting meeting was held on the 6th of April, in the Hall of Science, Manchester. The day being favorable, a very large assembly congregated from the neighboring branches, who, together with the numerous delegates from different parts of the country, filled the commodious hall, and presented a very pleasing appearance.

The meeting being called to order at half past ten o'clock by Elder Milton Holmes, it was carried unanimously that Elder Wilford Woodruff preside, and that Elder William Walker, and Elder J. B. Meynell act as clerks of the conference.

The sixteenth hymn being sung, Elder Woodruff offered up prayer, when the first hymn was sung, after which the number of officers present was called for, when it appeared, of the presidency, Elder W. Woodruff, one of the Quorum of the Twelve, Counsellors Reuben Hedlock and Thomas Ward—high priests, eight—of the Quorum of the Seventies, five—elders, seventy-seven—priests, sixty-six—teachers, thirty-seven—deacons, seven.

Elder Woodruff having made some remarks to the delegates as to the order of representation, the delegates were called upon to make their respective statements.

Two hundred and forty-four branches, containing about ten thousand Saints, were represented: among whom were ten high priests, three hundred and ninety elders, six hundred and fifteen priests, three hundred and eleven teachers, and one hundred and sixty-

four deacons: one thousand nine hundred and ten had been baptized since the October conference.

The meeting being closed by singing and prayer, adjourned until the afternoon.

AFTERNOON SERVICE.

Meeting opened by singing the 142nd hymn, after which Elder Ward engaged in prayer.—The sacrament was then administered by Elder J. D. Ross.

Elder Ward made a few remarks upon the necessity of attending upon the ordinance of the Lord's supper.

Elder Hedlock then spoke on the purpose of a general conference, and the necessity of unity of feeling and action, and of order in the conferences, remarking that branches raised up since last conference cannot form themselves into conferences without the decision of a general conference, and persons seeking to render themselves independent of those who were appointed by the last general conference, are out of order, and violating the laws of the kingdom of God. He remarked that the presiding elders of branches should be associated with the officers of those branches in doing all things in righteousness for rolling onward the kingdom of God; and also, that the presidents of conferences should be united with the presiding officers of branches in the same great cause. Thus should all be united in the great purpose in which they were engaged, viz., the salvation of the human family. The occasional offences that arise from individuals whose minds are too contracted to grasp the sublimity of the subject of salvation, we should learn to endure, and exercise forgiveness rather than raise an obstacle against the progress of the work. He exhorted the audience to exert themselves to live as saints to day, and if such was their continued purpose, they would not err very far from the path of rectitude.

The president then called for the delegates to represent the condition and standing of the conferences.

Elder Milton Holmes stated the Manchester conference to be in a very good condition; the prospects, indeed, were very cheering, perhaps more so than at any other period, and every thing seemed to foretell the reaping of a rich harvest. He exhorted the saints to listen to the counsel given, and bore a strong testimony to the truth of the work.

Elder Leonard Hardy stated that he had not long been connected with the Preston conference, but the prospects to the best of his knowledge were much improved. The officers in council were united, and there was a proba-

bility of some being baptized. He also bore testimony to the truth, and prayed for the success of the work.

Elder Elisha H. Davis rose to state the condition of the London conference, which he said was very satisfactory at the present time. They had witnessed the gradual increase of the church, and of very respectable people of the congregations that were seeking after the truth. The officers were but few, but they were doing good, and though the saints themselves were generally speaking but poor, yet they were determined to press forward and be united in the work of the Lord. The spirit of the gathering was very powerful among them, many had already left for Zion, and many more were very anxious to go. The meetings were well attended, and some were baptized weekly. He requested an interest in the prayers of the saints, that he might be endued with wisdom and prudence; the enemies were on the alert to detect, if possible, any thing that might be thought a false step, and without the prayers and faith of the saints, he felt quite incompetent for the task devolving upon him.

Elder Galley stated that the Macclesfield conference, from the past year's experience, was much improved, and never had the spirit of God given stronger testimony of the truth than these last three months. The officers were united in desiring the glory of God. He further stated that the conference was extensive as regarded the distances of places, and that his circumstances in business did not allow him to pay that attention to it which it required, that other laborers were much wanted, and he requested that some travelling elder or high priest might be sent amongst them.

Elder Robert Crook rose to report the condition of the Birmingham conference, and we rejoiced much to see our aged brother manifesting almost the agility of youth. He stated that he rejoiced much to see the saints by whom he was surrounded, and he rejoiced also at the condition in which he had left his conference, their councils were in peace—unity and love prevailed amongst them. He also rejoiced much in the late visit of Elder J. B. Meynell, and thanked God for his visit, and he was very sorry that he was leaving England, for he knew they were of one heart and one mind. He exhorted his brethren to be loyal subjects of the realm, stating that he prayed for Her Majesty the Queen three times a day, until the magistrates themselves declared him to be a most loyal subject. He also stated that the Derbyshire conference was in a good condition at present, but much in need of some active laborer.

Elder George Simpson stated that there was not that union in the Staffordshire conference which was necessary for the well-being of the church, he hoped they would take his conference into consideration, and that measures might be taken for their assistance.

Elder John Banks stated that he had not had much time to become acquainted with the Edinburgh conference, having only been there about three weeks. Edinburgh was a splendid city, the seat of much wisdom and learning, and it would require much wisdom and prudence to be exercised; but considering all circumstances, he trusted that the coming year would yield them a rich harvest.

Elder Richard Blakey stated that the Garway conference had many difficulties to contend with, but still it was in a better condition than he had known it before. He should wish to call the attention to this conference, as he was at present under the necessity of retiring from his labors in the vineyard, in order to assist an aged father, whose growing infirmities called for his help.

Elder James Houston stated that the branches in the Glasgow conference were in a very prosperous condition, full of union and love in their counsels; Lanerk, where he had been laboring, numbered sixty-four in about six months; he was sorry that he was not better able to represent the whole conference, as its general condition was most satisfactory and encouraging.

Elder James Ure briefly stated that the Sheffield conference was in a very cheering condition.

Elder E. F. Sheets remarked that the Bradford conference at his first visit rather alarmed him, but he thought he could now state that it was in very good order, and he knew not of a dissenting voice in the whole of the three branches of Bradford, Idle, and Leeds; more laborers were wanted, and he anticipated much good would be the result.

Elder Thomas Smith said in reference to the Worcestershire conference, that in its present condition, love and union were prevailing through the whole, with the exception of one case of difficulty, which would come before the meeting. Brother Meynell had been visiting them and they had an excellent time.—The conference spread over an extensive country, and it was their intention to labor indefatigably in the coming season.

The meeting then adjourned until evening.

EVENING SERVICE.

The service opened by singing. Prayer by Elder Hedlock, when the representation of the condition of the conferences was resumed.

Elder Stratton stated that generally speaking the branches were in a prosperous condition, that four new branches had been organized these last few months. The Isle of Man branches were in a much better state, united, and the prospects were good.

Elder Speakman stated that the Clitheroe conference was in good standing, peace and unity, and every good grace was to be found amongst them, none could be more inclined to adhere to counsel. They were a people that were full of humility, which had caused him much to rejoice; they were also ever ready to assist in rolling forward the kingdom of God, and they only need to be told their duty in order to do it.

Elder John Johnson said he had not been in the habit of speaking before so large and respectable a congregation, but rather in the regions of darkness, and amongst the blacks of the coalpit. He was, however, glad to say that though Cheltenham had, as it were, been torn up by the roots by persons who had never been sent there, yet he rejoiced to say that now the people were willing to listen to counsel, and the spirit of love and union was in their midst, indeed their condition was better than it had been for three years, and there was a great work to do.

Elder Robert Martin said that the members in the Bedfordshire conference, with very few exceptions, were saints indeed, many of them were of long standing. A good foundation had been laid, and the difficulties that had for a considerable time troubled the churches were removed, and the principles are now much inquired after, and he felt assured that with wisdom and prudence much might be done, especially if more laborers were employed.

Elder Thomas Margetts stated that the Leicestershire conference was not in so good a condition as he could wish to see it. The experience of the last six months had been very trying, but after all profitable. When an aspiring spirit arises, it is calculated to do much mischief; it had been so there, but the results he had no doubt would be beneficial; but notwithstanding all things, the prospects were still better than ever, and their congregations were crowded to excess. He earnestly requested a visit from some of the presidency as early as possible.

Elder Thomas Smith stated that the Bath conference was in good standing, union and love prevailed in their midst, the gifts and blessings of the spirit of God were abundant, the councils were conducted in peace and love, and the prospects were very encouraging.

Elder William Walker remarked in refer-

ence to Hull, that when he was sent there, he could not in his address say brethren and sisters, for there was but one sister there. He continued his labors by preaching at the dock side to hundreds of people, but apparently in vain. He was at times almost in despair, but nevertheless he received encouragement from the word of God, and continued his labors.—He remarked also that the books of the church had been a great instrumentality in propagating the work in that neighborhood.—The prospects were now encouraging, and the minds of the people were in some measure turned to the contemplation of the principles of truth.

Elder Dan Jones, from Wales, rose, under an attack of the fever and ague, and remarked that he believed it was the intention of the evil one to prevent him speaking that evening, but he was determined to bear his testimony in spite of every opposing power. He said that he came not in the character of a delegate: he represented no conference; for if he had but baptized one, he should be able to represent three. But he would speak of a nation renowned in history, one of the most ancient nations of the earth, who had never been subdued, and to whom he hoped to be instrumental in bearing the tidings of the work of God, in the last days. He enlarged on the characteristics of his people in a manner, and with an eloquence, that told how ardently he loved his native tribe and his father-land. He remarked that, for many years, as a mariner, he had been in search of the principles of truth—he had sought it in almost every clime—among the red men of the woods, or the civilized denizens of the city, but he had found it not until he came in contact with the followers of the prophet of the Lord, the notorious Joseph Smith; but of that despised individual he would bear his testimony, and though he might feel more at home among a tribe of Indians, or on the deck of a ship, than upon that platform and before such an audience, yet he would not flinch from bearing a faithful testimony to the character of the servant of the Lord. He had been with him in the domestic circle, he had been with him in peril and in prison, and only left him about an hour before the murderous deed of his assassination was perpetrated; and he had now come in obedience to the counsel of the martyred prophet, as a messenger to his native land, to bear testimony of the work for which his brother had died, and which he had sealed with his blood. [We would here remark that we are utterly incapable of doing anything like justice to the address of Captain Jones. for though delivered while struggling with dis-

ease, such was its effect upon ourselves, and we also believe upon others, that we ceased to write, in order to give way to the effect produced upon our feelings.]

Elder William Henshaw stated that Merthyr Tydvill conference was in a prosperous condition. Two years ago he first went there and met with much opposition; but some became obedient to the gospel, and the signs followed the believers; gifts, blessings, and visions were in their midst, and the saints were rejoicing in the fulness of the gospel of Jesus Christ.

Elder Wilford Woodruff then rose to represent his conference, to which he had pledged himself at an early part of the day. He said that he represented about twenty-eight states of the American Union, above one hundred thousand saints, a quorum of twelve apostles, the various quorums in the stakes of Zion, fifteen quorums of the seventies, a conference with two temples of the Lord, one long ago completed, and one fast hastening to its completion. After enumerating many other things, which, from the rapidity of his utterance, we failed to note, he remarked that the condition of the churches in America was more encouraging than at any former period in the history of the church. The saints were more universally of one heart and one mind, and the spirit of Elijah's God was in their midst. He then addressed himself to the elders and officers by whom he was surrounded, exhorting them in all cases to abide by the laws of the land, and, that no man, by keeping the laws of the kingdom of God, need violate the laws of the realm: that no one who infringed upon those laws in any manner would be sustained by the authorities of the church. We had nothing to do with the laws but to keep them. He further remarked that elders, generally, raised up churches like unto themselves, and therefore it behoved them to be an example to their flocks in all things that were holy and righteous. The kingdom of God was a kingdom of order, and a spirit of order ought to characterize every branch of the church. He rejoiced much in assembling with them that day, and in meeting such a vast concourse of brethren and sisters as greeted his eyes that day: he rejoiced also to find things throughout the land in so good a condition as they were. He further exhorted the saints not to be discouraged by their trials, but to contemplate the course of the Savior, from the manger to the cross; he sought not for peace and popularity, but for the salvation of men. It was no sign, because men were poor that they could not be useful and successful in propagating the principles of truth; let us but remember from whence our

power comes, and forget not, what Elder Ward often endeavors to teach us, that union is strength, that the grand secret of our success lies in being of one heart and of one mind; but, that on the contrary, division stops all blessings, and closes the heavens against us. Yes, he would say, the heavens were full of blessings for the saints, but union and peace amongst us could alone call them down upon us. He would, therefore, call upon them, for God's sake, to be united in all things pertaining to the rolling onward of the kingdom of our Lord and Savior Jesus Christ. The meeting was then closed with singing and prayer, and adjourned until the next morning, to assemble in the large room in Bridge-street, at ten o'clock.

MONDAY MORNING.

The meeting being opened by singing and prayer, Elder Woodruff proceeded to speak on the great principles that should actuate the servants of the Lord, exhorting them to lay aside all principles of selfishness, and act according to counsel. To labor for the good of all, acting as one man before the Lord, in order to do the best for the welfare of the kingdom of God.

Elder Hedlock spoke on the condition of the church in Nauvoo, how they had suffered from time to time from unrighteous men getting into their society, who had lost sight of the great principles of the kingdom of God,—and who sought only to aggrandize themselves at the expense of the entire community. Individuals had been amongst them at an early period, who had made extensive purchases of land, which had been enhanced in value by the gathering of the saints, and thus they had taken an advantage of the people by disposing of their purchases at an exorbitant rate of profit. They had also had to suffer from various repeated law suits that had impoverished their resources, that otherwise might have been employed in providing labor for the poor. He had looked at their situation, and he felt anxious for the adoption of some plan that might mutually benefit all. He was desirous of preventing the spirit of monopoly from entering into their midst, and while he now contemplated as it were the energies of the people being thrown away amongst their enemies, he wished to adopt such means as should preserve amongst themselves the combined industry of the saints for the good of all. He then stated his views of the objects to be accomplished, and the benefit arising from the proposed scheme of a joint stock company, that should unite the efforts of the saints on both sides of the water for the good of all. He stated that the shareholders

would be benefited by the adoption of such a plan, inasmuch as the capital so employed, by judicious management, would in a few years double its capital. He further remarked that there must be a channel of communication between the saints on both sides the Atlantic for the mutual benefit of all. He further remarked that there was a variety of means by which these ends might be accomplished, by procuring freight for ships, by procuring provisions for emigration from our brethren in the west, which, placed in bond in this country, would be a great advantage in the supply of sea stores to those that emigrated. He wanted also agents in all parts of the country to assist in the business of emigration, by posting our bills when we had ships in hand, and by procuring passengers, which would afford a fair remuneration for labor on business-like principles. All that we wanted was men of business to enter into this work, which must ultimately work for the good of all.

Elder Watd then remarked that the great point before the meeting was, whether the scheme announced in the last MILLENNIAL STAR to the conferences was to be adopted or not.

It was then unanimously voted that such a plan or association as that proposed should be adopted.

It was then unanimously voted that Brothers Wilson, Caruthers, McEwan, Brown, Clark, Milnes, Mason, Banks, Johnson, and Flint, resolve themselves into a committee to draw up resolutions, to be examined and discussed by the conference, and that they retire into the adjoining room for that purpose.

The brethren of the committee having retired, Elder Woodruff called the attention of the conference to the various business lying before them in relation to the churches.

Elder Woodruff first called for those brethren who were so situated as to give themselves up to the ministry, when there arose Elders J. D. Ross, James Ure, Glaudd Roger, E. H. Webb, James Houston, Robert Crook, George Slater, Thos. Margetts, E. H. Davis, John Allen, J. A. Stratton, E. F. Sheets, William Walker, C. Miller, Milton Holmes, Leonard Hardy, Geo. Eyre, William Speakman, Thos. Day, Henry Cuerden, G. P. Waugh, Dan Jones, William Henshaw, William Allen, Thomas Smith, (of Worcester,) Thomas Smith, (of Bath,) Philip Westwood, Charles Phelps, Hiram Clark, John Banks, John Johnson. The three last named were added, though the brethren had retired on committee.

The case then arose, before alluded to, in reference to the Worcestershire conference, which led to a variety of excellent teaching

in reference to elders or others interfering in the settlement of difficulties where they were not sent. The adjustment of difficulties and the right of sitting in judgment belonging in an especial manner to the high priesthood, unless elders received a special commission for that purpose.

It was then carried that the church in Coventry continue under the control of the Worcestershire conference.

The meeting being closed by prayer, adjourned until two P. M.

AFTERNOON SERVICE.

The service being opened as usual, Elder Ward rose to make some remarks on the responsibility of all connected with the kingdom of God. As individual members of the church we were by no means exempt from this, inasmuch as it was every man and woman's duty to warn their neighbor. And as we received any portion of the authority of the holy priesthood, that responsibility increased, and he would assure the meeting that the presidency in this land justly estimated the importance of the position they occupied, and were well aware that they were answerable to God for whatever measures they adopted in connexion with their superintendence of this portion of his vineyard; and as they had no individual or party feelings, the saints might rest assured that all measures which they might seek to carry, would be with a single eye to the glory of God.

Elder Hedlock then followed on the same principles.

The condition of the Macclesfield conference was then laid before the meeting, when it was carried unanimously that Elder William Walker (late of Hull) go and labor there, under the presidency of Elder James Galley.

Elder Robert Crook having stated the necessity of some young active laborer being sent into the Derbyshire conference, it was carried that Elder George Slater, late of Nauvoo, take the presidency there, recommending him to avail himself, as need might be, of the council of Elder Crook.

Staffordshire conference being next considered, it was carried that Elder Hiram Clark take the presidency for the time being.

Garway conference wanting a president, by the retirement of Elder Richard Blakey, Elder William Allen was unanimously voted to take the presidency thereof.

The condition of the Mars Hill conference being brought forward, it was carried that Elder E. F. Sheeis (late of Bradford,) preside over the same.

It was then carried by the meeting that Elder Glaud Roger preside over the Bradford conference, in the room of Brother Sheets.

It was next unanimously voted that Elder John Allen take the presidency over the Carlisle conference.

It was also voted that Elder Robert Martin preside over the Bedfordshire conference, where he has been lately laboring.

It was then unanimously carried, that Hull be organized into a conference, and that Elder Henry Cuerden preside over the same.

It was then, with considerable good humor, unanimously voted that Elder Dan Jones, form, and preside over Wrexham conference, consisting at present only of himself and wife.—Some present wished to make Elder Jones a present of some branches in the neighborhood to begin with, but the feeling of the meeting was that he should build upon no other foundation than that which he had already got.—Elder Jones made some interesting remarks on his position, and of his anxiety to preach the gospel to his countrymen in their native tongue, requesting an interest in the faith and prayers of the saints for his success,—when Elder Ward arose, and called upon the meeting, if they felt disposed to uphold Brother Jones in his position, to signify it by a hearty Amen! which was most heartily responded to.

It was then voted that Elder G. P. Waugh labor under the direction of Elder John Banks, in the Edinburgh conference.

It was then voted that the branches of Louth, Taleby, and Wapload, be annexed to the Hull conference, under the presidency of Elder Henry Cuerden.

Voted also that Paul Harrison be ordained an elder, and go to labor in Ireland.

Voted that Doncaster be appended to the Sheffield conference.

Voted that Newhall branch be annexed to the Sheffield conference.

Voted that Kidderminster be annexed to the Worcestershire conference.

It was then unanimously carried that Elder James Hous'on's appointment to labor in Lanark receive the sanction of the conference.

The meeting which continued to a late hour, without interruption, then adjourned until Tuesday morning.

TUESDAY.

The meeting being opened by singing and prayer.

Elder Webb was then called upon by the president to state the conditions of the branches in his field of labor, viz: Chalford, Hill, Avening, Tetbury, Kingswood, Cam, and Nimphsfield.

It was then carried unanimously, that the before mentioned branches be organized into a conference, and that Elder E. H. Webb preside over the same.

It was then voted that Bath be organized into a conference, to be called the Somersetshire conference.

It was then voted that Elder George Robins go to labor in the Hull conference, under the presidency of Elder Henry Cuerden.

Elder John Johnson, president of the Cheltenham conference, being absent on the committee, Elder Phelps was called upon to lay the circumstances of the conference before the meeting, in relation to a lawsuit now pending. It appeared that the saints had been subject to interruption in their meetings of the most outrageous and disgraceful character, notwithstanding they met in a place regularly certified; that being obliged to have recourse to law in their own defence, they had been, and expected to be still more, involved in expenses, which without assistance they were not able to meet, Elder Woodruff remarked, that circumstances like those in the Cheltenham conference might be the lot of any other, and that it behooved us to sympathise with our brethren, and render them what assistance we could.

It was then unanimously resolved, that the presidents of conferences lay the case before the churches, and that the saints be exhorted to render what assistance they can, forwarding the same to Liverpool as early as possible, to be remitted to Elder Johnson.

Elder Ward made some remarks on conformity to the laws of the land, exhorting the brethren never to resort to physical force when oppressed by their enemies, inasmuch as there was abundant protection in the laws, when justly administered. He requested the brethren, that when they had acted according to principles of righteousness, and the laws of the land, in all things, and yet could not get protection or redress from the magistrates, that they would send him the addresses of such persons, and he would adopt measures to teach them their duty. He had been under the necessity of writing to two magistrates, and it behooved all the servants of the Lord to become, as much as possible, acquainted with the laws of the land.

The Committee of the Joint Stock Company then making their entrance, it was carried unanimously, that the articles which had been drawn up by the Committee be read before the meeting, consecutively, and afterwards item by item, to be discussed by the conference.

After the reading of the articles,

Elder Ward rose, in the first place, to move a

vote of thanks to the brethren of the committee for their very arduous labor, in the production of the articles which had now been read, and which had occupied the committee some sixteen hours. This vote was most heartily and unanimously carried.

Elder Thomas Wilson, president of the committee, then returned thanks.

Elder Hedlock rose to express his gratification at the result of the committee, so far, and as he had been the first to suggest the plan, he felt much to rejoice at the prospect of its ultimate success.

It was then voted that Brother Brown read the articles one by one for the consideration of the conference.

AFTERNOON SERVICE.

The service being opened as usual, the following articles were for the time being agreed upon. We shall not here present the remarks made upon each as it passed, but merely quote each article as it was decided upon.

1. That this Joint Stock Company be called "The Mutual Benefit Association."

2. That it shall have for its objects the establishing of those branches of manufacture in America, which will be most beneficial, and return to the stockholders the greatest amount of profit, requiring at the same time the least amount of capital in erecting and carrying on its operations.

3. That this association shall bring over food and provisions from America, that the members may have abundance of those things both cheap and good, at a price considerably beneath that at which such provisions are usually supplied, that thus a saving far exceeding the weekly payment for one share shall be effected.

4. That its capital shall consist of not less than thirty thousand pounds, divided into sixty thousand shares of ten shillings each: that a deposit of one shilling per share shall be paid within two months from the date hereof, or within one month from the date of the application for shares at any future period; the remainder to be paid in equal parts, weekly or monthly, during the following eighteen months.

5. That each shareholder, shall have one vote, and one only, in all matters connected with the business of the Mutual Benefit Association.

6. That a committee of fifteen directors shall be chosen to manage the affairs of this association; that every male shareholder, aged twenty-five years, shall be eligible to become a director. That this committee have full power to manage the affairs of this society. That they be appointed for twelve months; that four retire annually by ballot, and another four be

chosen in the same manner to fill up the vacancy.

7. That each district shall have a committee of management consisting of a President, Secretary, Treasurer, and four members, who shall have the power to organize every branch in a similar manner by the general voice of the said district.

8. That the annual meeting shall be the time for transacting the business of this association, viz: on or after the 6th of April in each year, and that the expenses of each delegate be paid out of the general fund.

9. That the collections of shares shall be made weekly or monthly as may be convenient for each district, and that these instalments shall be paid to the treasurer thereof, he giving a printed receipt to each member: that these check-books shall be sent to the general committee on or before each annual meeting, and that a minute-book be properly kept and signed by the officers of every said district, which shall be returned at the same time, and that for the sake of uniformity, these books be provided by the directors out of the funds.

10. That the cash paid by members, on account of their shares, shall be remitted by the treasurer of each district to the treasurer of the Committee of Directors, on the first Wednesday of every month, in Post-office orders or Bank of England seven days' post-bills, according to the amount.

11. That the treasurer of each district see that he receive a printed receipt for each monthly payment, signed by the three chief directors or managers at Liverpool, viz: the president and the two trustees or cash-keepers hereinafter mentioned.

12. That the said cash orders shall be paid and remitted in the names of these three chief officers, whose names must be endorsed by them on the same, before they can be cashed.

13. That all the monies belonging to this society shall be kept in some bank, chosen by the directors in Liverpool, in the name of the said three principal directors or trustees for this association, whose united signatures shall be attached to every document for deposits, or drafts, or receipts; and that the petty cash be kept in a safe, in the said company's office, under two keys, one kept by each of the said trustees hereinafter named.

14. That every member shall have the liberty of selling his or her share to other members; that any shareholder may increase his or her share at any time by paying the amount paid up, and any bonus that may have been declared or added on the same; and that should the amount of shares demanded exceed sixty thou-

sand, at the next annual conference sixty thousand more may be granted.

15. That all machinery requisite for factories and other implements, shall be procured among the members if possible, and that payment for these shall be taken in shares where practicable, and that the wants of the shareholders shall first be supplied out of any stores belonging to the society, at a small remunerating profit, others buying, to pay the market price.

16. That no money shall be returned to the shareholders, until the end of five years, and if at the annual meeting, then to be held, a majority of the members or their delegates shall see proper, and resolve that the business of this association can be carried on solely with the accumulated profit, then they may order that the amount of shares paid up, shall be repaid to the stockholders, or if otherwise that the business shall be carried on for other five years, with the original capital and profit thereon, paying a dividend to the shareholders, at the rate of not less than ten per cent. per annum.

17. That this association be legally constituted, viz: by Deed of Partnership, Enrolment in Chancery, or Act of Parliament in Great Britain, and by Congress Act, or Registration in America, as the Committee of Directors shall see proper.

18. That the directors shall be empowered to find offices, clerks, &c., at the expense of the association.

19. That five per cent., and no more, on all business done be reserved to cover these and other office expenses.

20. That two directors, viz: Thomas Ward, President, and Thomas Wilson, Secretary, sue and be sued in their own names on behalf of this association, and be supported and indemnified therein from the funds of the same.

21. That the business of this association be allowed to have commenced on the 7th of April, 1845.

22. That the sale and transfer of shares be recognized by the directors, who shall determine the form thereof.

23. That if any shareholders neglect to pay their monthly instalments due, one penny per month of fine shall be imposed, and if they neglect to pay the instalments for six months, the amount paid shall be forfeited, and added to the stock, but that they be warned in writing, at least fourteen days before the expiration of the said six months, under the hand of the secretary of the district.

24. That the names, places of abode, and number of shares of each proprietor be entered in the shareholders' register.

25. That these shares be considered personal property, and as such may be devised and disposed of.

26. That two-thirds of the fifteen directors may remit forfeitures, and have a discretionary power to act in all matters not herein provided for, as they shall deem best for the welfare of the association; distinctly recording these and all their other acts in minutes to be laid before the annual meeting of proprietors or delegates.

27. That the directors books be balanced every six months, and a balance sheet containing all the particulars of business be at the said annual meeting submitted, audited, and passed if approved of by the shareholders or their delegates, an abstract of which may be published if ordered at the said annual meeting.

28. That the directors appoint their own chairman and deputy chairman from time to time as need may be, and upon the disease of any director, they vote another into his place until the next annual meeting.

29. That the directors if necessary may appoint committees, delegates, and agents, to assist in promoting the welfare of the association.

30. That these directors may purchase and sell shares, and be the general brokers of this society, and in any or all cases of dispute, be empowered to refer matters to arbitration, one arbiter being appointed by each aggrieved party, and the two so named to appoint a third, before entering on the reference,—their award in writing to be final.

31. That letters of attorney, and other legal documents not herein named, be executed in the names of the directors aforesaid, appointed to sue and be sued in all legal matters connected herewith.

32. That directors may resign, and others be appointed, as in case of death aforesaid.

33. That two-thirds of the directors have power to remove any directors for conduct prejudicial to this company, their places being supplied within ten days as aforesaid, until the general annual meeting of shareholders or delegates.

34. That notices of general meetings be sent through the post fourteen days before these be held; that the weekly and monthly meetings be convened, as the committee and directors shall see fit.

35. That the obligations of shareholders on transfer or forfeiture of their shares shall cease, and that the person in whose name they shall be registered be considered the real owner; all transfers to be duly registered, and the husband of any female proprietor must become a proprietor by sale or transfer as aforesaid, and by the approbation of two-thirds of the directors or

committee, and that all matters of dispute in districts which cannot be settled there, be submitted in writing, signed by the three principal members of these committees to the directors, whose decision shall be binding on the said district until the next annual meeting, where all matters may be regulated and set in order.

36. That all securities or investments be in the name of the president and the two trustees hereinafter named, subject to the control of the majority of directors, and the voice of the delegates at their general or annual meeting.

37. That the company may be dissolved or business stopped and disposed of, on the fourth of the paid up capital being lost, by the vote of two-thirds of the directors and a majority of the shareholders or delegates present at and voting in two successive meetings.

38. That the language of these articles be understood in the plain and common acceptance of the terms thereof, and that if any doubt or dispute arise as to the meaning of any sentence, article or rule, the same be explained and decided by two thirds of the directors and delegates; and that these articles may be altered and amended at the annual meetings of the shareholders, by the voice and votes of two thirds of the whole of the said shareholders or delegates.

39. That the freight of goods from Liverpool sold to any of the shareholders in Britain, be paid out of the general fund.

40. That bond or bonds be given by the cash-keepers as security for stock.

41. That the said two key-holders, trustees, or cash-keepers give approved bond, jointly or severally, for three hundred pounds: and that this be increased annually, according to the increase of stock, and as the stockholders or their delegates may require.

42. That the following fifteen shareholders act as directors of this association, viz: Reuben Hedlock, Thomas Ward, Thomas Dunlop Brown, Peter McCue, Matthew Caruthers, Thomas Wilson, Hiram Clark, James Flint, Dan Jones, Henry McEwan, Henry Crump, John Druce, Isaac Brockbank, Robert Wiley, and John James.

43. That seven of these form the ordinary directors resident in Liverpool who shall be empowered to act with a trading capital of three hundred pounds of the stock, as they shall see best for the welfare of the association, but that no investment beyond this, at any time, shall be made without the consent and vote of two-thirds of all the directors, either in writing or by vote given in person.

44. That these seven form the quorum of ordinary directors, viz: Reuben Hedlock, Thomas Ward, Thomas Dunlop Brown, Thomas Wilson, Isaac Brockbank, Robert Wiley, and John James.

45. That Thomas Ward act as president and corresponding secretary of the said directors.— That Thomas Wilson act as secretary and book keeper of this association. That Reuben Hedlock and Thomas Dunlop Brown act as trustees and cash keepers for the same, the said trustees giving bond as aforesaid.

TIMES AND SEASONS.

CITY OF NAUVOO,

JUNE 15, 1845.

TO THE SAINTS.

‘To do good and communicate,’ was an injunction of one of the old apostles, not to be forgotten: we, therefore, feel free to say to the saints in Nauvoo, and elsewhere, to do likewise: our prospects were never, since God, the father of our Lord Jesus Christ, called Joseph Smith to be a prophet, seer, and revelator, and to establish a church for the salvation, redemption, and gathering of Israel in the last days, and to “prune his vineyard for the last time, with a mighty pruning,” more flattering. The work of the temple is progressing as fast as it can; heaven smiles propitiously upon the earth, and plenty, the most direct index to industry, looks a united people in the face with an assurance as certain as if the Lord spoke himself in an audible voice: *I bless my people when they hearken unto my counsel and keep my commandments.*

The wicked having fled when no man pursued them, we have peace. While fire after fire is devouring the wealth of the world, and calamity and ungodly men, are wasting life with a continual stroke, we have prosperity and health, and with a gratitude, unspeakable, we thank our Father in heaven who hath given us the kingdom and victory, through the worthy name of Jesus Christ.

Brethren! be of one heart, be of one mind, be cheerful, be faithful, be one, and he who clothes the forest with leaves, and paints the flowers of the field, with indescribable beauty, will not withhold any good thing from his people.

MYSTERY.

BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.—As there is such a vast difference of opinion con-

cerning all the prevailing religions of the day, we have thought that a few ideas of our own, and a few extracts of what some of the sects think of themselves, might throw some light upon the dark subject. Our caption is a description of what one of the seven angels showed to John the Revelator, and in all reason and wisdom, is about as near the truth, as to the name of all the religions, which have agitated and devastated the earth since Nimrod commenced the system of climbing up to heaven *some other way*, as any that can be found, except the pure.

There are many very peculiar sayings about Babel, Babylon, the beast, mother of harlots, and abominations upon the earth, which, when rightly understood by the Saints, according to revelation, means the church, or kingdom of the devil: for revelation saith there are but two: the church of God and the church of Satan. How shall we discern between the two?—“By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?”

To commence the matter fairly, then, we will let John tell the story. He says,

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters;

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not

written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.”

It will readily be perceived in the foregoing extract, that John had no more reference to the Roman Catholic, and Protestant churches, who had a form of godliness, denying the power, than he had to all Babylon from Nimrod down. The old woman, Satan’s wife, was “drunken with the blood of the Saints, and with the blood of the martyrs of Jesus;” and the account actually includes *all*, whose “names were not written in the book of life, from the foundation of the world.”

They, then, that killed the Saints in Egypt; they that tormented Israel; cast them into the fire of the furnace; into lion’s dens, and boiled them in pans, are included in what John saw. Besides the plainness of this scripture, other prophets have said many things of Babylon: Isaiah holds this remarkable language:

“That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

The Lord hath broken the staff of the wicked, and the sceptre of the rulers.

He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.

I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts.”

Again we read in Jeremiah that, “Babylon hath been a golden cup in the Lord’s hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.”

Babylon, literally understood, is the gay world; spiritual wickedness, the golden city, and the glory of the world. The priests of Egypt, who received a portion gratis from Pharaoh; the priests of Baal, and the Pharisees, and Sadducees, with their “long robes,” among the Jews, are equally included in their mother’s family, with the Roman Catholics, Protestants, and all that have not had the keys of the kingdom and power thereof, according to the ordinances of God.

In all these things there is, according to what John saw, “mystery.” Among the various denominations, that have endeavored to guide the destinies of souls on earth, many, very many, gracious men, with seeming goodness have filled the pulpit with solemn awe;

but alas! were they prophets and apostles?—They lacked the all important “*thus saith the Lord.*”

To bring this matter right before the people, let us quote the following from a foreign journal.

THE NEW RELIGIOUS MOVEMENTS IN GERMANY.

A new religious movement has started in Germany, which, taken in consideration with the philosophical and philanthropic movements of the age, and arising in the midst of these movements, may lead to important results.

Last August in the cathedral of Treves, the tunic of Christ was shown, and its sight and touch, it was declared, would heal the sick and perform various miracles. Tens of thousands flocked to see, and once more in the middle of the nineteenth century, amidst populations enlightened by the positive sciences, a childish scene of the middle ages was enacted over again, but enacted unfortunately not by children, but by beings full of the perversity of perverted, fanatical and superstitious manhood. This scene excited the indignation of many honest and devoted hearts, and at length a Catholic priest by the name of Ronge protested openly and powerfully against this act of the Church of Rome, and called upon his countrymen, who rejected these acts and scenes of a by-gone age, to unite with him in the condemnation, and to form a German Catholic Church. This proposition met a deep and wide response, and this movement, undertaken by an obscure individual in the Catholic hierarchy, has in a few months awakened among the Germans a new series of religious discussions, and a new spirit. Political questions have been put aside by the press, and the most important political events give way to the interest excited by this new religious movement.

A strange fact is to be remarked in this new movement. While the enlightened Catholics of Germany sustain and encourage this religious reform, it is attacked with violence by the Pietists, who are the strictly orthodox Protestants, and who correspond to the Presbyterians and Methodists, &c. of this country. The reason of this is that while Ronge has protested against what he conceived abuses in the Roman Catholic Church, he has also protested against the whole policy of these religionists, who would make of religion a means of government, of personal interest, of the maintenance of what now exists, with all that is false and anti-Christian in it, for the benefit of those who are now in place and power. Protestantism is far more closely connected with government in

Germany than in this country, and hence the selfishly conservative spirit reigns in it as it does in its opponen, the Church of Rome.

The truth is, that the new religious movement of Ronge is political and social in its nature, as well as religious, borrowing a part of its ideas from Fourier and Owen. The idea of a better practical state of things on this earth, to be produced by Christian charity and philanthropy, by those grand doctrines of fraternity, justice, equality, and brotherhood, given to the world by Christ, could not have failed to enter into a movement of this kind, because that idea is now living every where in society, and has obtained a positive existence in the world. Ronge, with his idea of a Universal Church, which shall unite all classes of society, connecting the rich and the poor in the name of Christian charity, and establishing a brotherhood in the place of the war of castes and clans, of the privileged and the oppressed, is a political and social, as well as a religious reformer; and this has aroused against him those who would maintain privilege, usurpation and injustice in the world, whether Protestant or Catholic.

In his last manifesto, addressed to the secondary clergy, Ronge says:—

“The mission of the Universal Catholic Church was to realize the brotherhood of the whole human race, to harmonize the most heterogeneous elements, to fill up and bridge over all glaring social inequalities. She has failed in this sublime object, by her hypocrisy, her Jesuitism, and her selfishness. She has even corrupted the divine source from which she emanated. She it is who has caused the civil wars of the past and present times; and in testimony, look at the present state of Switzerland. She it is who disunites society, and divides it into classes, of the rich and poor, the wise and ignorant, the privileged and the subjugated. Her hour has come. It is time to enter into the divine domain of light, of truth, of love, which is the only and true ‘kingdom of Christ.’”

This view of Ronge, attributing to Catholicism, the disunion of society and an up-building of privilege, is one-sided, and to a considerable extent erroneous; like other elements of the social compact—the political, &c.—it has done its part in establishing, in past ages of anarchy, ignorance and brutality, a false and oppressive order—perhaps the only one possible, but its error is still to uphold this order, in ages when humanity, by its progressive development, refinement and intelligence, is capable of something better.

But Ronge is declaring war against social injustice, inequality, oppression and privilege, no matter whether he mistakes the source from which they emanate, has struck a chord that will vibrate deeply in the conscience of humanity, and bring up the grand question of the elevation of the race—a question as much political and social as it is religious—and to which will be given that enthusiasm and impetus which comes from a deep religious sentiment, the love of God and the love of neighbor.

This subject suggests new views upon the means and measures which religious bodies, in these modern ages, are taking to spread Christianity, and the political and social results which it carries with it, and the spirit which animates Christian propagation in general.—We will reserve them for another article.

At the end of his manifesto, Ronge invites the secondary clergy, who compose the lower order of the clergy, who are poor and much oppressed, in all nations, to make common cause with him, and to aid in the pacification, and in securing the moral and material happiness of all mankind. The last article of faith, adopted by the new German Catholic Church, is thus expressed: it is remarkable.

"These articles of faith can in no manner bind the generations which are to come. The fundamental principles of your religion are, the love and the progress of humanity. Every Christian sentiment must have its source in love, personified by our Savior Jesus Christ."

This declaration of love and the progress of humanity, which will make Christianity operate directly upon the practical affairs of the world, is a step taken in advance of that Protestantism which has become petrified in theological controversies, and the discussion and propagation of mere speculative dogmas, which are separated from the divine warmth and efficiency of love. For this reason many Protestants are uniting with Ronge. We watch with great interest this new social and religious movement in Germany. A. B. C.

The foregoing shows how easily the people can be deceived without revelation, and that Babylon, when not "literally understood," means *confusion*.

While in the way of quoting from foreign journals, we will give the following:—

ASPECT OF POPERY IN ENGLAND.—In England, Romanism wears its most courtly dress, and speaks in most gentle accents. All that can ensnare a fastidious taste, or charm a generous disposition, is brought forward; tales of ancient faith and holy martyrdom are told in winning words, and every thing that is graceful in antiquity claimed as an integral element in the

constitution of the Romish Church. Charity is the phrase that is ever on her lips, and she would fain persuade men that it is with a breaking heart she seeks them, that the erring children may be restored to a suffering mother: but to him who, in the first impulse of a confiding nature, has listened to her voice and believed her testimony, how sad and startling is the conviction which a closer acquaintance with the reality must ever bring? Ancient faith and holy martyrdom were in the days when Romanism was unknown; persecution and cruelty have marked her sway since she came into existence, and the martyrs who have fallen have suffered at her hands; she has been no sharer of her Lord's sorrow, but a despiser of his grief, and a smiter of his children. She has seized upon the intellectual faculties and genius of every age through which she has passed, as appliances of her regal state and the tribute to her worldly dignity: she has enriched herself with the merchandise of souls, which she has sold into darkness, that she might revel in wealth and earthly grandeur. Let any man who would put faith in her professions of charity and maternal love, cast his eye over the record of the Inquisition: let him remember the years of persecution to which she has submitted the children of God, and the blood she has shed: let him reckon up the anathemas of the Council of Trent: let him steadily consider every indication which the present century has afforded of the unchangeable nature of her spirit, and let him judge, how far she who speaks of charity can feel it—how far she, with the word of love in her mouth, and the blow of cruelty in her hand, can ever have humanity at heart. Men may talk as they will of schism and heresy. Where can more be found than those which Rome has harbored? Men may mourn with maudlin sentiment over the evils of the Reformation, and cast their small censures upon the mighty spirits who, under God, brought it to pass. What would Christendom have been without the Reformation, but a corrupting mass of spiritual wickedness and abomination? And it ill becomes those who breathe the atmosphere of Christian liberty, and intellectual freedom, to despise the men who purchased the privilege which they enjoy with their own life's blood and labor. If men will know what Romanism is, let them not learn it from the holiday phrases and scholastic sophisms of Oscott theses, or of Oxford tracts; but let them look at it in the face of Rome: let them mark it in the full exercise of its degrading influence in Belgium: let them gather it from the trash which the Jesuits sell, and the debasing doctrines which too many of the ec-

clesiastical dignitaries of France sanction.—*Church of England Quarterly Review*.

We feel confident, that when our readers have followed us thus far, upon the subject, they will begin to see the words of the apostles made plain, relative to the "son of perdition."

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God."

Remember ye not, that, when I was yet with you, I told you these things?

And now ye know what withholdeth that he might be revealed in his time.

For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way:

And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders."

Taking the divisions of the churches of the United States into the general account, with what we have above shown, the "*mystery*" of *iniquity* doth already work, and they that have eyes to see, can visibly discover the woman, which John saw figuratively, to be the "*great city*, which reigneth over the kings of the earth."

We might carry this great subject to any extent: for, on looking back through ages that have filled up almost six thousand years, we can discover, that the majority of men, through the cunning of Satan, have been deceived; and that the scheme by which he has cozened them into a belief of the *eternal hereafter*, has been, is yet, and to them (unless redeemed,) will forever be, a *mystery*. Truly said the Savior to his disciples, "To you it is given to know the mysteries," not to those without.

Well may we rejoice: well did our forefathers rejoice, and gloriously will all of us again rejoice, when we find, that by faith, diligence, and perseverance in the commandments of God, we have come up through *much* tribulation, when the *mystery* is revealed, having escaped under the continual strokes of the *great hammer of the whole earth*

COMMUNICATIONS.

EXTRACT OF A LETTER, DATED, 36 Chapel St., Liverpool, 18th April, 1845.

Beloved Brother Elias Smith, Esq. :—

Having an opportunity of sending by

private conveyance as far as Boston, I thought I would drop a few lines to you. On my return from the General Conference, I found in the office a letter from Brother Brigham Young, one from Brother Parley P. Pratt, Elijah Fordham and S. Brannan, New York, also one from Father Curtis, of Maine, and several *Times and Seasons*, *Neighbors*, and *New York Prophets*; all bearing good and cheering news from Nauvoo, New York, and other portions of the country, which was truly acceptable. With regard to affairs in this country, I would inform you that we held our General Conference in Manchester on the 6th of April; it lasted three days and a half, where were represented 10,000 saints, save 90. More business was transacted at it than has been at any Conference ever held in the British Dominions. With the rest of the business transacted, we, having caught the same spirit in England which seems to be actuating you in America, have established a Joint Stock Company entitled "*The Mutual Business Association*," and expect by and by to have over means to assist you in your enterprises. It is to consist of 60,000 shares of ten shillings each; the whole amounting to 30,000 pounds, or \$150,000. Some individuals have taken as many as 100 shares each, and according to the rate at which shares are being taken up, I expect they will soon be all disposed of. One object the company have in view is to establish an iron foundry in Nauvoo, as well as cotton and woolen manufactories, and such others as they may deem necessary. We shall forward to our friends in Nauvoo, a copy of '*The Star*,' containing the minutes of the Conference, and the particulars connected with the Association. The work is progressing in this country; only we stand in need of the help of more good, faithful men. Brother Young stated we would have some sent this spring. I hope it will be so.

With regard to emigration, we shall forward what we can this summer by way of New York. When the present volume of *The Star* is completed we intend publishing it semi-monthly. We have in press 3,000 copies of the *Doctrine and Covenants*, which we expect out shortly and for which there will be great demand. All our American brethren here are well. I have had a tour through Scotland, during which I was much interested by visiting the castle at Sterling, so much famed for the exploits of Wallace and Bruce, the great Scottish heroes. Also the Palace of Mary Queen of Scots, in Edinburgh, and Edinburgh Castle. Edinburgh is one of the finest cities I have visited in a foreign country. Many of its buildings are twelve stories high. Tell Brother Orson Pratt that I

visited Prince Arthur's Seat, the place of his meditation while building up the church in Edinburgh. I also visited Glasgow; it has a conference of upwards of a thousand members, and it is in a very prosperous state. The 'signs of the times' in this country indicate war. The stand which Sir Robert Peel has taken is decided. On the subject of the Oregon question, he is determined to maintain it at the expense of war. I do not expect President Polk will detract much from the position he has taken, and taking all things into consideration there is a great probability of a war being commenced; indeed it would not surprise me much should it be the case. I saw, on my return from business to day, hand bills headed, 'War, War with America.' England has been and is still very industrious in the increase and strengthening their Army and Navy, while on the other hand, America has been dilatory on this point and is consequently but ill-prepared to cope with the powers of Europe; moreover, there has been some private intercourse between the Emperor of Russia, King of France and Queen of England; and it is expected by many that France and Russia will back up England; though there is a variety of opinion on this point. For my own part, I am willing that the Lord's will should be done in this, if it will only find something else for the Americans to do besides killing prophets, persecuting the saints and taking away charters. Fifteen thousand of the British troops have been ordered to embark for Canada.

Yours with respect,

W. WOODRUFF.

NOTICE.

At a regular meeting of the High Priest's Quorum at the city of Nauvoo. April 20, 1845, William M. Parker was cut off from the church of Jesus Christ of Latter-day Saints, for teaching false doctrine, and for improper conduct.

GEORGE MILLER, Pres.

L. R. Foster, Clerk.

REMARKS.

The editor of the Millennial Star makes the following remarks, upon the proceedings of the English Conference, the minutes of which appear in this number of our paper:

"We have been under the necessity this month of adding a supplement, but we trust that the importance of the matter which fills our pages will be an apology for that, as well as the late period of getting it out of press.

We trust that the hearts of the saints generally will be encouraged by the contemplation of the great principle of progression in the kingdom of God.—a principle that should never be absent from their minds, and we think that the contents of our present number will make it manifest, that this principle is not extinct in the hearts of the people of the Lord.

We would earnestly direct the attention of all to the important business that has been brought before the General Conference, and to the measures there decided upon. It has been a source of grief to many, to witness the energies of the saints completely thrown away, and frequently to support those who are our oppressors, but we anticipate that such a union as that contemplated and carried into effect by faithful men, under the blessing of the Lord, will be a source from which many advantages will be derived—Let but the people of God be united, and the Lord will pour out his blessings upon them; let them learn the grand secret of oneness in the cause of truth, and they will stand amazed at the success that will crown all their efforts.

Let the watchword of the church be onward, there is no retreat; they that adhere to the principles of truth must advance, there can be no retrograde movement amongst the saints but to fall away from the kingdom of God.

Let the hearts of the saints then be enlarged, let their minds expand, and let them be prepared for the great things that await them in the future.

The Times and Seasons,

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL VI No 12] CITY OF NAUVOO. ILL. JULY 1, 1845 [WHOLE No. 120.

HISTORY OF JOSEPH SMITH.

CONTINUED.

The following is an extract of a letter to me, from Elder Phelps, dated

"Clay county, Mo., Dec. 15, 1833.

The situation of the saints, as scattered, is dubious, and affords a gloomy prospect. No regular order can be enforced; nor any usual discipline kept up: among the world, yea, the most wicked part of it, some commit one sin, and some another, (I speak of the rebellious, for there are saints that are as immoveable as the everlasting hills,) and what can be done? We are in Clay, Rav, Lafayette, Jackson, Van Buren, &c., and cannot hear from each other oftener than we do from you. I know it was right that we should be driven out of the land of Zion, that the rebellious might be sent away.—But, brethren, if the Lord will, I should like to know what the honest in heart shall do? Our clothes are worn out; we want the necessities of life, and shall we lease, buy, or otherwise obtain land where we are, to till that we may raise enough to eat? Such is the common language of the honest for they want to do the will of God. I am sensible that we shall not be able to live again in Zion, till God or the President rules out the mob.

The Governor is willing to restore us, but as the constitution gives him no power to guard us when back, we are not willing to go. The mob swear if we come we shall die! If from what has been done in Zion, we, or the most of us, have got to be persecuted from city to city, and from synagogue to synagogue, we want to know it: for there are those among us that would rather earn eternal life on such conditions, than lose it: but we hope for better things, and shall wait patiently for the word of the Lord.

Our people fare very well, and when they are discreet little or no persecution is felt. The militia in the upper counties is in readiness at a moments warning, having been ordered out by the Governor, to guard a court martial and court of enquiry, &c., but we cannot attend a court of enquiry, on account of the expense, till we are restored and protected

(Signed) W. W. PHELPS."

I received the following

Revelation, given December 16, 1833.

Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I the

Lord have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions; yet, I will own them, and they shall be mine in that day when I shall come to make up my jewels.

Therefore, they must needs be chastened, and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny me, cannot be sanctified.

Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me.

Verily, I say unto you, notwithstanding their sins my bowels are filled with compassion toward them: I will not utterly cast them off; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people; and even as I have said, it shall come to pass.—Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. And in that day, all who are found upon the watch tower, or in other words, all mine Israel shall be saved. And they that have been scattered shall be gathered: and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be crowned. Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands: be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things, that the prophets might be fulfilled. And behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found

no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion.

Behold it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together and stand in holy places, and prepare for the revelation which is to come when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of heaven, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed; and also, that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth. And in that day the enmity of man, and the enmity of beasts; yea, the enmity of all flesh shall cease from before my face. And in that day whatsoever any man shall ask it shall be given unto him. And in that day satan shall not have power to tempt any man. And there shall be no sorrow because there is no death. In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep, (that is to say in the earth,) but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious. Yea, verily I say unto you, in that day when the Lord shall come he shall reveal all things; things which have passed, and hidden things which no man knew; things of the earth by which it was made, and the purpose and the end thereof; things most precious; things that are above, and things that are beneath; things that are in the earth and upon the earth, and in heaven.— And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory. Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul: and seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life. When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men. They are called to be the savor of men. Therefore, if that salt of the earth lose its savor behold it is thenceforth good for nothing, only to be cast out and trodden under the feet of men. Behold, here is wisdom concerning the children of Zion; even many, but not all; they

were found transgressors, therefore, they must needs be chastened. He that exalteth himself shall be abased. and he that abaseth himself shall be exalted.

And now, I will show unto you a parable that you may know my will concerning the redemption of Zion: a certain nobleman had a spot of land, very choice; and he said unto his servants, go ye into my vineyard, even upon this very choice piece of land, and plant twelve olive trees; and set watchmen round about them and build a tower, that one may overlook the land round about, to be a watchman upon the tower; that mine olive trees may not be broken down, when the enemy shall come to spoil, and take unto themselves the fruit of my vineyard. Now the servants of the nobleman went and did as their lord commanded them; and planted the olive trees, and built a hedge round about, and set watchmen, and began to build the tower. And while they were yet laying the foundation thereof, they began to say among themselves, and what need hath my lord of this tower? and consulted for a long time, saying among themselves, what need hath my lord of this tower, seeing this is a time of peace! Might not this money be given to the exchangers? for there is no need of these things! And while they were at variance one with another, they became very slothful, and they hearkened not unto the commandments of their lord: and the enemy came by night, and broke down the hedge, and the servants of the nobleman arose, and were affrighted, and fled: and the enemy destroyed their works, and broke down the olive trees.

Now behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil? ought ye not to have done even as I commanded you? and after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof, built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? and behold, the watchman upon the tower would have seen the enemy while he was yet afar off: and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. And the lord of the vineyard said unto one of his servants, Go and gather together the residue of my servants; and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also, among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry; and go

ye straightway unto the land of my vineyard, and redeem my vineyard, for it is mine, I have bought it with money. Therefore get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen: and inasmuch as they gather together against you, avenge me of mine enemies; that by and by, I may come with the residue of mine house and possess the land.

And the servant said unto his lord, when shall these things be? And he said unto his servant when I will; go ye straightway, and do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you; a faithful and wise steward in the midst of mine house: a ruler in my kingdom.

And his servant went straightway, and done all things whatsoever his lord commanded him, and after many days all things were fulfilled.

Again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation, that the work of the gathering together of my saints may continue, that I may build them up unto my name upon holy places; for the time of harvest is come, and my word must needs be fulfilled. Therefore, I must gather together my people according to the parable of the wheat and the tares, that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory when I shall come in the kingdom of my Father, to reward every man according as his work shall be, while the tares shall be bound in bundles, and their bands made strong, that they may be burned with unquenchable fire. Therefore, a commandmen I give unto all the churches, that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things, be prepared before you, and in order that all things be prepared before you, observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints: all the land which can be purchased in Jackson county, and the counties round about, and leave the residue in mine hand.

Now verily I say unto you, let all the churches gather together all their moneys; let these things be done in their time, be not in haste; and observe to have all things prepared before

you. And let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion. There is even now already in store a sufficient; yea, even abundance to redeem Zion, and establish her waste places no more to be thrown down, were the churches, who call themselves after my name willing to hearken to my voice. And, again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine, and principle pertaining to futurity, according to the moral agency which I have given unto them that every man may be accountable for his own sins in the day of judgment.—Therefore it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

Now, unto what shall I liken the children of Zion? I will liken them unto the parable of the woman and the unjust judge, (for men ought always to pray and not faint,) which saith, There was in a city a judge which feared not God, neither regarded man. And there was a widow in that city, and she came unto him saying, avenge me of mine adversary.—And he would not for a while, but afterward he said within himself, though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming, she weary me. Thus will I liken the children of Zion.

Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the president; and if the president heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation, and in his hot displeasure, and in his fierce anger, in his time, will cut off these wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites, and unbelievers; even in outer darkness, where there is weeping, and wailing and gnashing of

teeth. Pray ye therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them. What I have said unto you, must needs be, that all men may be left without excuse; that wise men and rulers may hear and know that which they have never considered; that I may proceed to bring to pass my act, my strange act, and perform my work, my strange work. That men may discern between the righteous and the wicked, saith your God.

And, again I say unto you, it is contrary to my commandment, and my will, that my servant Sidney Gilbert should sell my store-house, which I have appointed unto my people, into the hands of mine enemies. Let not that which I have appointed, be polluted by mine enemies, by the consent of those who call themselves after my name: for this is a very sore and grievous sin against me, and against my people, in consequence of those things which I have decreed, and are soon to befall the nations. Therefore, it is my will that my people should claim, and hold claim upon that which I have appointed unto them, though they should not be permitted to dwell thereon; nevertheless, I do not say they shall not dwell thereon; for inasmuch as they bring forth fruit and works meet for my kingdom, they shall dwell thereon; they shall build, and another shall not inherit it: they shall plant vineyards, and they shall eat the fruit thereof; even so. Amen.

December 18th. The elders assembled in the printing office, and bowed down before the Lord, and dedicated the printing press and all that pertained thereunto, to God, by mine own hand, which dedication was confirmed by Elder Rigdon, and my brother, Hyrum Smith—We then proceeded to take the first proof sheet of the "Star," edited by Elder Oliver Cowdery.

Blessed of the Lord is Brother Oliver, nevertheless there are two evils in him that he must needs forsake, or he cannot altogether forsake the buffetings of the adversary. If he forsake these evils he shall be forgiven, and shall be made like unto the bow, which the Lord hath set in the heavens; he shall be a sign and an ensign unto the nations.

Behold he is blessed of the Lord for his constancy and steadfastness in the work of the Lord; wherefore, he shall be blessed in his generation and they shall never be cut off, and he shall be helped out of many troubles, and if he keep the commandments, and hearken unto the council of the Lord his rest shall be glorious.

And again, blessed of the Lord is my father and also my mother, and my brothers and my

sisters, for they shall yet find redemption in the house of the Lord, and their offspring shall be a blessing, a joy, and a comfort unto them.

Blessed is my mother, for her soul is ever filled with benevolence and philanthropy, and notwithstanding her age, yet she shall receive strength, and shall be comforted in the midst of her house, and she shall have eternal life.

And blessed is my father, for the hand of the Lord will be over him, for he shall see the affliction of his children pass away, and when his head is fully ripe, he shall behold himself as an olive tree, whose branches are bowed down with much fruit; he shall also possess a mansion on high.

Blessed of the Lord is my brother Hyrum, for the integrity of his heart, he shall be girt about with truth, and faithfulness shall be the strength of his loins: from generation to generation he shall be a shaft in the hand of his God to execute judgments upon his enemies, and he shall be hid by the hand of the Lord, that none of his secret parts shall be discovered unto his hurt; his name shall be accounted a blessing among men, and when he is in trouble and great tribulation hath come upon him, he shall remember the God of Jacob, and he shall shield him from the power of satan; and he shall receive counsel in the house of the Most High, that he may be strengthened in hope, that the goings of his feet may be established forever.

Blessed of the Lord is brother Samuel, because the Lord shall say unto him, Samuel, Samuel, therefore he shall be made a teacher in the house of the Lord, and the Lord shall mature his mind in judgment, and thereby he shall obtain the esteem and fellowship of his brethren; and his soul shall be established; and he shall benefit the house of the Lord, because he shall obtain an answer to prayer in his faithfulness.

Brother William is as the fierce lion, who divideth not the spoil because of his strength, and in the pride of his heart he will neglect the more weighty matters until his soul is bowed down in sorrow, and then he shall return and call on the name of his God and shall find forgiveness, and shall wax valiant, therefore, he shall be saved unto the uttermost; and as the roaring lion of the forest in the midst of his prey, so shall the hand of his generation be lifted up against those who are set on high, that fight against the God of Israel; fearless and undaunted shall they be in battle, in avenging the wrongs of the innocent, and relieving the oppressed; therefore, the blessings of the God of Jacob shall be in the midst of his house notwithstanding his rebellious heart.

And now, O God, let the residue of my father's house, ever come up in remembrance before thee, that thou mayest save them from the hand of the oppressor, and establish their feet upon the rock of ages, that they may have place in thy house; and be saved in thy kingdom, and let all things be even as I have said, for Christ's sake: Amen.

CONFERENCE MINUTES.

Minutes of a Conference of the Church of Jesus Christ of Latter-Day Saints, held at Rowland O. Crispin's, Warren co. Ohio, on the 14th and 15th of June 1845, agreeable to adjournment from March Conference held in Fayette co. Ohio, on the 8th and 9th, 1845.

The meeting was called to order by Elder Joseph Grover at 11 o'clock A. M. Elder Joseph T. Ball was chosen to preside, and Rowland O. Crispin chosen Secretary.

The meeting opened by singing, and prayer by Elder Joseph Grover.

The president then addressed the meeting in a brief and affectionate manner, setting forth the object of the Conference.

A representation of the different branches was then called for.

Waynesville branch by Elder Braddock; thirty eight members, thirteen Elders and one Priest.

Pleasant Grove branch; seven members, one Elder and one Priest.

Clinton branch; thirty eight members. six Elders and one Priest.

Fayette branch, by Elder Boughn; twenty three members, one Elder one Priest & one Teacher.

Port Jefferson branch, by Elder Johnson; seven members and one Elder.

Dayton branch, by Elder Graves; eight members and five Elders.

A charge was preferred against Isham Webb, for leaving his family and unbelief. After some remarks he was cut off from the church by a unanimous vote.

A charge was preferred against Elder John Bair, for teaching things contrary to the Book of Covenants, inconsistent with virtue, which has destroyed the union of the saints, and prevented them paying their tything, entered by Azariah Haines, presiding elder of the Clinton branch, June 14th 1845.

It was moved and seconded that a council of Elders be held in his case, which was put to vote by the President and carried unanimously. They were to examine witnesses and report on Sabbath afternoon.

The President then addressed the saints on the necessity of gathering to Zion, in an affec-

tionate manner. He was followed by Elder Grover.

Conference adjourned until 3 o'clock P. M. Conference met agreeable to adjournment.

Opened with singing, and prayer by Elder Fallis.

The meeting was then addressed by the President on the latter-day dispensation.

Conference then adjourned until 10 o'clock on Sabbath A. M.

Conference met according to adjournment.

Opened by singing, and prayer by Elder Grover. He then addressed the meeting on the priesthood.

Conference adjourned until half past 1 o'clock.

Conference met according to adjournment.

Opened by singing, and prayer by Elder Boughn.

The meeting was addressed by Elder Grover on the Book of Mormon, after which the President introduced the case of Elder Bair, and stated to the Conference the resolution of the council of the Elders, which was motioned and seconded that he be disfellowshipped; which was put to vote by the President, and carried unanimously.

Elder Grover arose and returned his thanks to the saints for their kindness to him, and requested the voice of the district whether they wished his labors any longer or not. A vote was taken and they unanimously responded, yes; and they unanimously accorded with his teaching. He then blessed them in the name of the Lord.

The president then addressed the saints on the necessity of obeying council.

A vote was taken whether the saints would uphold the Twelve and the authorities of the church by their prayers, which was unanimous.

The President then pronounced his blessing on them in the name of Israel's God. He then dismissed the Conference without setting time for another.

By vote of the Conference, three new members were added, after Conference closed; two of them were children, only eight years of age.

JOSEPH T. BALL, President.

Rowland O. Crispin, Secretary.

Nauvoo, July 15, 1845.

To the saints composing the Conference, held at Rowland O. Crispin's, Warren co. Ohio, 14th June 1845.

DEAR BRETHREN;—A copy of the minutes of your Conference has just been presented me, from which I learn that you have seen proper to withdraw from me the hand of fellowship.

I do not, at this time, feel to question the legality of your proceedings, or the righteousness of your decisions; my heart is too much pained, at having lost your esteem and confidence; though I do wish I had been present at your meeting, when those charges were preferred; not so much for the purpose of defending myself against my accusers; but to have preserved that confidence which I once held in your breasts, by confessing to you candidly my weaknesses, my imperfections, follies and deviations.

Had you heard the statement that I could have given you in relation to the difficulties, troubles and temptations, that I had to contend against, I am confident you would not have attributed any malicious or evil design to any part of my conduct, while among you; if you had, you certainly would have *done me wrong*, for I solemnly protest that my errors have arisen not from my *heart*, but from misunderstanding of principles. Had I the same understanding of principles and doctrine, *then*, that I now have, nothing could have arisen from my teachings, privately or publicly, contrary to your mind and feelings. I erred in receiving teachings from those that professed to know doctrine, yet knew nothing only as they were taught by the evil one.

I have now covenanted before the Lord that hereafter I will receive no doctrine except it comes from the proper source—the Twelve.

Brethren; I have labored a long time among you; I have stood by you with my life in my hand,—I have baptised many of you,—have looked upon you as my best and most endearing friends. You must allow me still to enjoy your friendship and your love, and confidence. If any of you have been injured or led astray by my teachings, publicly or privately, I now humbly ask your forgiveness, and I ask you all to forgive me and restore me to your friendship, and pray for me that I may overcome the adversary of souls and be saved with you in the kingdom of our God.

JOHN BAIR.

The church here, cannot act upon Br. Bair's case without all the testimony of the witnesses. We are rejoiced to see Br. Bair humble, and wish to receive the truth. We hope all the saints will feel to forgive him, for this is according to the Savior's words. If the branches of the churches abroad would examine the Doctrine and Covenants and act according to the law therein contained, they would never err relative to trying members of the different Quorums. Branches abroad may withdraw fellowship, but each Quorum holds the power

to deal with its members for offences, to final judgment, by the aid of the Bishop's Court or High Council.

From the New York Messenger.

ILION, HERKIMER CO., NEW YORK.

Conference of the Church of Jesus Christ of Latter-Day Saints, convened at Ilion, German Flats, Herkimer county, on the 17th and 18th of May, 1845.

Conference met at 2 P. M., and organized by appointing Elder Eleazer Willes, President, and George England, Secretary.

Official members present—six Elders and one Priest.

Sung a hymn. Prayer by the President. Sung a hymn; after which a call was made for representation of branches.

Ilion branch represented by Elder England; eighteen members, three Elders and one Priest.

Milford Centre, by Elder Chidester; four members and one Elder.

Village of Westford, by Elder Bacon; four members and two Elders.

Cherry Valley, by Elder Bacon; four members, three of the Utica branch, and one Elder.

After which Elder Bacon addressed the congregation from the 7th chapter of Paul to the Hebrews, 11th, 12th and 19th verses, setting forth the order of the priesthood, and the church going into the wilderness, or the general apostasy of the church of Christ, which he proved beyond contradiction, in an able and masterly manner.

Meeting adjourned to Br. England's at early candle light.

Met agreeable to adjournment. Opened by singing.

Prayer by Br. Chidester; after which he called upon the saints to bear witness to the truth of Mormonism.

The saints then arose one by one, and gave their testimony in favor of the truth; and said they would live by every word that proceeds from God, and would uphold and subject themselves to the counsel of the Twelve apostles of the Lamb of God. Some of the gifts were manifested, which caused us to rejoice in the kingdom of God. Unity and love prevailed.

Sung a hymn. Benediction by Elder Hewet.

Adjourned till Sunday morning 10 o'clock.

Met according to adjournment.

Sung a hymn. Prayer by Elder Theophilus Taylor. Sung another hymn.

Br. Wm. Segar represented the Utica branch on Sunday morning; twenty two members, two Elders and one Priest, in a scattered condition.

The President then addressed the congregation from the 24th of Acts 14th and 15th verses, setting forth and showing what was called heresy in these days followed by Elder Taylor at half past 11 till half past 12.

Adjourned till half past 1 P. M. Benediction by Elder Taylor.

Met agreeable to adjournment.

Sung a hymn. Prayer by Elder Bacon.

He then arose to address the congregation from the 28th chapter of Isaiah, 21st, 23d and 23d verses, showing that Isaiah had in view a great work to be commenced in as late a generation as the present, and that it had already commenced, which he proved in a very clear and lucid manner. Proving that this continent was the place for the setting up of the ensign to gather the dispersed of Judah, and assemble the outcasts of Israel followed by Elder England, who backed up the gospel with his testimony, and spoke in behalf of suffering innocence, and exhorted all those who had not embraced the gospel to do it immediately and by that means secure to themselves eternal life.

Br. Steele made some remarks, and gave his testimony to the truth of Mormonism, and said he knew it to be the work of God, and was acknowledged by signs following the believer.

The President then made some remarks to sign seekers, showing that if the sectarians preached the pure gospel of Jesus Christ, they are very much to blame to ask a sign from those that they say have the spirit of Belzebub.

Br. Hewet gave his testimony in favor of the work of the last days.

Br. Chidester gave his testimony in behalf of the work of God in Mormonism, and left his testimony against all that would not learn the way of life, through prayer and faith to that God that gave his Son as a ransom for the world.

Br. Taylor bore testimony in favor of Mormonism, and exhorted all within the sound of his voice to search the truth as it is in the Lord Jesus.

Sung a hymn, and adjourned till early candle light, at Br. Burgdorff's.

Met at Br. Burgdorff's sung a hymn. Prayer by Elder Bacon.

After which the sacrament was administered.

Br. Bacon exhorted the saints to faithfulness, unity and love to each other, and called on them to bear testimony.

Br. Taylor next exhorted the saints to unity, and spoke of the calamities that awaited the ungodly, and that Judah's fierce lion would

arise from the thicket and destroy the nations that forget God.

Brother England next exhorted the saints to love and unity, and to prepare for our exit from among the Gentiles, and go to the beautiful city of Nauvoo. He thanked God that there was one woe which had never come upon the Mormons yet, after all their persecution. The Savior says Woe unto you when all men speak well of you. That is the woe; who is there that speaks well of the Mormons? They are very scarce, and if any one wishes to obey the gospel, they must expect to loose their good name if they have any. I have lived in this place three years, and was respected by every one, but as soon as I came into the kingdom of God, then Satan began to rage, and sectarians foamed till they have run out lies till their Father shall help them no more.

Brother Steele made some remarks about signs. They said they would believe if they should hear him speak in tongues, and they have heard him speak in tongues several times and they are worse than ever.

Brother Chidester Gave his testimony to the truth.

Brother Hewit said he had been sick for several years, and the doctors had given him up, and said he could not live. But as soon as he heard the Mormons he believed and was administered unto, and his neighbors said if he got well they would believe also; and now I am as well as any man, and they won't believe yet, and I testify to every man that I was healed by the power of God, through the administration of one of his servants, a Mormon Elder.

Resolved that the minutes of this Conference be forwarded for publication in the Prophet.

The Conference adjourned, sine die.

ELEAZER WILLES, President.

George England, Secretary.

From the Millennial Star.

SCOTLAND.

We have lately had the long-wished for pleasure of paying a visit to our brethren in the north; and we can truly say that though our journey was in part performed amid the rigours of severe weather, yet we have been amply rewarded for every toil. We feel convinced of one fact, which is, that there is scarcely anything more confirmatory of the faith of the saints, than to travel and behold the effects of the principles of truth upon others. A feeling of this kind we fully realized on our visit to Scotland, where we beheld a people widely different in their national customs, habits, and

feelings from ourselves, yet under the influence of the gospel of Jesus Christ to which they had become obedient, we found them, as it were, one with ourselves; of one heart and of one mind in relation to the principles of eternal truth, and the glorious prospect that are opened out to the saints of God in the future.

On the 16th of March, we held a conference in the Odd Fellows' Hall, in the city of Glasgow, and notwithstanding the severity of the weather, our brethren and sisters flocked in from the country, crowding the hall with joyous and happy countenances, the recollection of which assembly will be long remembered by us. We found the conference in a most encouraging and prosperous condition, under the presidency of our beloved brother Peter McCue, and our prayer is that he may be long preserved in connexion with the honest-hearted by whom he is surrounded, to be instrumental in rolling onward the kingdom of God.

After separately visiting several of the branches in the Glasgow conference, where we had an opportunity of witnessing in an individual branch, the effect of the power of truth, confirmatory of what we had before realized as a whole, we proceeded on our journey to the ancient city of Stirling. Here we found but few saints, but sufficient to whisper to each heart, that we were not entirely in the land of strangers, but some of the great family of the redeemed of the Lord were there. With the city itself and the surrounding country we were greatly interested, each glance as it were bringing back the recollections of the stirring deeds of days of yore. May the saints that spring from such a soil, exhibit in connexion with the kingdom of God, a like heroism with that which has spread as it were a halo of glory over their sires.

From Stirling we took one of the steamers on the Forth, for Edinburgh, and though the weather was very unpropitious, it was impossible to destroy the effect of the romantic nature of the scenery by which we were surrounded. After a very severe passage, the storm continuing to increase in violence, we at length arrived at the capital of Scotland—the Athens of modern times. We need not say that our welcome was most hearty, and that we rejoiced much in meeting some of the saints of God in a city distinguished for its wisdom and learning. On Sunday, the 23rd of March, we met in conference, making what changes we considered necessary for the well-being of the whole, and appointed Elder John Banks, late of Preston, to preside over the Edinburgh conference. We anticipate a great work being accomplished there, and the true secret of suc-

cess will be found in the union of the saints, upholding by faith and prayer those who have been set apart to the service of the Lord. May the spirit of the Lord rest upon the saints mightily in that great metropolis, that multitudes through their instrumentality may be born again into the kingdom of God.

With the best feeling of our hearts, bidding adieu for a season to the saints in Scotland, we have to express our regret that circumstances should have compelled us to leave so abruptly, but anticipate with much pleasure the time when we shall be able to renew our visit.

WILFORD WOODRUFF,
REUBEN HADLOCK,
THOMAS WARD.

TIMES AND SEASONS.

CITY OF NAUVOO,
JULY 1, 1845.

WHAT IS TO BE.

As a matter of every day reflection, all people, good, bad and indifferent, are more concerned about *what is to be* than any thing else that appertains to life. This may be one reason why so much jealousy, hatred and persecution are manifested towards any man, men, or people, that profess to be guided by revelation.

Notwithstanding the word of the Lord, having out-lived all the speculation of the ancients, and frustrated the philosophy of the moderns, shines like diamonds among the rubbish of six thousand years, to guide the way of human beings, still every age has its own *blind leaders of the blind*, and the result that has been, is now, and will be,—“both fall into the ditch.”

We have said thus much for the consideration of the saints; if the world pays any regard to it, may God bless them accordingly. We profess to be governed by revelation and shall we, while fire, storm and vexation trouble the world, be lulled to sleep in false security? Shall we calculate our warfare over, and our salvation safe when the war of elements hath hardly commenced? “He only is saved that continueth faithful to the end.”

“Pray without ceasing,” said an old apostle, and so says a later one. The troubles to come are more grievous than what have been; so be ready.

Joseph Smith, our martyred prophet, left the following prophecy to be fulfilled:

“Verily, Verily, I say unto you, darkness covereth the earth and gross darkness the minds of the people, and all flesh has become corrupt before my face! Behold vengeance cometh speedily upon the inhabitants of the earth; a day of wrath; a day of burning; a day of deso-

lation; of weeping; of mourning and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

And upon my house shall it begin; and from my house shall it go forth saith the Lord. First among those among you saith the Lord; who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house saith the Lord."

From the above it is evident that after the church suffers the world has to come in for its share of *wo*:—and now after fourteen years' suffering, who does not see the Lord begin to pour out a 'little vengeance' like a whirlwind?

Be faithful and patient, then saints, and He that said to the flood 'come,' and make an end of wickedness, will say also 'go,' to the elements, and sweep the earth with the besom of destruction till it is fit for Paradise again, and then my people shall inherit the kingdom.—Watch and pray.

FULFILMENT OF PROPHECY.

There is something so cheering and grand, to the friends of Revelation, when a prediction or prophecy, is fulfilled, that they hardly know how to express their gratitude to him that hath brought it to pass in its time. Our Savior said, (speaking of Jerusalem:) "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. * * For these be the days of vengeance, that all things which are written may be fulfilled. * * And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." No rational man has been able to gainsay these words: for the Jews were dispersed among the nations, and Jerusalem has been *trodden down of Gentiles* almost 1800 years. But there were other prophetic sayings about Jerusalem, which, while they help substantiate revelation, help silence spiritualizing the scriptures and crown Mormonism with the glory of promulgating the truth. Out of many passages, we will only select one, yet future, leaving men to reflect upon the idea that old men and women, and girls and boys, shall yet grace the streets of Jerusalem: "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born." Looking at him

whom they had pierced must mean Christ coming the second time.

The following has strange symptoms of bringing to pass the old prophets and what Jesus said too.

MODERN JERUSALEM.

BY THE EDITOR OF THE SAVANNAH REPUBLICAN

Modern Jerusalem is a staunch, strongly built city. The walls of the houses are most substantial, and are built of very compact limestone, which is mostly of a light or dark cream color. It has an appearance of great solidity, which is increased by the flying buttresses which every where spring over the streets. An earthquake that would demolish a portion of the town, would be apt to involve the whole of it in ruin—so compactly is it built together. The streets are filthy, and nowhere have I met with so many wretched deformed beggars—so many blind helpless beings—asking alms from early dawn till set of sun. The exterior of the houses towards the streets is most forbidding, looking jail like and gloomy, but entering the Courts, you see more cheertulness, and some of the terraces have a very commanding look out. Domes appear every where. They rise above the principal rooms of all houses. There is no wood to construct roofs of, and thus the ceilings of the rooms are pleasingly vaulted. In no one thing are the accounts of travellers so discrepant as to the modern town. Some writers draw of it a peerless picture, and others paint it in the most gloomy colors. Some, perhaps, have been there in the rainy, others in the bright season—as in most cases the truth seems to be about half way between the two extremes. It is neither so good nor so bad as it has been drawn, but it is a very respectable town, far better than most others in the East. The modern town does not cover the whole site of the ancient one. Mount Zion itself, on the South side, is without the present wall. On the North, or more directly on the North west side of the city, the old limit must have been a mile beyond the present one. The whole ground is cavernous cisterns—themselves probably more recent than those of the town taken by the Roman Legions. Excepting on a part of the North west side, the limits of the ancient city are well defined. The mountains are still '*round about Jerusalem,*' and the features of the scenery are all bold and grand. On three sides, the precipitous steep of the valley impose boundaries beyond which no buildings could ever have passed.

It is said and is doubtless true, that the wall supporting Solomon's temple, on the side of the Valley of Jehoshaphat, was 450 feet high. On the West, or naturally the weakest side, the tenth Roman Legion was encamped. The pres-

ent walls are well built and battlemented; but they have neither ditches, counterscarp walls nor other exterior defences. They are modern, but worthy to belong to an age when gun powder was unknown, for they cannot stand two days against breaching batteries. The town has now a garrison of about fifteen hundred lubberly Turkish soldiers, and could be taken by escalade in ten minutes, against all the resistance the garrison could offer.

The environs of Jerusalem are very striking. They form one vast necropolis—the very rock being perforated in all directions with tombs; which being near the bottom of the valley of Jehoshaphat, Kedron, Gihon, and Hinnor—These valleys, together with the Western Wall, form a circuit of two miles and a half—the whole circumference of the ancient town being, according to Josephus, rather more than four miles.

SPEECH

Delivered by President B. Young, in the City of Joseph, April 6th 1845.

I hope there may be faith enough in this congregation of Saints to still the wind, and strengthen me so that I may be heard by all of this vast assemblage of people; and in order that my voice may extend, and be heard by all it will be necessary for the brethren and sisters to be as quiet as possible, and I will do my best to speak that you may all hear and understand.

We shall devote this day to preaching—exhortation—singing—praying and blessing children, (such as have not been blessed,) and all those who have not been able to come to meeting: such women may be, who have not had their children blessed, and have the privilege this afternoon.

Last Sunday I proposed to the Saints, to speak to day on the subject of the baptism for the dead in connexion with other items, that the Saints may be satisfied—that all doubt and darkness may be removed with regard to certain principles of the doctrine of redemption.

But before I undertake to explain or give correct views upon this important subject, I would say to all those who are satisfied with all the knowledge they have, and want no more: to you I do not expect to be an apostle this day; but for those who are hungering and thirsting after righteousness, I pray, that they may be filled and satisfied with the intelligence of God, even his glory.

What I have stated in the winter past relative to the baptism for the dead, has been a matter of discussion among the elders, and among the brethren and sisters in general, but I will endeavor to show to this congregation of Saints the propriety of it; and that the peo-

ple could not run at hap-hazard, and without order to attend to this ordinance and at the same time it be valid, and recognized in heaven.

We are building a house at present unto the Lord in the which we expect to attend to the fulfilment of this doctrine; you all believe that this is a doctrine revealed by God to his servant Joseph. Admitting this to be the fact, that he has revealed through him a plan by which we may bring to life the dead, and bless them with a great and glorious exaltation in the presence of the Almighty with ourselves; still we want to know how to do these things right; to do them in a manner that shall be acceptable to the Almighty, if otherwise he will say unto us at the last day, "ye have not known me right, because of your slothfulness and your wickedness depart from me for I know you not." O ye Latter-day Saints! I don't want one of you to be caught in that snare, but that you may do things right, and thus be enabled to make your calling and election sure. I might say the plan of salvation is perfect of itself—it is a system that can save, redeem, honor and glorify all who are willing to apply themselves to it according to the pattern—it is a plan of salvation to all men both male and female; it has been handed down, and known from the days of Adam, and those who will open their eyes to see, their ears to hear, and their hearts to understand, they will acknowledge at once that it is a perfect system; but those whose eyes, ears and hearts are shut up by incorrect tradition and prejudice, they acknowledge by their lives, by their practices, by their walk and conversation, and by their actions in general, that they do not understand it, yet they plead the atonement, and say we believe the atonement is sufficient for all—only believe and he will save you; yet at the same time the bible, reason, common sense and every other righteous principle positively testifies that there must be means made use of to put you in possession of the blessings of the atonement, as well as any other blessing.

I believe the plan of salvation is comeatable, and may be understood—and the inhabitants of the world who will come to God can be made acquainted with all the ordinances and blessings by which they may know how to save themselves and their friends, as we know how to build a house, or as the mechanic knows how to make any piece of mechanism; but mechanism is not to be compared with the perfection of the machine of salvation, or with the beauty of the plan of redemption: it is the most perfect system of any other creature under heaven.

The gospel is adapted to the capacity of all the human family, whether they be high or low, rich or poor, bond or free, black or white, young or old, it is adapted to their capacities, all can understand and be saved: no comparison of its purity can be made; you may investigate the laws of nations, and gather together all the laws of the kingdoms of this world, and make a selection of the best part of the purest principles of the laws of justice and equity, and they would not compare, nor would there be any resemblance to the purity of the laws of heaven. He who gives that law is perfect, and reduces it to the capacity of finite beings in order that they may understand it and then receive more: thus the infinite being gives line upon line, reveals principle after principle, as the mind of the finite being expands, and when he has learned all his life he will then begin to see, that he has not yet entered upon the threshold of the eternal things that are to be gained by the children of men. I have now about got through with my preliminaries, and shall occupy your attention with some items in relation to the doctrine of the baptism for the dead.

I do not say that you have not been taught and learned the principle; you have heard it taught from this stand from time to time, by many of the elders, and from the mouth of our beloved and martyred prophet Joseph; therefore my course will not be to prove the doctrine, but refer to those things against which your minds are revolting. Consequently I would say to this vast congregation of Saints, when we enter into the Temple of God to receive our washings, our anointings, our endowments and baptisms for the saving of ourselves, and for the saving of our dead: that you never will see a man go forth to be baptized for a woman, nor a woman for a man. If your minds should be in any dubiety with regard to this, call to mind a principle already advanced, that when an infinite being gives a law to his finite creatures, he has to descend to the capacity of those who receive his law, when the doctrine of baptism for the dead was first given, this church was in its infancy, and was not capable of receiving all the knowledge of God in its highest degree; this you all believe. I would keep this one thing in your minds, and that is, that there is none, no not one of the sons and daughters of Adam and Eve, that ever received the fullness of the celestial law at the first of the Lord's commencing to reveal it unto them.

The doctrine of baptism for the dead you have been taught for some time, and the first account that I heard of it was while I was in

England; it was there I got the glad tidings that the living could go forth and be baptised for those who had fallen asleep. This doctrine I believed before anything was said or done about it in this church; it made me glad when I heard it was revealed through his servant Joseph, and that I could go forth, and officiate for my fathers, for my mothers, and for my ancestors, to the latest generation who have not had the privilege of helping themselves; that they can yet arise to the state of glory and exaltation as we that live, have a privilege of rising to ourselves. The next year I came home and requested Brother Joseph to preach upon the subject, which he did, I also heard many of the elders preach upon the same subject.

There has been many things said, and notions imbibed, concerning this doctrine. Allow me to advance an idea, and it is this; except we attend to this ordinance according to the law of heaven in all things it will not be valid or be of any benefit either to the living or the dead; when it was first revealed all the order of it was not made known, afterwards it was made known, that records, clerks, and one or two witnesses were necessary or else it will be of no value to the saints.

The Lord has led this people all the while in this way, by giving them here a little and there a little, thus he increases their wisdom, and he that receives a little and is thankful for that shall receive more and more, and more even to the fullness of the eternal Godhead: there is no stopping place, but the weak capacity of man cannot understand it unless the spirit of the eternal God is in their hearts, and then they can comprehend but a little of it. In this is the glory, power, and excellency of the gospel of the Son of God to poor weak finite man.—Look, O ye Latter-day Saints, at the nations of the earth, Christendom, look at them; but look at ourselves (although we have received a great deal) yet who is there here that has seen Jesus Christ, that have beheld angels, that have conversed with the spirits of just men made perfect, and the assembly of the church of Enoch and with God the judge of all? who is there here that has been caught up to the third heavens and gazed upon the order and glory of the celestial world? dont you see brethren we have yet a great deal to learn, but is it not our privilege to be filled with all the fullness of Godliness? (cries of yes.) When you receive all that is for you, you will say O the blindness of Christendom! O the ignorance of the world!! even the Latter-day Saints that have assembled themselves together at the April conference in the year eighteen hundred and forty-five, will say, what am I?

Joseph in his life time did not receive every thing connected with the doctrine of redemption, but he has left the key with those who understand how to obtain and teach to this great people all that is necessary for their salvation and exaltation in the celestial kingdom of our God. We have got to learn how to be faithful with the few things, you know the promise is, if we are faithful in a few things we shall be made rulers over many things. If we improve upon the small things, greater will be given unto us.

I have said that a man cannot be baptized for a woman, nor a woman for a man, and it be valid. I have not used any argument as yet; I want now to use an argument upon this subject, it is a very short one; and I will do it by asking this congregation, if God would call a person to commence a thing that would not have power and ability to carry it out? Would he do it? (no.) Well then, what has been our course on former occasions? Why, here goes our beloved sisters, and they are baptised in the river or in the fount for their uncles, for their fathers, for their grand-fathers and great grandfathers.

Well, now I will take you and confirm you for your uncles, for your fathers, for your grand fathers, and for your great grandfathers, and let you go; after a while here comes our beloved sisters, saying, I want to be ordained for my uncle, and for my father, and for my grand father, and great grand-father; I want my father ordained to the high priesthood, and my grandfather, I want to be patriarch, and you may ordain me a prophet for my uncle! What would you think about all that, sisters, come now you have been baptised and confirmed for your father, wont you be ordained for him? You could cast on a stocking and finish it.—You could take wool and card and spin it and make it into cloth, and then make it into garments. A person that commences a work and has not ability and power to finish it, only leaves the unfinished remains as a monument of folly. We will not commence a work we cannot finish; but let us hearken to the voice of the spirit and give heed to his teachings and we will make ourselves perfect in all things.

I would now call your attention to some of the sayings of the apostle Paul. I hope you will not stumble at them. Paul says, "nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord, for as the woman is of the man, even so is the man also by the women, but all things of God." The same Apostle also says, "The woman is the glory of the man." Now brethren, these are Paul's sayings, not Joseph Smith's spiritual wife system sayings.

And I would say, as no man can be perfect without the woman, so no woman can be perfect without a man to lead her, I tell you the truth as it is in the bosom of eternity; and I say so to every man upon the face of the earth: if he wishes to be saved he cannot be saved without a woman by his side. This is spiritual wifeism, that is, the doctrine of spiritual wives.

Lest these my sisters should think I give power into the hands of their husbands to abuse them, I would say there is no man has a right to govern his wife and family unless he does it after the order of the church of Christ, unless he does it upon this principle he need not expect to receive a celestial glory. He that does not govern as Jesus governs his church, breaks his bonds and solemn obligations to his family.

Now ye elders of Israel will you go and beat your wives? will you neglect and abuse them? You may ask, is that anything about being baptised for the dead, or the laws of the celestial kingdom?

With regard to the laws of the celestial kingdom, I say it always was, and is, and always will be, a system of beauty and order. When the angel visited Cornelius, and commanded him to send men to Joppa for Peter, who should tell him words whereby he and his house should be saved. Would it not have saved a good deal of trouble if the angel had told these words to Cornelius? It certainly would, but it was not the angel's privilege, it remained for Peter to do, because it was Peter's calling; it was Peter's duty. In this case we see the principle of order. Again, in the case of the Savior, did he offer to baptise Paul? No, he had to go to Damascus, to a certain street, in order to find Ananias, who administered to him. Thus you see the angel honored Peter, the Savior honored Ananias by permitting them to attend to the calling they had received power to act in. So let fathers honor their families, husbands honor your wives, honor your children that they may learn to honor you; and if you come and are baptised for the father of your wife, and you want your mother baptised for, let your wife do it; give honor to her.—Ananias had the glory and honor of ordaining Paul and sending him to preach. Christ had done his work, and then gave honor and glory to his servants; when the elders have done their work, let them give their wives honor, and let them say to them, come be baptised for my mother, and for my sister, and save them, and I will preside over the whole of you.

Thus let every person stand in their own order, and do that which belongs to them to do, that there may be no confusion, but let order and beauty be the characteristics of this people.

I used to think that the sectarian world would certainly get to heaven for they tried hard enough. And we boys would frequently wish ourselves in heaven with our backs broke that we could not get out again. The sectarian world is just like that, they are scrambling up in the greatest confusion, saying to each other, I hope you will get to heaven, and may your back be broke that you cannot get out again, and that is all they know about it.

The religion of heaven teaches us to give every man and every woman their due, that rightly belongs to them. And he that walks up to his privilege and duty, he has honor and glory, and shall never be removed out of his place.

I have shown to the brethren and sisters that Brother Joseph did not tell them all things at once, consequently you may expect to hear and see many things you never thought of before. One thing is that we have taken down the wooden fount that was built up by the instructions of Brother Joseph. This has been a great wonder to some, and says one of the stone-cutters the other day, "I wonder why Joseph did not tell us the fount should be built of stone." The man that made that speech is walking in darkness. He is a stranger to the spirit of this work, and knows nothing. In fact he does not know enough to cut a stone for the house of God. There is not a man under the face of the heavens that has one particle of the spirit about him, but knows that God talks to men according to their circumstances. God knew that old Abraham could not build a temple, therefore he said unto him, go to the mountain I shall tell thee of, and there offer up your sacrifice. He tells us to build an house here, in this place, according to our means. And when we get a little more strength, he will say, go now and execute your means upon the next house we have got to build, and it is just to stretch our faith until it shall become exceeding great, that we can command the elements and they will obey. And when we get into Jackson county to walk in the courts of that house, we can say we built this temple: for as the Lord lives we will build up Jackson county in this generation, (cries of amen,) and we will be far better off with regard to temporal things, when we have done, than ever we were before. If we had the means to build a fount in that house, say one of marble, the Lord would just as like as not tell us to cover it with gold just to stretch our faith. Brother Joseph said to me with regard to the fount, "I will not go into the river to be baptised for my friends, we will build a wooden fount to serve the present necessity; brethren does that satisfy you? This fount has caused the Gentile world to

wonder, but a sight of the next one will make a Gentile faint away. This brings to my memory a circumstance that transpired in the temple at Kirtland. A very pious lady came to see the temple, she walked up and down in the house, with her hands locked together, and after the escape of one or two of the sectarians most sanctified groans, she exclaimed, "The Lord does not like such extravagance." Poor thing, I wonder how she will walk upon the streets when they are paved with gold; she could not bear to see the temple of God adorned and beautified, and the reason was because she was *full of the devil*.

I would put you on your guard against those who wear a long face, and pretend to be so holy, and so much better than every body else — They cannot look pleasant because they are full of the devil. Those who have got the forgiveness of their sins have countenances that look bright, and they will shine with the intelligence of heaven. If you don't believe it, try yourselves and then look up into the glass.

We will have a fount that will not stink and keep us all the while cleansing it out: and we will have a pool wherein to baptise the sick, that they may recover. And when we get into the fount we will show you the priesthood and the power of it: therefore, let us be diligent in observing all the commandments of God. Put away all fears of mobs, let not these things trouble you, for I say to the people I believe myself we shall have a healthy season, and that we shall have a summer of peace. — The devils will growl without, and if they could get in here they would growl, but if they do they must look out. And I dare venture to say, that there could not be found as healthy a looking congregation in all the United States as I see here this day.

Brethren and sisters, for the sake of your dead and for the sake of yourselves, be faithful and have no feelings in your hearts against one another, but learn to suffer wrong rather than do wrong, and by so doing we will outstrip all our enemies and conquer the evil one, for know ye not that here is Zion? know ye not that the millennium has commenced? We have had Zion upon the earth this fourteen years. Peace reigns among this people which is Zion. Union and true charity dwells with this people: this is the most orderly and peaceable people upon the face of the whole earth. Well, this is Zion, and it is increasing and spreading wider and wider, and this principle of Zion, which is peace, will stretch all over the earth; that is the millennium.

The saints will increase, and continue to increase, and virtue, love, holiness and all good

principles, will continue to spread and spread, and will rule the nations of the earth, and who is there that can stop its progress? None, but it will roll until there is no room for the devil; then he will be bound and shut up. The principles of the kingdom of God will prevail, from city to city, from nation to nation, until the devil shall be bound and there is no place for him. They killed the prophet Joseph for fear he would spread this principle, but it will go and fill the whole earth; this is true and will come to pass as the Lord lives. Amen.

COMMUNICATIONS.

For the Times and Seasons.

REMISSION OF SINS.

Sin is the transgression of law; and remission of sins pre-supposes the satisfaction of justice, in some way, of the law that was transgressed, for the justification of the criminal; for justice is the standard of action in all just law, and no action can vary its claims without violating the force and dignity of that law; and if this is done, it is worse than no law. The justice of a just law, claims the protection of all good subjects; and the infliction of the penalty of every transgression; and without this, justice is not satisfied. If a man sins against a just law, he can never in justice, again enjoy the approbation of that law, short of ample atonement, either directly or indirectly. If he makes his own atonement, justice is thereby satisfied; and it leaves nothing in the mind of the executive, or, one who enforces the law, that savors of forgiveness, and if he receives the approbation of the law, it is because justice claims it: but if another makes the atonement, he then obtains remission by the satisfaction of justice, to be sure in the infliction of the penalty, but unto him it is an extension of mercy, and the forgiveness originating in the mind of the executive, is because the atonement made in behalf of the criminal shall be considered a sufficient one to cancel the crime, or answer the penalty of the law; and he receives the approbation of the law, not because he has merited it, but because mercy has opened the way for the remission of his sin, by the satisfaction of the claims of justice in the infliction of the penalty in his behalf.

Such is the character of all just law, (and that too of necessity) that if there be no atonement for sin, nor infliction of the penalty for transgression, there can be no remission nor approbation of the law that was transgressed. — This principle exists because of the accountability that all subjects sustain to the law by which they are governed. Mankind are ac-

countable to God, if at any time he has given them a law, or commandments by which they should be governed; and that it has been done we are willing to believe. The Lord God commanded Adam, the first man, saying: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." All men are made partakers of this penalty, not by actual sin, but by nature, being natural heirs of him who did transgress, and also partakers of condemnation and banishment, and all the effects of the fall, like as Adam was; and according to the natural course of justice in the infliction of the penalty upon Adam as transgressor, and upon us as legitimate sufferers with him, there could be no hope in our case; for Adam, in eating of the forbidden fruit, subjected himself to the influence and power of death; and death naturally brings darkness and corruption brings dissolution; and there is nothing in death to re-organize, nor to bring to light; and hence, this penalty is naturally of eternal duration, and man is naturally unable to fulfil it short of eternal subjection. Thus the justice of this law is naturally of sufficient force to hold us in subjection to the powers of death until the penalty is suffered by us, or an atonement made for the remission of the sin of the transgression thereof. But if the penalty is cancelled by an atonement made for us, it must be by some being of better character and capacity, otherwise he would have to suffer as long as we, and the desired remission could not be effected at last. If we receive this as a true doctrine of the natural state of mankind in consequence of the fall, we are bound by every consideration of benevolence, love and mercy, to be grateful if there is a door opened for our redemption. The scriptures hold out the encouragement that there is an atonement made in our behalf of sufficient merit to answer the claims of justice, [and reconcile God to us,*] so that we are no longer under condemnation for original sin; and so that we shall be made free from the penalty of the fall, as it is written, "As in Adam all die, even so in Christ shall all be made alive, but every man in his own order."

Jesus Christ was a suitable being and able to make this atonement in our behalf, and satisfy the claims of justice, because, Firstly, he was the first begotten and best beloved of the Father. [See Heb. 1: 6. and Mat. 3: 17.]

Secondly, he was able to comprehend the penalty without suffering eternally. [Is. 9: 6. Ps. 16: 10. and Luke 22: 39, &c.]

And Thirdly, he was without sin, and justice had no claim upon him that he should suffer,

only as he took it upon himself to suffer for us. [Is. 53 chap] And the whole was an act of mercy against justice for the remission of our sins, or that we should not be forever subject to the vengeance of a broken law; and also, *that we might be placed upon the ground of exaltation and eternal life*, according to the first purpose of God in the creation of man: for the atonement of Jesus Christ hath secured unto mankind much good; and this one thing it hath secured particularly, even the forgiveness of sins by the shedding of blood; as it is written, "And he took the cup and gave thanks, and gave it unto them, saying, drink ye all of it, for this is my blood of the new testament, which is shed for many, for the remission of sins"—[Mat. 26:28.]

Again, "For behold I say unto you, * * * * when ye partake of the sacrament, do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins."—[Book of Doc. and Cov. Sec. 50]

Some may object to this position, because the apostle Peter told certain believing Jews to be *baptized* for the remission of sins; or at least it is so on record. If this proves anything, it proves too much for an objection, for the scriptures also say, that the blood of Jesus Christ was shed for the remission of our sins, and if this is the only necessity of baptism, one or the other must be superfluous. But if we will dip a little deeper into the fountain of truth, and search still further into the character of the fall, and the merits of the atonement; we shall find that notwithstanding we are no longer counted sinners because of Adam's transgression, yet, there is a curse left upon the earth, for man's sake, and God's preparing salvation for us by the atonement does not reconcile us to him without law; for we are prone to sin by nature, being still under the power of the devil according to the character of the curse, and would forever have remained so, but the atonement brought in a law of *restoration*, by which we may subject our carnal nature, and again become heirs of the kingdom of God if we will; and that law is the gospel, and baptism is an ordinance therein for what? Why, for birth and regeneration, as it is written, "Except a man be born of water and of the spirit he cannot enter into the kingdom of God."

Again, the Book of Cov., speaking of baptism, says, "Wherefore, enter ye in at the strait gate," &c. [Sec. 41, (see also 1 Pet.)] It is a door of entrance into the kingdom of God. But the apostle said, "Be baptized for the remission of sins." [See also Book of Cov.

(old edition) Sec. 65.] Now the first definition of the word "*for*," is "*because of*." Put this construction upon the quotation, and it would read, Be baptized *because of* the remission of sins. This would agree with the general face of the scriptures, and with the plan of salvation, for, if there had been no atonement, original sin could not have been remitted, neither would the gospel have been given, and we because of sin could never have been saved; but now, because of the remission of sins, by the shedding of blood; we have the privilege of water baptism as an ordinance of initiation into the kingdom of God; and this together with the other gospel ordinances, will secure to us legitimate claim upon celestial inheritance. But if this argument does not suit, there are others. Mankind are by nature aliens from God, and will be until in all cases, the gospel is had in exercise for their restoration; and every one hearing the gospel, is under condemnation if he will not obey it; and unto such the atonement is no longer meritorious because of actual sin against a greater law, as it is written, "He that believeth on him (Christ) is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." [Jno. 3:18.] And like as though there had been no atonement, and not only so, but worse; they are subject not only to death, but to the power of the second death:—"where the worm dieth not, and the fire is not quenched."

Hence baptism is, in a certain sense, for the remission of sins, or rather, it is a means by which we may escape condemnation. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." But according to the words of Christ, and the character of the gospel, baptism has more properly the birth and regeneration of alienated man into the kingdom of God as its object, and the remission of sins is granted unto mankind because of the atonement made by the shedding of blood, "and without shedding of blood is no remission," [Heb. 9:22]

V. H. BRUCE.

City of Joseph, July 1845.

*Properly "reconciled us to God."

ANOTHER WITNESS FOR MORMONISM.

It certainly is a great consolation to the Latter-Day Saints, to see the unravelment of all things come forth and prove the Book of Mormon. Some people may query, because there are Roman figures and Roman letters. There never were any other figures used in the world: they belonged to the 'pure language.' As to the

Roman letters, no one knows their age: they are as old as the Etheopic, Celtic, or Greek, for each have some of those letters in it, and who knows when they were first invented? The strange work goes on; and so to the story:

ANOTHER MAMMOTH CAVE.

A very remarkable cave, recently discovered in Missouri, is thus described by the Boonville (Mo.) Statesman. We fear the Mammoth Cave in Kentucky, will have to look out for its laurels. Neighbor Bullitt of the Picayune, what have you to say in the premises?

A most extraordinary cave was recently discovered in Howard county, between Glasgow and Cooper's bottom. One of the farmers of the neighborhood, wanting rock to build, we believe, a chimney, went to an adjacent hill-side for the purpose of quarrying there. In striking the earth with a hoe or some similar implement, a sound was emitted plainly indicating that the hill-side was hollow beneath, and proceeding to remove the dirt covering the surface, he discovered a wall built of stone, and built evidently by human hands. This wall he displaced, and it gave him entrance to the mouth of a cave, which, upon subsequent examination, he found a most extraordinary natural curiosity. The cave has been explored to the distance of 300 yards. Twenty-five or thirty yards from the entrance is a sort of room, the sides of which, according to an account in the 'Glasgow Pilot,' present a most brilliant and wonderful appearance. The writer, who entered the cave with a lantern says:

"I had not proceeded far, before I entered the principal chamber that by a single light presented the most magnificent scene that I ever beheld. The ceiling of the most splendid cavern is some eighteen or twenty feet high, and of a hexagon form, the whole ceiling presenting a shining surface as though it was set with diamonds."

Very near the mouth, another writer says, there is a stone shaped like a horse, but not so large, being only about three feet high.

"The head, neck and the body are entirely finished, and part of one hind leg and all the rest is solid stone. The neck is made of three pieces, and stuck or fastened together something like cabinet makers put the corners of drawers together, (dovetailed,) the rest is all solid."

In another part of the cave the walls on one side are very smooth. On these walls numerous letters, figures and hieroglyphics appear, most of which, however, are so defaced as to render them unintelligible. Nevertheless the figures 1, 2, 6, and 7 are quite plain. Just above these figures the letters D O N and C A R L O are legible. Further on, the letters J. H. S. appear on the wall. An arm of the main cavern has also been discovered, and has been explored some two hundred yards. A writer says:

The walls and ceiling of this extraordinary cave are pretty much the same as in the other rooms. The walls have a peculiar and extraordinary brilliancy, occasioned, I discovered, from the fact that instead of stone as we first believed, we found them to be of a metal, very much resembling sulphate of iron but of a silvery appearance. We had not proceeded very far before we heard a rumbling noise that occasionally broke upon our ears in notes the most thrilling and melodious I ever heard. We stood for a considerable time in breathless silence to catch the most enchanting sounds that ever greeted the ear of man, and it was only at an interval that we could summon courage enough to explore its source, which we did, and were much surprised to find it proceeded from a gushing spring in the side of the wall. The sounds we heard we found to be produced by the fall of water, and varied by the current of air before alluded to, which we then found to be very strong. We each took a hearty draught of the limpid water of this gushing spring, and, after surveying the diamond walls of the greatest natural curiosity in the world, we commenced retracing our steps to its mouth, when we found it to be quite dark and eight o'clock at night.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL VI No 13] CITY OF NAUVOO, ILL., JULY 15, 1845 [WHOLE No 121.

HISTORY OF JOSEPH SMITH.

CONTINUED.

December 19th. William Pratt and David Patten took their journey to the land of Zion, for the purpose of bearing dispatches to the brethren in that place, from Kirtland. O may God grant it a blessing for Zion, as a kind angel from heaven: Amen.

The following circular was published in the "Star" by

"THE ELDERS IN KIRTLAND TO THEIR BRETHREN ABROAD:

Dear Brethren in Christ, and companions in tribulation;

It seemeth good unto us, to drop a few lines to you, giving you some instruction relative to conducting the affairs of the kingdom of God, which has been committed unto us in these latter times, by the will and testament of our Mediator, whose intercessions in our behalf, are lodged in the bosom of the Eternal Father, and ere long will burst with blessings upon the heads of all the faithful:

We have all been children, and are too much so at the present time; but we hope in the Lord that we may grow in grace and be prepared for all things which the bosom of futurity may disclose unto us. Time is rapidly rolling on, and the prophecies must be fulfilled. The days of tribulation are fast approaching, and the time to test the fidelity of the saints, has come. Rumor with her ten thousand tongues is diffusing her uncertain sounds in almost every ear: but in these times of sore trial, let the saints be patient and see the salvation of God. Those who cannot endure persecution and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of his Father with the holy angels.

On the subject of ordination, a few words are necessary: In many instances there has been too much haste in this thing, and the admonition of Paul has been too slightly passed over, which says, "*Lay hands suddenly upon no man.*" Some have been ordained to the ministry, and have never acted in that capacity, or magnified their calling at all: Such may expect to lose their calling, except they awake and magnify their office. Let the elders abroad be exceedingly careful upon this subject, and when they ordain a man to the holy ministry, let it be a *faithful man*, who is able to teach others also; that the cause of Christ suffer not.

It is not the multitude of preachers that is to bring about the glorious millennium! but it is those who are "*called and chosen, and faithful.*"

Let the elders be exceedingly careful about *unnecessarily* disturbing and harrowing up the feelings of the people. Remember, that your business is, to preach the gospel in all humility and meekness, and warn sinners to repent and come to Christ. Avoid contentions and vain disputes with men of corrupt minds, who do not desire to know the truth. Remember that "*it is a day of warning and not a day of many words.*" If they receive not your testimony in one place, flee to another, remembering, to cast no reflections, nor throw out any bitter sayings. If you do your duty, it will be just as well with you, as though all men embraced the gospel.

Be careful about sending boys to preach the gospel to the world; if they go, let them be accompanied by some one who is able to guide them in the proper channel, lest they become puffed up, and fall under condemnation and into the snare of the devil: finally, in these critical times, be careful; call on the Lord day and night. Beware of pride: Beware of *false brethren*, who will creep in among you to spy out your liberties, &c. Awake to righteousness and sin not; let your light shine, and show yourselves workmen that need not be ashamed, rightly dividing the word of truth. Apply yourselves diligently to study, that your minds may be stored with all necessary information.

We remain your brethren in Christ, anxiously praying for the day of redemption to come, when iniquity shall be swept from the earth; and everlasting righteousness brought in.—Farewell."

On Monday night the 24th of December, four aged families, living near the village of Independence, whose penury and infirmities, incident to old age, forbade a speedy removal, were driven from their houses, by a party of the mob, who tore down their chimneys, broke in their doors and windows, and hurled large rocks into their houses, by which the life of old Mr. Miller, in particular, was greatly endangered.—Mr. Miller is aged sixty-five years being, the youngest man in the four families. Some of these men have toiled and bled in the defence of their country: and old Mr. Jones, one of the sufferers, served as life guard to General Geo. Washington, in the revolution. Well may the soldier of Seventy Six, contemplate with horror, the scenes which surround him at this day

in Jackson county, where liberty, law, and equal rights, are trodden under foot. It is now apparent, that no man embracing the faith of this people, whatever be his age or former standing in society, may hope to escape the wrath of the Jackson county mob, whenever it is in their power to inflict abuse.

A court of enquiry was held at Liberty Clay county, Missouri, the latter part of this month, to enquire into the conduct of Colonel Pitcher, for driving the saints, or Mormons from Jackson county, which resulted in his arrest for further trial by a court martial.

December 26. James Blanchard, and Alonzo Rider, were cut off from the church by a council of elders in Kirtland, for repeated transgressions, and promising to reform, and never fulfilling. Nelson Acre was also cut off, on account of his absenting himself from the meetings, and saying that he wanted no more of the church, and that he desired to be cut off, &c. None of these being present, the council notified them of their exclusion by letters.—This evening a bishop's court was called to investigate the case of Elder Ezekiel Rider, who had said many hard things against Bishop Whitney: that Brother Whitney was not fit for a bishop, and that he treated the brethren who came into the store with disrespect, that he was overbearing, and fain would walk on the necks of the brethren, &c. Brother Story was also in a similar transgression. I rebuked them sharply, and told them that the church must feel the wrath of God, except they repent of their sins, and cast away their murmurings and complainings one of another, &c., &c. Elder Rigdon also lectured them on the same principles. Brothers Rider and Story confessed their wrongs and all forgave one another.

December 27th. A bishop's court was called to investigate complaints made against Brothers Elliot, Haggart and Babbitt, and their wives, and Jenkins Salisbury, all of whom were present, but the accusers not being present the court adjourned, *sine die*.

The mob sold the materials, or rather gave "Davis & Kelley" leave to take the Evening and Morning Star establishment, to Liberty, Clay county, where they commenced the publication of "The Missouri Enquirer", a weekly paper. They also paid our lawyers, employed as counsel against the mob, three hundred dollars, on the one thousand dollar note, on agreement: a small amount towards an establishment, which with the book work and furniture, had cost some three or four thousand dollars.

From the very features of the celebrated mob circular, previously inserted, it will be seen

that they meditated a most daring infraction of the constitution of our country, that they might gratify a spirit of persecution against an innocent people. To whom shall blame be attached in this tragedy, when they in July last, boldly made known their determination to drive the Mormons from Jackson county, "peaceably if they could, forcibly if they must," openly declaring, that "the arm of the civil law did not afford them a sufficient guarantee against the increasing evils of this religious sect;" and in their circular they further say, "we deem it expedient, and of the highest importance, to form ourselves into a company for the better and easier accomplishment of our purposes," and conclude with these high toned words: "we therefore agree, that after timely warning; and upon receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace as they found us, we agree to use such means as may be sufficient to remove them; and to this end, we each pledge to each other, our lives, our bodily powers, fortunes, and sacred honors?"

In answer to their bold and daring resolves to guard against anticipated evils. I give the following extract from the Governor's letter in relation to this affair, dated, Oct. 19th, 1833. "No citizen, or number of citizens, has a right to take the redress of their grievances, whether real or imaginary, into their own hands: such conduct strikes at the very existence of society, and subverts the foundation on which it is based."

I ask again, to whom shall blame be attached in this tragedy? When the mob previously and publicly declared their intentions; and the principles involved were understood by the executive, as appears by the foregoing; and also by the judiciary, according to Judge Ryland's letter; and the constitution of the land, guarantees equal rights and privileges to all, to whom should blame be attached, but Jackson county mobbers and Missouri?

December 31st. Wilford Woodruff, was baptised at Richland, Oswego county, New York, by Elder Zerah Pulsipher.

1834. The scattered saints in Missouri commenced the year, eighteen hundred and thirty four, with a conference, which they held in Clay county, on the first day of January, at which Bishop Partridge presided. After transacting much business relative to comforting and strengthening the scattered members of the church, it was

Resolved, That Lyman Wight and Parley P. Pratt be sent as special messengers, to represent the situation of the scattered brethren in Mis-

souri, to the presidency and church in Kirtland and ask their advice, &c.

On the evening of the 2nd of January, a bishop's court assembled in Kirtland to investigate the case of Wesley Hulbert, against whom charges had been preferred by Harriet Howe and others, "that Hulbert had denied the faith, spoken reproachfully of the church, did not believe Joseph was a true prophet, &c. Hulbert was in the place, but did not appear before the court consequently was cut off,

Wilford Woodruff was ordained a teacher, at Richland, New York,

Liberty, Clay co., January 9th, 1834.

Dear Sir;

Since my communication of the 29th of November, and a petition dated the 6th of December last, to which my name was attached, I am induced to trespass again upon your patience, with further particulars in relation to the unfortunate faction in Jackson county, on which subject I should be silent, were it not that I entertain a hope of suggesting some ideas that may ultimately prove useful in ameliorating the present suffering condition of my brethren, and in some degree restoring peace to both parties.

Being particularly acquainted with the situation of both parties at this day, my desire is, to write impartially; notwithstanding I feel very sensibly the deep wound that has been inflicted upon the church of which I am a member, by the citizens of Jackson county. The petition to your Excellency, dated the 6th of December last, was drawn up hastily by Mr. Phelps, and signed by several of us, just before the closing of the mail; and there is one item in particular in said petition, that needs some explanation; the request that "our men may be organized into companies of Jackson Guards, and furnished with arms by the state," was made at the instance of disinterested advisers, and also a communication from the Attorney General to Messrs. Doniphan and Atchison, dated the 21st of November last, giving his views as to the propriety of organizing into regular companies, &c. The necessity of being compelled to resort to arms, to regain our possessions in Jackson county, is by no means agreeable to the feelings of the church, and would never be thought of but from pure necessity.

In relation to the court of enquiry, serious difficulties continue to exist, well calculated to preclude the most important testimony of our church, and there appears to be no evil, which man is capable of inflicting upon his fellow creature man, but what our people are threatened with at this day by the citizens of Jackson county. This intimidates a great many,

particularly females and children, and no military guard would diminish their fears so far as to induce them to attend the court in that county; this with other serious difficulties will give a decided advantage to the offenders, in a court of enquiry, while they triumph in power, numbers, &c.

The citizens of Jackson county, are well aware that they have this advantage, and the leaders of the faction if they must submit to such a court, would gladly hasten it. The church are anxious for a thorough investigation into the whole affair, if their testimony can be taken without so great peril as they have reason to fear. It is my opinion from present appearances, that not one-fourth of the witnesses of our people, can be prevailed upon to go into Jackson county to testify. The influence of the party that compose that faction is considerable, and this influence operates in some degree, upon the drafted militia, so far as to lessen confidence in the loyalty of that body; and I am satisfied that the influence of the Jackson county faction, will not be entirely put down while they have advocates among certain religious sects.

Knowing that your Excellency must be aware of the unequal contest in which we are engaged, and that the little handful that compose our church, are not the only sufferers that feel the oppressive hand of priestly power. — With these difficulties and many others not enumerated, it would be my wish to adopt such measures as are best calculated to allay the rage of Jackson county, and restore the injured to their rightful possessions; and to this end, I would suggest the propriety of purchasing the possessions of the most violent leaders of the faction, and if they assent to this proposition, of about twenty of the most influential in that county, (which would embrace the very leaders of the faction,) could be obtained, I think the majority would cease in their persecutions, at least, when a due exercise of executive counsel and authority was manifested. I suggest this measure because it is of a pacific nature, well knowing that no legal steps are calculated to subdue their obduracy, only when pushed with energy by the highest authorities of the state.

In this proposal, I believe that I should have the concurrence of my brethren. I therefore give this early intimation of our intention, or the part of some of the leading men in the church, to purchase out some of the principal leaders of the faction, if funds sufficient can be raised; hoping thereby to regain peaceful possession of their homes; and in making a trial of this measure at a future day, we may deem it

important, and of great utility if we could avail ourselves of counsel and directions from your Excellency, believing there will be a day, in negotiations for peace, in which an executive interposition, would produce a salutary effect to both parties.

In this communication, with honesty of heart I have endeavored *briefly* to touch upon a few interesting points in plain truth, believing that I have given no wrong bias on either side, and with earnest prayers to our great Benefactor, that the chief ruler of this state, may come to a full knowledge of the grand outrage in Jackson county. I subscribe myself,

Your obedient servant,

ALGERNON S. GILBERT.

To his Excellency DANIEL DUNKLIN, Jefferson City, Mo.

On the evening of the 11th of January, Joseph Smith, jr., Frederick G. Williams, Newel K. Whitney, John Johnson, Oliver Cowdery and Orson Hyde united in prayer, and asked the Lord to grant the following petitions:

That the Lord would grant that our lives might be precious in his sight, that he would watch over our persons, and give his angels charge concerning us and our families, that no evil nor unseen hand might be permitted to harm us.

That the Lord would also hold the lives of all the united order, and not suffer that any of them shall be taken.

That the Lord would grant that Brother Joseph might prevail over his enemy, even Doctor Hurlbert, who has threatened his life, whom Joseph has caused to be taken with a precept; that the Lord would fill the heart of the court with a spirit to do justice, and cause that the law of the land may be magnified in bringing him to justice.

That the Lord would provide in the order of his providence, the bishop of this church with means sufficient to discharge every debt that the order owes, in due season, that the church may not be brought into disrepute and the saints be afflicted by the hands of their enemies.

That the Lord would protect our printing press from the hands of evil men, and give us means to send forth his record even his gospel, that the ears of all may hear it, and also that we may print his scriptures; and also that he would give those, who were appointed to conduct the press, wisdom sufficient, that the cause may not be hindered, but that men's eyes may thereby be opened to see the truth.

That the Lord would deliver Zion, and gather in his scattered people to possess it in peace; and also, while in their dispersion, that he

would provide for them that they perish not by hunger or cold; and finally, that God, in the name of Jesus, would gather his elect speedily, and unveil his face, that his saints might behold his glory, and dwell with him. Amen.

As soon as the Governor intimated, or the news began to circulate, that the Mormons, (as the people styled the church) would be restored to their possessions in Jackson county (if they desired to be) the "priests" of all denominations, as the men behind the scene, with the mob, began to set their springs in motion, and by their secret councils, and false publications and insinuations, soured the public mind, and veiled the administration of the laws, so that anything like a return to their houses and lands, or recovery of damages for losses sustained, seemed as distant as the day of judgment. The power of wickedness and darkness walked hand in hand together, and the saints mourned.

January 16th. I visited Brother Jenkins Salisbury, and spent the night. O Lord! keep us and my family safe, until I return unto them: O my God, have mercy on my brethren in Zion, for Christ's sake: Amen.

CONFERENCE MINUTES.

From the N. Y. Messenger.

Minutes of a conference held at Cambria, Niagara county, N. Y.

Elder D. H. Redfield was called to the chair, and James Kenny chosen clerk.

The president then arose and gave some valuable instruction on the object of calling this conference together, that we might console them, and that they might be prepared for the blessings that God designs to bestow on his servants, and whether they, as a church, would sustain the Twelve, and the authorities at Nauvoo, and carry out the principles that their prophet and patriarch have given for their salvation.

Resolved, that we sustain the Twelve in their calling, and uphold them by our prayers and influence, and build the Temple at Nauvoo.

Elder Farr then arose and addressed the brethren upon the vision of Daniel, in setting up of the kingdom of God in the last days, and the necessity of obeying the commands of God and the blessings that would follow.

High priests present, two; elders, ten; priest, one; teachers, one.

Representation of branches:—

Cambria branch, represented by James Kenny, ten members, including four elders, all in good standing.

Akron branch, by Brother Hart, twenty two

members, including five elders and one priest, all in good standing.

Grand Island branch, by Brother Stacy, nine members, including one elder, all in good standing.

Lewiston branch, by Brother Small, nine members, two elders, two priests.

Cayuga Creek branch, by Brother Lcomb, six members.

Scattering members, by Brother Neale, twelve members.

The conference then took into consideration the necessity of sustaining the Messenger, Times and Seasons, and Neighbor, after which Elder Farr continued his remarks.

Adjourned till evening.

Met pursuant to adjournment. Opened by prayer by Brother Kenny.

Brother Sheffield spoke on the first principles of the gospel. Followed by Elder Stratton.

Adjourned till Sunday morning at 10 o'clock.

Conference met according to adjournment.—Brought to order by the president.

Sung a hymn selected by Elder H. Stratton.

Elder Winslow Farr then addressed the congregation upon the subject of the restitution of all things, spoken of by the prophets, and this is the dispensation that was designed of God to bring about this great and glorious work—Showing from the scriptures, that God in every dispensation, had prophets to lead his people, and showing from scripture that God did nothing but what he revealed it unto his prophets; and that no one ought to teach without being called of God, as was Aaron, and that the testimony of Jesus is the spirit of prophecy, and it was by revelation that Peter knew that Jesus was the Christ, and as God was about to gather Israel back to the land of their fathers, it could not be performed without revelation.—Then going on to show that in the restitution of all things, it was necessary to restore the priesthood, and through that priesthood he would reveal all things that were necessary for the salvation of the human family.

Elder Stratton then arose and spoke on the first principles of the gospel.

Adjourned for one hour.

Met pursuant to adjournment. Opened by singing and prayer.

The president then arose and said that it was his intention to have spoken on some particulars of our holy religion, but those who have spoken before me have gone over most of the ground, and spoke on all subjects, consequently he should be under the necessity of reviewing some of the principles that had already been

advanced by his brethren, and then went on to show his hearers something of the restitution, and the situation that man stood in the presence of God, and the beauties of the resurrection of the dead, showing by scripture and good sound logical reason, the difference between the saints of light, and the narrow contractedness of the people in this generation, who have not embraced the doctrine of Christ, and that it was by perseverance that the saints of God ever would obtain those blessings and hearkening to the counsel of those whom God had placed in his church to lead his people.

Elder Farr made a few remarks on the same subject.

Br. S. A. Neale made a few remarks concerning those who had not embraced the gospel.

It was then moved and carried that the Lewiston branch be attached to the Cambria branch.

Adjourned till evening.

Met pursuant to adjournment.

Meeting being called to order, after singing and prayer, the brethren and sisters spoke and told their determinations.

After which the conference adjourned *sine die*.

DAVID H. REDFIELD, Pres't.

JAMES KENNY, Clerk.

INDIANS IN CANADA —It appears by the Report on the Affairs of the Indians in Canada, laid before the Legislative Assembly on the 20th of March, 1845, that some 12,000 Indians reside in the Provinces, and that the number is on the increase. The policy of the British Government towards the red man has been kind and conciliatory, and the fact that they increase in numbers in Canada from the excess of the births over the deaths, as well as by immigration from the United States, speaks favorably for the humane and fatherly care of the British authorities. There is no driving the tribes from their old hunting grounds and the graves of their fathers, as in the United States, and the Canadian Indians are still located at numerous points in both provinces. They enjoy their lands and the protection of the Government in peace, and the social condition of the settled tribes is improving. The contrast with us is humiliating. The lords of the soil have been harassed and hunted down until many tribes have become extinct, and in our cupidity for more lands we shall ere long force the mere remnants of once powerful nations now gathered beyond the Mississippi, to remove still farther west at the point of the bayonet. What a sad record of decay and death does the history of the Aborigines of this country present.—*Cleveland Herald*.

EPHRAIM AND MANASSEH.

There cannot be any subject brought before the people, which ought to claim more candid attention, than information that relates to any of the families of Israel. The bible contains a few lines upon the subject in question. Jacob blesses Ephraim and Manasseh and says *let them grow into a multitude in the midst of the earth.*

Here we have it "in the midst of the earth," and all that is wanting is to find the *multitude*. This we show in the following from a southern paper:—

INDIANS OF AMERICA.—The semi-annual report of the American Indian Mission Association, held at Forsyth, Ga., on May 17, 18, and 19th ult. in its survey of the field which is opened for their labors, and after remarking upon the claims of the aboriginal race of this continent as being as fully entitled to the philanthropic and benevolent efforts of American Christendom, as the inhabitants of the eastern continents of Asia and Africa, proceeds to give an estimate of the numbers of American Indians. We extract from this, the concluding portion of their report:—

"The field we have entered is extensive, comprising a full quarter of the Globe. The population, it is true, is not so dense as in many other countries, but it is supposed to embrace ten or eleven millions of the original inhabitants and about the same number of others, whose condition morally is as deplorable as that of the natives, or of any heathen nation in the world; and with these races of men there is such a commingling that in approaching the one, we necessarily come in contact with the other. The portion covered by the population of the United States, and the civilized parts of Canada, is an exception of but a speck compared with the whole. We have, therefore, before us a fourth part of the world to work upon: and material consisting of about twenty-two millions, or upwards; and with very partial exceptions among the Indians on our borders, this field is unoccupied by others. Other societies have sailed across the seas to Asia, Africa, and Europe, and have left America for us.

It is estimated that there are yet four millions and a half of the Aborigines in North America, including Mexico and its dependencies. Further southeast in Central America, in Guatemala, there are supposed to be one million of Indians. One of their towns contains about 20,000 inhabitants. In the more eastern parts of the country, are large districts thinly inhabited by uncivilized Indians.

Still further southeast in New Granada, in a

population of about 1,800,000, one million may be estimated as being of Indian blood. In the adjoining region of Venezuela (or Carracas) it is supposed that there are *eighty three thousand* Indians. Some of these, but not all, have submitted to a state of dependence and vassalage under the Spanish and Catholic yoke. Other tribes are unsubdued, as the Goahiros, about 30,000 in number, and the Guaraunos, about 8,000 in number.

In Guiana, the tribes of Caribs and Warrows adjoin the coast. The Arrowsauks and the Accawaws reside farther in the interior. Here the European settlements do not extend far back from the sea; and in the interior are numerous tribes but little known.

Peru is said to have a known population of Indian blood, of 253,350. East of the mountains are extensive regions, chiefly prairie, inhabited by tribes unsubdued by the Spaniards, whom we may estimate at least, at 40,000.—The extensive region of Brazil is supposed to contain 800,000 or 1,000,000 unsubdued Indians.

In Buenos Ayres, what are termed civilized Indians, because subject to the Spaniards, number about 700,000, besides those who are unsubdued in the interior.

In Chili there are, perhaps, 500,000 Indians, most of whom are submissive to the Spaniards. The interior of Patagonia is inhabited by unsubdued Indians; the number not known, but probably amounting to one or two millions.—In the islands of Trinidad, Margarita, and St. Vincent, it is said that a few of the original inhabitants remain; in all about 3700. The large island of Terra del Fuego is inhabited by the Aborigines.

We must not, however, disguise a fact, which though it may be felt by some of the missionaries has, perhaps, not been well understood generally, namely: that missionary labors among the Indians are usually attended with more toil, difficulties, and obstacles, and consequently may be said to be *harder* to perform, than those among the heathen of other countries; but it is presumed that none are better qualified to perform difficult and hard work, than the missionaries whom this association will employ.

The prevalence of peace in the greater part of North America, and many other considerations, make the present time peculiarly favorable for carrying forward our work successfully; and even the present political agitations in Mexico, we have good reason to believe, will result favorably for the designs of the association, and notwithstanding, in the countries

further southeast, obstacles not altogether formidable may be apprehended, we may hope that they will appear less appalling as we approach them. The South Americans have long been in a restless condition: the gospel would insure tranquility and blessings beyond those of which they have hitherto been capable of conceiving.

Since our Divine Master has done so much for fallen man, and we have been so much favored as a nation, as Christians, as members of a benevolent association; and in view of the condition of the Aborigines, and our obligations to them, and of the inviting opportunities which now present themselves for doing them good, and the confidence of success which humble reliance upon God, must inspire us, surely there will not be one in our favored fraternity who will be unwilling to participate most zealously in this good work of "building the old wastes, of repairing the waste cities, and the desolations of many generations."—And, in behalf of all, we adopt the language of Nehemiah, "The God of heaven he will prosper us; therefore we his servants will arise and build."

The total number of the Indian race is therefore estimated by the report at near or about 12,000,000, excluding those of mingled Spanish &c., and Indian blood.

THE PROSPECT.

The saints have reason to rejoice at the prospect before them: for while the calamities of the last days, as foretold by the prophets, are continually taking place among the nations and kingdoms, the "*division*" sent by Jesus Christ, as recorded in St. Luke, is also fulfilling. We copy the following as a sample. The Swedenborgians without revelation will last about as long as a candle in a windy garret.—The candle of this generation is nearly burnt to the socket. But see how old fashioned religion fails in the old world:

From the London Intellectual Repository.

RECEPTION OF A NEW CHURCH MESSENGER BY THE VICE-CHANCELLOR AND OTHERS, AT OXFORD,

In consequence of the present divided State of the Church of England, and particularly of the University of Oxford, upon essential points of doctrine, especially the doctrine of Justification by Faith alone, a reader of the writings of Swedenborg thought it his duty, as a Clergyman, to go to the University in order simply to announce the dissolution of the Old Church and the establishment of the New, as declared in the writings of our author. He had resolved not to go in the character of a theological dis-

putant, or of a critic upon the writings of ancient or modern divines, but solely in the character of a *Messenger*, to convey the glad tidings of salvation as announced by the New Jerusalem Church; trusting that in case any argument should arise upon the subject, the writings of Swedenborg would enable him to give suitable replies.

The result of his mission is, that he has been enabled to announce the doctrines of the New Church to several of the leading men at Oxford whose names are familiar with the public. In every interview the arguments against the New Church resolved themselves into two; first, that the *Catholic Church* is the interpreter of Scripture; and secondly, that the *creed* of this church is the key to the interpretation thereof. To the first objection it was replied—If the Church is the interpreter of Scripture, then in the case of the prophetic books which form a large portion of the Bible, where and what are the interpretations *authorized* by the Church? To this question, no answer could be obtained in any one of the interviews; probably for the reason, that the Church nowhere possesses *authorized* interpretations of prophecy, as she possesses authorized interpretations of doctrine; that the interpretation of prophecy, therefore, is an open question; open to any and every individual who, in his character of interpreter, is not bound to refer to the authority of the Church, and who, consequently, is at liberty to adopt the interpretation of Swedenborg, if he thinks proper.

The second objection was, that the *creed* of the Church is the Key to the interpretation of Scripture, and that the door to the divine mysteries must be opened only with this Key. To this it was replied, Be it so; you give me a Key to open the door; but have *you* ever opened the door with it? Do you not acknowledge that a great portion of prophecy is a sealed book? What do you know of the Apocalypse? Have your *creed* ever opened it? If so, where are your *authorized* interpretations?

To these arguments there was no attempt to reply, although a reply was solicited again and again. In almost all these cases, however, it was satisfactory to hear it admitted, that the subject required investigation, and that the respective parties were not qualified to enter into it in consequence of their ignorance of Swedenborg's writings, and that the question must not be allowed to rest where it did.

The clergyman who went upon the present mission next resolved, by the blessing of Divine Providence, to lay the whole subject before the Vice Chancellor, who received him with the utmost courtesy. A statement was

then made of the doctrines and principles of the New Church, and an outline given of Swedenborg's interpretation of the Apocalypse. It was candidly, but most respectfully, declared to the Vice Chancellor, that the Old Church, both Protestant and Catholic, was said to have come to an end—that their continuation was only a question of time and expediency—that a New Church was now being raised up by the Lord, and that the present divisions in the Church of England and the University were only a visible fulfilment of the predictions contained in the Apocalypse, as interpreted by Emanuel Swedenborg.

"Mr. Vice Chancellor," said the clergyman, "I call upon you, I call upon the University, most respectfully, but most solemnly, to institute an investigation into these writings, that if they are false, their falsehood may be demonstrated, and if they are true, the Church of England and the University may know their position."

"I understand you," said the Vice-Chancellor, "you require that we should institute an investigation into the truth or falsehood of these writings?" "Precisely so," was the reply. "Then I promise you," said the Vice-Chancellor, "that this investigation shall be immediately commenced, and I myself will begin reading them this evening." "I feel obliged," said the clergyman, "and may I now express a hope, that writings which have found their way through this country, through several parts of the Continent, and the United States of America, may at last find their way into the Libraries of this University?" Here terminated the interview which took place on Tuesday morning, February 4th; the Vice-Chancellor having listened to the statements throughout with the deepest attention, and manifested the most courteous and Christian deportment. He willingly accepted one copy of Swedenborg's "Brief Exposition of the Doctrine of the New Church," &c., and one copy of the "Illustrations of the End of the Church," &c.

Whatever may be the result of this visit to Oxford, one thing is certain, that if the Church of England be rent asunder by her present unhappy divisions, or be doomed in future to continued internal warfare, she will at least, in this her day of visitation, have received a friendly and affectionate notice from the New Church of "the things which belong to her peace."

A. C.

THE PENTECOST.—"The Jewish observances," says the New York Herald, of June 13, "were renewed in the various Synagogues yesterday morning, at nine o'clock and ended at one, P.

M. There were rather more attendants than on the day before, but in every other respect the observances were similar, consisting merely of reading the word, and saying a form of prayer set apart for the occasion. It is not, perhaps, generally known that the modern Jews have no ceremonials further than meeting together, praying, reading the word, which is accompanied with frequent bowing, in a more sprightly than reverential manner. But this ancient people have not discarded their venerable forms—although some difference of opinion in matters of discipline prevails among the two or three sects; the necessity of relinquishing sacrifice, first fruits, the altar, &c., is imposed upon them by the loss of their lands, the possession of which is requisite to the existence and operation of all the old rites and ceremonies, "as the Lord commanded Moses"

We would like to have it instilled into the minds of the Jews, that after 2,400 years from the time the *daily sacrifice* was taken away, the sanctuary will be 'cleansed,' and they or those having the Priesthood and authority can offer an acceptable offering before the Lord.

TIMES AND SEASONS.

CITY OF NAUVOO,
JULY 15, 1845.

Change—The New York Messenger says;—"The office of the "Millennial Star" in Liverpool, Eng., has been removed from 36 Chapel Street, to Stanley's Buildings, Bath Street.—We give this notice for the information of those directing letters."

FROM THE EAST.

An awful account of the blood and carnage, among the Druses and Christians of Syria was published in the Neighbor. The loss of life and property are immense. Since that account was published, the packets from England have brought the following:—

SYRIAN CHRISTIANS.—A letter from Constantinople of the 11th, in the Augsburg Gazette, says: "The patriarch of the Maronites, M. Habaises, is dead. The high Maronite clergy have assembled at Bkorka for a new election. Three thousand Maronites have taken refuge at Saida from the Druses, and are supplied with the means of subsistence by the Turkish authorities. Bahri Pacha, who replaces Wed-schihi Pacha at Beyrout, having assembled there the leaders of the belligerent parties, an armistice was agreed to on the 26th, and reciprocal guaranties were given, with assurance of

oblivion of the past on both sides, and promises to denounce to the Turkish authorities any new rising of either the Druses or the Maronites. This arrangement has been placed under the guaranty of the foreign consuls at Beyrout."

INDIANS IN CANADA.

What is the reason that the United States' hand of charity, so liberally bestowed upon the sons of the forest, has constantly withered the Indians away? it would be very satisfactory to have some of the missionaries answer the question. These nobles in degradation, these red men of the wilderness, ought to have as much glory in the asylum of the oppressed as the colored men of the south—had they not? (See p. 164.)

They Say—Yes, the Mormons say, that saints can live and die a natural death, without the aid of doctors or lawyers; but they cannot be saved in the celestial kingdom, without being baptised and confirmed by an elder.

A BLESSING

Pronounced by Joseph Smith, jr., upon the head of William Smith his brother, Dec. 18th, 1833.

Brother William is as the fierce lion which divideth not the spoil because of his much strength, and in the pride of his heart he will neglect the more weighty matters, until his soul is bowed down in sorrow; and then he shall return and call on the name of his God, and shall find forgiveness and shall wax valiant in the cause of truth: therefore he shall be saved unto the uttermost, and shall be endowed with power from on high. At his rebuke, in the name of the Lord, the eyes of the blind shall be opened; the ears of the deaf shall be unstopped; the tongue of the dumb shall be made to speak, and the lame man shall leap as a hart: and his adversaries shall not have power to withstand his words. Hell shall tremble because of him, and Satan shall flee from before his face and he shall be as a roaring lion of the forest in the midst of his prey:—so shall his hand be in the midst of his enemies among those who know the Lord, but seek the injury of the righteous.

And the hand of his generation shall be lifted up also against those who are set on high, that fight the God of Israel: fearless and undaunted shall they be in battle, in avenging the wrongs of the innocent and relieving the oppressed;—Therefore the blessings of the God of Jacob shall be on him to the uttermost, and in the midst of his house from generation to generation forever. And he shall be lifted up at the last day, and shall come up before the Lord like as a full shock of corn, laden with his tens

of thousands as a reward of his labors, with songs of everlasting joy, with hosannas upon his lips, to God and the Lamb, to go no more out. Amen.

THE PHILANTHROPY OF ENGLAND.

While the English are pretending to feel such a christian abhorrence of the oppression which they affirm exist in those of our States where negro slavery is tolerated, behold the evidence of her sincerity as presented by a London correspondent of the Boston Atlas:

"It is remarked that the Church of England has on all occasions, been found ranged on the side of oppression and political despotism. It supports a poor law that treats poverty as a crime, and hunts the poor from parish to parish as if they were wild beasts. It helps the landlord to tax food, and make bread scarce and dear. It robs the people of the funds bequeathed for their education, and lifts up its bigot against any other education but that given in the spirit of its own dogmas. It extorts tithes, rates, dues, and offerings, even from the poorest of the poor—it 'devours widows' houses, and for a pretence, makes long prayers. It is said that the rich cannot enter the kingdom of heaven, and yet the church aims at nothing but riches, and grasps all the silver and gold within its reach; its bishops and clergy monopolize the wealth of the land, and surrounded with abundance of this world's goods, forget the poor at their gate. They talk and write eloquently of new forms and new robes, but they never preach eloquently about true christianity. Of what possible use is the established church in London? The Bishop of London has answered the question. He said in the House of Lords: "I pass the magnificent church which crowns the metropolis, and is consecrated to the noblest of objects—the glory of God—and I ask myself in what degree it answers that object. I see there a dean and three residentiaries, with incomes amounting, in the aggregate, to between ten and twelve thousand pounds a year.

I see, too, connected with the Cathedral twenty-nine clergymen, whose offices are all but sinecures, with an annual income of twelve thousand pounds. I proceed a mile or two to the east or northeast, and I find myself in the midst of a large population, in the most wretched destitution and neglect: Artisans, mechanics, laborers; beggars, and thieves to the amount of three hundred thousand." Out of his own mouth he is condemned. Instead of providing for the temporal and spiritual destitution of these three hundred thousand beggars and thieves, the Bishop of London cleanses his con-

science if he writes speeches upon church forms and ceremonies?"

✠ We have extracted the foregoing to show how much malice and hatred is stirred up between the daughter and the mother country. If such sins exist in England, why not do as the Latter day Saints have: show them a better religion, a better way, and "pour in the oil and the wine."

In order to show our feelings we will quote Christ's words:

"Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh.

Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your names as evil, for the Son of man's sake.

Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets.

But wo unto you that are rich! for ye have received your consolation.

Wo unto you that are full! for ye shall hunger. Wo unto you that laugh now! for ye shall mourn and weep.

Wo unto you when all men shall speak well of you! for so did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, do good to them which hate you.

Bless them that curse you, and pray for them which despitefully use you.

And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also.

Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again.

And as ye would that men should do to you, do ye also to them likewise."

As in the days of Noah, so is it now: the whole earth is full of violence! but the spirit of God will not always strive with man. The fig trees are leaving; the summer is near; be ready.

STEADFAST.

The following beautiful touch upon the steadfastness and faith, and preservation of the Saints in the last days is from the New York Messenger.

"Brethren, the Church of the Saints has stood firm and unmoved amidst all the lies and slander that ever was or ever can be invented by men or devils; therefore they have nothing more to fear from that source. You have stood

firm amid the rattle of chains, the groaning and creaking of prison doors, and the gloom of dungeons.

The vexations caused by the abuse of civil and military authority, have never moved you from your faith, or checked your progress.

The roar of artillery, the sharp crack of the rifle, the pistol, bayonets, the whistle of musket-balls, and the clashing of swords, have all been tried in vain; the Church of the Saints has survived all these efforts, and while her sons, daughters, prophets, apostles and leaders, together with the aged and the infant, have fallen martyrs, she has still stood firm and united, maintaining her position and moving forward her enterprise. States have spent their fury and exhausted their resources in vain to check her progress. Governors and Legislatures have withheld all protection, deprived her of every right, and even combined with murderers to exterminate, rob, drive, plunder and murder. But you have withstood all their efforts, even in the days of the infancy of the church, and while you were weak in faith and few in numbers, and your progress is still onward in power and majesty. What now have we to fear? What new enemy can come into the field? What new trial has the church to meet? We boldly answer, none. We bid defiance to all the hosts of Satan—to all the spirits of hell—to all the lying priests, editors and 'christians,' who follow them—to all the States, Governors and Legislatures in the world—or to death itself, to bring a trial upon the Church of Latter-day Saints that they have not already effectually met, and proved themselves competent to surmount. Therefore we have nothing now left to fear or dread. We are able, in the strength of the God of Joseph, to fill the world with truth and wisdom, and to establish peace, and bring in everlasting righteousness, for ere long the Lord of Lords, and King of Kings will descend from heaven, with all his mighty hosts to help us, and to complete the victory.—And the last enemy which shall be subdued under the feet of God and his Saints, is death. Then hosannah to God and the Lamb, and hail to the immortal Joseph and all the martyrs.—They shall be crowned and enthroned, and enter upon their high and responsible offices as kings, priests, presidents and governors and judges, by acclamation, and reign, and his Saints take the kingdom under the whole heaven and possess it, for they are worthy.

Then shall governors, legislators and rulers of this world, who once had a little brief authority, walk up to the bar of Justice, and receive a righteous sentence. Then shall their abuses of the Saints be had in remembrance,

and they shall be an abhorrence unto all flesh, for their worm shall not die, nor shall their fire be quenched.

An extract from a letter written to JOHN ADAMS by THOMAS JEFFERSON, of Virginia, published by Mr. John Stewart, of New York, in the second volume of the 'Bible of Nature,' page 271—272.

"I feel, therefore I 'exist.' I feel bodies which are not myself: there are other existences, then. I call them matter. I feel them changing places: this gives me motion. Where there is an absence of matter, I call it void, or nothing, or immaterial space. On the basis of sensation, of matter and motion, we may erect the fabric of all the certainties we can have or need. I can conceive thought to be an action of a particular organization of matter, formed for that purpose by its creator, as well as that attraction is an action of matter, or magnetism of loadstone.

When he who denies to the Creator the power of endowing matter with the mode of action, called thinking, shall show how he could endow the sun with the mode of action called attraction, which reins the planets in the track of their orbits, or how an absence of matter can have a will and by that will put matter into motion, then the materialist may be lawfully required to explain the process by which matter exercises the faculty of thinking. When once we quit the basis of sensation, all is in the wind. To talk of immaterial existences is to talk of nothing. To say that the human soul, angels, God, are immaterial, is to say they are nothings, or that there is no God, no angels, no soul. I cannot reason otherwise: but I believe I am supported in my creed of materialism by the Locks, the Tracys, and the Stewarts. At what age (Athanasius and the Council of Nice) of the Christian Church this heresy of immaterialism, or masked atheism, crept in, I do not know. But a heresy it certainly is. Jesus taught nothing of it. He told us, indeed, that God is a spirit, but he has not defined what a spirit is, nor said that it is not matter. And the ancient fathers, generally, of the three first centuries, held it to be matter, light and thin indeed, an ethereal gas; but still matter.

To JOHN ADAMS."

Will the editor of the Messenger inform us whether Thomas Jefferson was a Mormon or not?

As ever, yours,

J. M. GRANT.

Mt. Holley, N. J. July 15, 1845.

✂ It seems the editor of the Messenger has not answered Elder Grant's request, and

so we take the responsibility to give a sentence of revelation on the subject, which came through the great prophet and seer, Joseph Smith. On the 373d page of the second edition of the Book of Doctrine and Covenants, last clause of the tenth paragraph, we find these words: "*And for this purpose have I established the Constitution of this land, BY THE HANDS OF WISE MEN, whom I raised up unto this very purpose, and redeemed the land by the shedding of blood*" So it seems that the immortal Thomas Jefferson was so much of a Saint or Mormon, that God knew he was a *wise man*, and raised him up on purpose to prepare the way for breaking to pieces Nebuchadnezzar's image of governments, priests, misrule, confusion and false religion!

The whole world can bear witness that God's "*wise men*" have shown more genuine humanity and wisdom, than all christendom put together; and this makes revelation triumphant. Glory to God, Jesus Christ, Joseph Smith, and all the prophets! men could kill their bodies, but they could not hurt their souls, nor their words. *They are eternal.*

SPEECH DELIVERED BY HEBER C. KIMBALL.

AS REPORTED BY G. D. WATT.

City of Joseph, April 8, 1845.

There are many things that are necessary to lay before this congregation to day, as there are a greater number of visiting members, from the different branches, than our own citizens, they have not come out to day, it is so cold and disagreeable.

There are some matters it is necessary we should know; but let us act in concert, and be agreed in one thing, not to give counsel contrary to the advice that shall be given from the stand. It is the case many times that persons receive counsel, that is not for their benefit, peace, nor salvation; and these are matters pertaining to the saints here in the City of Joseph; cultivating the earth; for every man to do all he possibly can; to put all the seed into the earth they can. It is wisdom that this city and the regions round about shall be cultivated, for we may as well cultivate first as last; to raise our own wheat, and our own corn, and oats, pease, and beans, and barley, and cheese, and butter, and eggs, and every other thing that is for our comfort; for we are not considered suitable to live among 'white folks;' therefore we'll cultivate the earth for ourselves, and make our own cloth, and our own stockings, and shoes, and our own bonnets, and caps, and every other thing we need for our comfort: and what we cannot make we will buy, and we will buy the

best. But we shall not be under the necessity of buying but few things from the Gentiles.

Is there any woman in this congregation, from any part of this State, or from Massachusetts, or from New Hampshire, or from Vermont, or from New York, or from any State in the Union, that can make good bonnets of straw, for I want as good a bonnet as ever was put upon a female's head, for my wife, and for my daughter, and I will pay them for it. I want a very good thing, for the ladies of the city of Joseph are very dressy, and desire good things. There are many of them that have said, and have thrown out the proclamation, that if they cannot have good bonnets and caps, and ribbons, and shoes, and stockings, they will go to St. Louis, and to Boston, and to Salem, to get them; and some to Pittsburgh, with Sidney Rigdon, for some of his apples, and peaches. These things are true. I have heard these observations myself; and if the females cannot make their own bonnets, they can be employed in making something else that will buy as good a bonnet, in the city of Joseph, as you can buy from Boston, or from Salem, or any of these places; or any thing else that is manufactured, in this city. And we can make the ribbons of cotton wood, it will make a substantial article. Those posies you wear round your faces, are only made of paper, some are made of cloth covered with paint or dyed. Well we can make a more substantial ribbon of cotton wood, and there are thousands of it in this county.

And we want to see every lot in the city of Joseph fenced up and cultivated, and let every street that is not used, be fenced up, and planted with corn, and with potatoes, and with cabbage, and every good thing we want to eat.

And if the brethren who live in the country, upon the praries, have more land than they want themselves, let them let their brethren have it, that they may cultivate the earth, and raise what grain they want for their consolation and comfort. This is essential and necessary, more so this season than it has been before. The reason is we want to finish the Temple, and attend to our washings and anointings, so that a good deal of our time will be taken up next winter, to prepare ourselves for the time of its dedication. For it is necessary that this people should have these things, both male and female, young and old.

Brethren and sisters, you see the necessity of being diligent and not to stay your hands for a moment, from working upon the Temple, and taking stock in the Nauvoo House. I will do all that I can for both. I have not got much at present, but I shall have an abundance by and by. If I had it now, I have no time to take

care of it; therefore I do not want it. It is enough for me, and my brethren to take care of you.

With regard to the Temple and Nauvoo House, these are our feelings, and we want this people to hear and understand, and universally, to pay their tithing. Let all go and labor, those who have no teams, and those who have, and do all that lies in their power to build up these houses; and in the remaining time they can cultivate the earth, and attend to their mechanic shops. And you that are mechanics and work in your shops, there is one tenth of that belongs to the Temple, and you can do as much good in your shops, as you can by working at the Temple, so go ahead and stick to your shops and do all you can.

I have another thing to lay before this congregation; it is that every man and every woman stay in this county, and not go out of it, to work for the Gentiles at all; but let them harvest their own wheat, and plough their own ground, and dig their own potatoes, and we intend not to preach to them this summer;—therefore let not any man, from this time henceforth, come to us and ask, 'shall I go to preaching? I want to go down country, shall I go?' No; you must not go, unless it is on business necessary to be done for the church, or to save somebody's life. We all go for that, but upon any other business, it is not necessary. This counsel is good for us to observe, that we stay in the city or somewhere else, in this country.

What is the object do you suppose of making the proclamation for all the saints to gather in, from all the United States, if we want to send them back again? We want them here, that they may help us to build the Temple, and the Nauvoo House; and want them to bring their firelocks, and learn to use them, and keep them well cleaned and loaded, and primed, so that they will go off the first shot, that every man may be in readiness, and prepared, that is, every man shod with the preparation of the gospel of peace; (holding up his cane as a sample;) that is the way. We want the brethren to stay in the City of Joseph, as much as possible, and those who cannot stay in the city, to remain in the county, where they can, to urge on the work of raising grain, &c., that the saints may have a plenty to eat, while we are attending to the ordinances of the House of God.

After the endowment we want the brethren to go to the nations of the earth, before that satan tears you asunder; for he will be heavy upon you when you get this. I would not advise any man, or any woman, to go to the east, after money or any thing else, until they get their endowment; then they may go, if they please,

if they go by counsel; and you will never go astray, if you take this course. If you go astray it is because you go upon your own hook, not understanding what is in the future.

Let fathers, inasmuch as they have daughters, keep them at home in the City of Joseph, among the saints of the Most High God, and watch them, and if they want to go to any place, go with them, to that place, and see that they do have kind treatment, for I know the Gentiles have no regard for us, as a people, nor for our women, and they would abuse them, and the very best of them would think it no sin.

I have travelled upon the rivers, and by land, and by sea, and I have had an opportunity of seeing their treatment. They consider you the offscouring of the earth; but I know this to be the best people of the age, and God knows it, and the devil knows it, and every body else knows that this is not a bad people.

We have on our every day clothes, now; if you would see us in our fine dress, you would say we are the best looking fellows in the world. Here are my brethren, the Twelve; we have been sitting in the dust these three days, and where will you see a better looking set of chaps, when our faces are clean, and our hair combed out.

We have had our women insulted many times by men in Warsaw, (who are the meanest people that ever God suffered to live.) If our women should call there, the gentlemen there would very politely desire an introduction to them, and they will be so obliging to wait upon them at the table, &c, and you would think they were the finest men in the world, but they do this for the purpose of destroying the females. I saw this myself, (and I wished I had the preparation of the gospel.) I have seen these men since; but I have never spoken to them, and I do not consider they are fit to speak to.

It is true they are fine looking men, and well dressed; yea, they are gentlemen, in appearance; but they are villains in their hearts. If we let our females go, the first that we know, they will be going to Carthage, and Warsaw, and I would rather my family would go to hell, for it will be no worse than these places, for it is where the inhabitants of these places will go; but we will be on the earth, and they will be sent to hell, because they are not fit for our society or the society of the saints; those who have their names put upon the books, that are not blotted out, for you will be judged out of the books kept by the church; and they will be of great consequence to look upon in the morning of the resurrection.

What a pleasure it will be for our children to look upon these books, while we are in our graves, sleeping. They can see what an interest, and labor, and toiling, their fathers accomplished, when we were building the Temple, in order to get our endowments.

While we were building the Temple, in Kirtland, we were poor, and in worse circumstances than we are now, or ever will be; for at that time we were persecuted and were under the necessity of laying upon the floor with our firelocks by our sides to sustain ourselves, as there were mobs gathering all around us to destroy us, and prevent us from building the Temple. And when they were driven, every man that was in the church, arose, and we took our firelocks, to reinstate our brethren, and in the night we laid upon the floor; we laid upon Brother Joseph's floor, and upon Sidney Rigdon's floor, so as to be ready to keep our enemies at bay; and we laid on Sidney Rigdon's floor many a night to save his life, and to save the lives of his family; and he is now exerting every effort to take away our lives; but he will see the day when he will be glad to come into the cellar kitchen and become a cook, and to black the boots and shoes of the servants of God; and it will be the case with thousands of others. They will be glad to black our boots and to lick the dust that is under our feet, and this is nothing to what will come to pass. I might stand here all day, and tell you things of the future, and you would not believe the half of it.

Brother Cahoon and Br. Cutler can tell you how many hands worked upon that Temple at one time; I think there were not more than five or six. Father Cutler, and Elder Cahoon, can tell you that there was not left in Kirtland more than ten or fifteen men, when we left with the camp to go to Zion, to Jackson county. And my wife took one hundred pounds of wool and got it carded and spun it, and wove it, and made it into garments for the men that were laboring upon the House; not only did my wife assist in this thing, but a great many of our sisters; and they were not the tenth part as well off as you are, taking you as a people. But I do not say this in order to insinuate that our sisters, in the City of Joseph, are not willing to render their assistance to build the Temple. No, for we have a great sum subscribed, by the sisters, to get our window glass, and nails, yea, it is a mighty sum; and shall we send our daughters to Warsaw, and to Carthage, and to Madison, and to Burlington, and to the Devil knows where? Shall we do it? No. Now I ask of the brethren and sisters, universally, shall we withdraw our support from our enemies? Yes.

I speak of this because it is better for you, and you will find it so, in eternity. They need not go out of the city, for I know there is labor enough for them. I could employ three or four myself, in my family, for the more we get the more we want to wait upon the rest. If you cannot get business try to make it for yourselves. I can make business plenty, for myself; I will leave it to the saints if I cannot.

Now, shall we go and reap their wheat and plough their ground, and dig their potatoes? Shall we let our girls go and wash their clothes, and boil their potatoes, and make their Johnny cake? No. They did not know how to make a short Johnny cake until our girls taught them. [He proposed to withdraw fellowship from the Gentiles' eniquity, which was done by a unanimous vote.] Now they are disfellowshipt; this is a final decision of all matters before this Conference.

I will make a few remarks relative to the penny subscription, I understand that twelve or thirteen hundred dollars have been subscribed. The sisters have been diligent, and they accomplished a great object.

Again; I would exhort the brethren to pay their tithing, and to pay the best of your substance, and the Lord will sanctify the elements for our good, and prosperity and comfort. Give honor to him to whom honor is due. Be subject to the powers that be; and let every man and woman be subject to counsel, and you will have favor in the sight of God and angels. This I believe, and I know that he hears our prayers; our enemies may organize wolf hunts; but what can they accomplish? for God has a power in this church, and their plans are frustrated; and God knows how it is. Do you know? I know.

When we have asked in faith, I have not known any thing that has not come to pass, these three years. If they would let us be, we are a civil people. I wish the Gentiles would come into the City of Joseph, and go to our Magistrates, they would find there is not a law-suit in this place. I have not had difficulty since I have entered this church, with any man, nor do I intend to have. I would say away with law-suits, and difficulties, from this time henceforth and forever. Amen.

But they would not be here more than a month before they would kick up their heels and damn us to the lowest hell; but they will be glad yet to grease a fellow's boots for a little corn, and so will the Gentile nations; but let us take care of ourselves, until we get our endowments, and there is a day coming when we can have a situation to dwell in peace, and they will

come in ships, upon the great waters, and bring their silver, and gold, and precious things, to build up our Temples, and waste places; and we will build up Jackson county, and they can not help themselves. But we want these boys to get their endowments first, and lay aside their lightness and prepare themselves for these things.

A thought has just entered into my head, and I will let it out. I will ask the brethren if they think it is wisdom to start grog shops. Shall we have such places in this city? Shall we buy their whiskey? Shall we turn them over to the buffetings of satan? Yes. Shall we fellowship a man that will do it? I wont. I will bet you a dollar, I can go and buy, and drink, a gallon of their liquor, every day and I will not get drunk, because it is mostly water.

Shall we cultivate a system of ruin in our midst, and foster those who are our enemies? Shall we be their subjects for destruction? No. Men, women, brethren, and sisters, if you feel like withdrawing your support from such places, show your hands, (which was unanimous.) They will go now; we will deliver them up to the buffetings of satan.

AN EXTRACT

From the Messenger relative to the Jews and gathering at Palestine.

It would indeed be surprising if the wide diffusion of knowledge among all classes of the civilized world did not create a wider diffusion of interest for the history and localities of Palestine. All that can delight the eye, and feed the imagination, is lavished over its surface; the lovers of scenery can find there every form and variety of landscape; the snowy heights of Lebanon with its cedars, the valley of Jordan, the mountains of Carmel, Tabor, and Hermon, and the waters of Galilee, are as beautiful as in the days when David sang their praise, and far more interesting by the accumulation of reminiscences. The land unbroken by the toils of the husbandman, yet "enjoys her sabbaths;" but Eschol, Bashan, Sharon, and Gilead are still there, and await but the appointed hour, (so we may gather from every narrative,) to sustain their millions; to flow as of old, with milk and honey; to become once more "a land of brooks of water, and fountains, and depths that spring out of valleys and hills; a land of wheat and barley, and vines, and fig trees, and pomegranets, olive-oil, and honey;" and to resume their ancient and rightful titles, "the garden of the Lord," and "the glory of all lands." What numberless recollections are crowded upon every footstep of the sacred soil! Since the battle of the five kings against four, recorded in

the 14th chapter of Genesis, nearly two thousand years before the time of our Savior, until the wars of Napoleon, eighteen hundred years after it, this narrow but wonderful region, has never ceased to be the stage of remarkable events. If for the sake of brevity, we omit the enumeration of spots signalized by the exploits of the children of Israel, to which, however, a traveller may be guided by the holy writ, with all the minuteness and accuracy of a road-book, we shall yet be engaged by the scenes of many brilliant and romantic achievements of the ancient and modern world. Take the plain of Esdraelon alone, the ancient valley of Jezreel, a scanty spot of twenty-five miles long, and varying from six to fourteen in its breadth; yet more recollections are called up here than suffice for the annals of many nations. Here, by the banks of that ancient river Kishon, "the stars in their course fought against Sisera," the object of the immortal song of Deborah and Barak; and here, too, is Megiddo signalized by the death of the good Josiah. Each year, in a long succession of time, brought fresh events; the armies of Antiochus and of Rome, Egyptians, Persians, Turks, and Arabs, the fury of the Saracens, and the mistaken piety of the Crusaders, have found, in their turn, the land, "as the garden of Eden before them, and have left it a desolate wilderness." Nor did it escape the ferocious gripe of a revolutionary war. The arch destroyer of mankind sent his armies thither under the command of General Kleber, and in 1799 gave the last memorial of blood to these devoted plains.

But how small and transitory are all such reminiscences to those which must rivet the attention and feelings of the pious believer.—If Johnson could regard that man as little to be envied, who could stand unmoved on Iona or Marathon, or any spot dignified by wisdom, bravery, or virtue, what we must say of one who cared not to tread Mount Zion or Calvary, or who could behold with unmoistened eye

"Those holy fields,

Over whose acres walk'd those blessed feet,
Which *eighteen* hundred years ago were nail'd
For our advantage on the bitter cross?"

We have heard, indeed, that few persons can contemplate the holy city for the first time, without emotion; not long ago it was brought to our knowledge that two young men, (and they were not especially serious,) on arriving within sight of its walls and mountains, struck by the *religio loci*, 'How dreadful is this place! this is none other than the house of God, and this is the gate of heaven,' slipped involuntarily from their camels and fell into an attitude of adoration.

This interest is not confined to Christians—it is shared and avowed by the whole body of the Jews, who no longer conceal their hope and belief that the time is not far distant when the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea: and shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and shall gather together the dispersed of Judah from the four corners of the earth. Doubtless, this is no new sentiment among the children of the dispersion. The novelty of the present day does not lie in the indulgence of such a hope by that most venerable people—but in their fearless confession of the hope; and in the approximation of spirit between Christians and Hebrews, to entertain the same belief of the future glories of Israel, to offer up the same prayer, and look forward to the same consummation. In most former periods, a development of religious feeling had been followed by a persecution of the ancient people of God; from the days of Constantine to Leo XII., the disciples of Christ have been stimulated to the oppression of the children of Israel; and heaven only can know what myriads of that suffering race fell beneath the 'piety' of the crusaders, as they marched to recover the sepulchre of their Savior from the hands of the infidels. But a mighty change has come over the hearts of the Gentiles; they seek now the temporal and eternal peace of the Hebrew people; societies are established in England and Germany to diffuse among them the light of the gospel; and the increasing accessions to the parent institution in London, attest the public estimation of its principles and services.

Encouraged by these proofs of a bettered condition, and of the sympathies of the Gentiles, who so lately despised them, the children of Israel have become far more open to Christian intercourse and reciprocal inquiry.—Both from themselves and their converted brethren we learn much of their doings, much of their hopes and fears, that a few years ago would have remained in secret. One of them who lately, in the true spirit of Moses, went into Poland, 'unto his brethren, and looked on their burdens,' informs us that 'several thousand Jews of that country, and Russia, have recently bound themselves by an oath that as soon as the way is open for them to go up to Jerusalem, they will immediately go thither, and there spend their time in fasting and prayer unto the Lord until he shall send the Messiah

The Spirit of Rebellion Every-where.—We copy the following from an English paper. It shows that the spirit of rebellion and mobocracy is all over the world

NEW ZEALAND.

Intelligence, by way of Sydney, has been received from Auckland, of an alarming character. Another outrage by the natives had been perpetrated in the district of Matakana, a place about twenty or twenty-five miles from Auckland. It appears they attacked the stores of three or four of the settlers, ransacked them of flour, tea, sugar, and tobacco; and while possessing themselves of all the available property, they threatened the life of any one who dared to oppose their designs. In consequence of the increase of these depredations Captain Fitzroy had published a proclamation, offering a reward of £50 each for the apprehension of the chiefs Parehoro, Mati, and Kokou, who have been concerned in these outrages; and stating further "that the strongest measure, will be adopted ultimately, in the event of these methods being found insufficient." Governor Fitzroy has again sent a request to Sir George Gibbs to send more troops to New Zealand.—He also offers a reward of £100 for the capture of Honi Keki, another chief, who had cut down the flag-staff at the Bay of Islands, and threatened to cut down the flag-staff at Auckland.—Keki has, in return, defied Governor Fitzroy and offered a reward for his head. The settlers at Wellington, with the sanction of the unsalaried magistrates, have resolved to organize a militia, without the consent of the Governor—in defiance, indeed, of his formerly-expressed hostility to such an armament; the settlers at Nelson have formed the nucleus of a militia; and the New Plymouth settlers are ready to follow the example. The natives are armed and plundering; the settlers are arming for self-defence; the missionaries are trembling under the threats of the Aborigines; and the Governor, without either money or troops, appears incapable of action. An ordinance had appeared, prohibiting persons from carrying on business

as merchants, or dealers of goods imported into the colony, either on their own account, or as factors, agents, or consignees, without a license, under certain pains and penalties. This, as a scheme of taxation, seems to be regarded as one of the most arbitrary and unjustifiable measures that could be pursued, and the New Zealand journals hesitate not to condemn the policy which induced the Governor to give his sanction to any such project. A private letter from Wellington, dated Feb. 5, after mentioning that, in consequence of the above outrages, the Governor had sent to Sydney for more troops, states, that Captain Fitzroy "has tried the conciliatory system for twelve months, and after mature deliberation, has come to a conviction that nothing will avail except bloodshed, so that the sooner it is done the better."

Yelrome, Ill., June 29, 1845.

June the 29, the Yelrome branch of the church of Jesus Christ of Latter-Day Saints, met in Conference, and, after charges had been preferred against Moses Clauson, John Dean, Benjamin Bragg, Burton Scott, and Lydia Scott, fellowship was withdrawn from them, as they would not make satisfaction.

Done by order of the church.

SOLOMON HANCOCK, President.

JAMES C. SNOW, Clerk.

FROM ENGLAND.

We learn that about one hundred thousand dollars for the benefit of the manufacturing interests of Nauvoo, have been raised in England by the Joint Stock Company. Nauvoo, can be made the garden of the world, by industry, economy, and union.

ABROAD.

There is a church in New South Wales, Australia, of eleven members, raised up by Elder Andrew Anderson.

The gospel is being preached in France.

In Scotland the truth flourishes.

The Times and Seasons,

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI No 14] CITY OF NAUVOO. ILL. AUG. 1, 1845 [WHOLE No 122.

HISTORY OF JOSEPH SMITH.

CONTINUED.

On the 22nd, the presidency of the High Priesthood wrote from Kirtland to the brethren in Christ Jesus, scattered from Zion, scattered abroad from the land of their inheritance:—*Greeting:*

We your companions in tribulation, embrace the present opportunity of sending you this token of our love and good will, assuring you that our bowels are filled with compassion, and that our prayers are daily ascending to God in the name of Jesus Christ in your behalf.

We have just received intelligence from you through the medium of Brother Elliott, of Chagrin, making enquiries concerning the course which you are to pursue. In addition to the knowledge contained in the above on this subject, we say if it is not the duty of the Governor to call out and keep a standing force in Jackson county to protect you on your lands, (which it appears, must be done, as we understand the mob are determined to massacre you, if the Governor takes you back upon your lands and leaves you unprotected;) it will become your duty to petition the Governor, to petition the President to send a force there to protect you, when you are reinstated.

The Governor proposes to take you back to your lands whenever you are ready to go, (if we understand correctly,) but cannot keep up any army to guard you; and while the hostile feelings of the people of Jackson county remain unabated, probably you dare not go back to be left unguarded. Therefore, in your petition to the Governor, set all these things forth in their proper light, and pray him to notify the President of your situation, and also petition the President yourselves, according to the direction of the Lord. We have petitioned Gov. Duggan in your behalf, and enclosed it in a printed revelation, the same of this, which we now send to you. The petition was signed by something like sixty brethren, and mailed for Jefferson City, one week ago, and he will probably receive it two weeks before you receive this.

We also calculate to send a petition and this revelation to the President forthwith, in your behalf, and then we will act the part of the poor widow to perfection, if possible, and let our rulers read their destiny if they do not lend a helping hand. We exhort you to prosecute and try every lawful means to bring the mob to justice, as fast as circumstances will permit.—

With regard to your tarrying in Clay county, we cannot say; you must be governed by circumstances; perhaps you will have to hire out, and take farms to cultivate, to obtain bread until the Lord delivers.

We sent you a fifty dollar, United States note some time ago, if you have received it, please acknowledge the receipt of it, to us, that we may be satisfied you received it. We shall do all that is in our power to assist you in every way we can. We know your situation is a trying one, but be patient and not murmur against the Lord, and you shall see that all these things shall turn to your greatest good.

Enquire of Elder Marsh and find out the entire secret of mixing and compounding lead and antimony, so as to make type metal, and write us concerning it. Joseph has sent you another fifty dollar note, making in all one hundred dollars; write us concerning it. There is a prospect of the eastern churches doing something pretty handsome towards the deliverance of Zion, in the course of a year, if Zion is not delivered otherwise.

Though the Lord said this affliction came upon you because of your sins, polluting your inheritances, &c., yet there is an exception of some, namely, the heads of Zion, for the Lord said your brethren in Zion begin to repent, and the angels rejoice over them, &c. You will also see an exception at the top of the second column of this revelation: therefore, this affliction came upon the church to chasten those in transgression, and prepare the hearts of those who had repented, for an endowment from the Lord.

We shall not be able to send you any more money at present, unless the Lord puts it into our hands unexpectedly. There is not quite so much danger of a mob upon us as there has been. The hand of the Lord has thus far been stretched out to protect us. Doctor P. Hurlbut an apostate elder from this church, has been to the state of New York, and gathered up all the ridiculous stories that could be invented, and some affidavits respecting the character of Joseph, and the Smith family, and exhibited them to numerous congregations in Chagrin, Kirtland, Mentor, and Painesville, and fired the minds of the people with much indignation, against Joseph and the church.

Hurlbut also made many harsh threats, &c., that he would take the life of Joseph, if he could not destroy Mormonism without. Bro.

Joseph took him with a peace warrant and after three days trial, and investigating the merits of our religion, in the town of Painesville, by able attorneys on both sides, he was bound over to the county court. Thus his influence was pretty much destroyed, and since the trial the spirit of hostility seems to be broken down in a good degree, but how long it will continue so, we cannot say.

You purchased your inheritances with money therefore, behold you are blessed; you have not purchased your lands by the shedding of blood, consequently you do not come under the censure of this commandment, which says "if by blood to your enemies are upon you, and ye shall be driven from city to city;" give yourselves no uneasiness on this account.

Farewell in the bonds of the new covenant, and partakers in tribulation.

(Signed,) **ORSON HYDE,**
Clerk of the Presidency of the church.

On the evening of the 28th, Brothers, Oliver, Frederick, and myself, being agreed, bowed before the Lord, and united in prayer, that God would continue to deliver me, and my brethren from Doctor Hurlbut, that he may not prevail against us in the law suit that is pending: and also, that God would soften the hearts of E. Smith, J. Jones, Loud, and Lyman, also, Mr. Beardsley, that they might obey the gospel, or, if they would not repent, that the Lord would send faithful saints, to purchase their farms, that this stake may be strengthened, and its borders enlarged, O Lord, grant it for Christ's sake: Amen.

February 1st. Every expedient preparation was making by the church in Kirtland, and Clay county, to have those who had been driven from their possessions in Jackson county, returned.

Governor Dunklin wrote to the brethren as follows:

"City of Jefferson, Feb. 4, 1834.

Gentlemen:

Your communication of the 6th of December, was regularly received, and duly considered; and had I not expected to have received the evidence brought out on the inquiry ordered into the military conduct of Col. Pitcher, in a short time after I received your petition, I should have replied to it long since.

Last evening I was informed, that the further enquiry of the court was postponed until the 20th instant. Then, before I could hear any thing from this court, the court of civil jurisdiction will hold its session in Jackson county, consequently I cannot receive any thing from one preparatory to arrangements for the other.

I am very sensible indeed, of the injuries

your people complain of, and should consider myself very remiss in the discharge of my duties, were I not to do every thing in my power consistent with the legal exercise of them, to afford your society the redress to which they seem entitled. One of your requests needs no evidence to support the right to have it granted; it is that your people be put in possession of their homes from which they have been expelled. But what may be the duty of the Executive after that, will depend upon contingencies.

If upon enquiry it is found that your people were wrongfully dispossessed of their arms, by Col. Pitcher, then an order will be issued to have them returned; and should your men organize according to law, which they have a right to do, (indeed it is their duty to do so, unless exempted by religious scruples,) and apply for public arms, the Executive could not distinguish between their right to have them, and the right of every other description of people similarly situated.

As to the request for keeping up a military force to protect your people and prevent the commission of crimes and injuries, were I to comply, it would transcend the power with which the Executive of this state is clothed.—The Federal Constitution has given to Congress the power to provide for calling forth the militia to execute the laws of the union, suppress insurrection, or repel invasion; and for these purposes, the President of the United States is authorized to make the call upon the executives of the respective states, and the laws of this state empower the "commander-in-chief in case of actual or threatened invasion, insurrection or war, or public danger, or other emergency, to call forth into actual service such portion of the militia as he may deem expedient." These, together with the general provision in our state constitution that "the Governor shall take care that the laws are faithfully executed," are all this branch of Executive powers. None of these, as I consider, embrace the part of your request. The words, "or other emergency" in our militia law seem quite broad, but the emergency to come within the object of that provision, shall be of a public nature.

Your case is certainly a very emergent one, and the consequences as important to *your society*, as if the war had been waged against the whole state, yet, the *public* has no other interest in it, than that the laws be faithfully executed, thus far, I presume the whole community feel a deep interest, for that which is the case of the *Mormons* to day, may be the case of the *Catholics* to-morrow, and after them any other

sect that may become obnoxious to a majority of the people of any section of the state. So far as a faithful execution of the laws is concerned, the Executive is disposed to do every thing consistent with the means furnished him by the legislature, and I think I may safely say the same of the judiciary.

As now advised, I am of the opinion that a military guard will be necessary to protect the state witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county. By this mail I write to Mr. Reese, enclosing him an order on the captain of the "Liberty Blues," requiring the captain to comply with the requisition of the circuit attorney in protecting the court and officers and executing their precepts and orders during the progress of these trials. Under the protection of this guard your people can, if they think proper, return to their homes in Jackson county, and be protected in them during the progress of the trial in question, by which time facts will be developed upon which I can act more definitely. The attorney general will be required to assist the circuit attorney, if the latter deems it necessary.

On the subject of civil injuries, I must refer you to the court; such questions rests with them exclusively. The laws are sufficient to afford a remedy for every injury of this kind, and, whenever you make out a case, entitling you to damages, there can be no doubt entertained of their ample award. Justice is sometimes slow in its progress, but is not less sure on that account.

Very respectfully, your ob't s'v't,

(Signed,) DANIEL DUNKLIN.

To Messrs. W. W. Phelps, Isaac Morley, John Whitmer, Edward Partridge, John Corril, and A. S. Gilbert.

On the 9th, a conference of high priests, elders and officers of the church of Christ in New Portage, Medina county, Ohio, was called at the house of Brother Kirlins, which I attended. It had been suggested that Elder Rigdon might remove from Kirtland to New Portage, but after listening to the proceedings of a previous conference, in Portage, from Brother's Palmer and Bosworth, it was decided that Elder Rigdon should not remove; and that the brethren in New Portage should assist all in their power to build the Lord's House in Kirtland; and that the brethren erect only a temporary or cheap place for meeting in Portage, as that was not to be established as a stake at present, and that course would enable them to do more for the house in Kirtland.

CONFERENCE MINUTES.

Minutes of the Conference of the Church of Jesus Christ of Latter Day Saints, held at Jackson, Michigan, July 5th and 6th, 1845.

Saturday, 2 o'clock P. M., Conference was called to order by N. W. Bartholomew.

Wm. Quigley, R. J. Coats, and N. W. Bartholomew, were called to preside during the Conference.

Samuel Graham was chosen clerk.

By request, the Conference was addressed by R. J. Coats, on the subject of the kingdom; followed by Wm. Quigley on the same subject, and then proceeded to ascertain the number of official members present.

One High Priest, one seventy, eight Elders, one Priest, and one Deacon, were present.

The Jackson Branch was then represented by Elder George Catlin; thirty four members, including one High Priest, four Elders, one Priest, and one Deacon; all in good standing.

Albion Branch, represented by Elder Samuel Graham; eighteen members, three Elders and one Teacher; eleven in good standing; seven in standing, and have not been able to walk since Brother Noah Packard visited them with the circular of the Twelve.

Napoleon Branch, represented by Wm. Quigley; seven members including three Elders and one Priest; eight in good standing; one in standing.

A preamble and resolutions expressive of the feelings of the Albion Branch, were then read by Samuel Graham, and by a vote were adopted as a part of the minutes of the Conference.

Conference adjourned, by benediction, until Sunday, 10 o'clock, A. M.

Sunday morning, Conference met pursuant to adjournment.

Opened by singing and prayer by Elder Wm. Quigley.

A crowded audience then listened to an address delivered by Elder Samuel Graham, on the ordinances of the gospel; followed by Arza Bartholomew, on the same subject. During the discourse, Mr. Elitson, a Methodist preacher, or rather an exhorter, and another gentleman, made some disturbance about a dog. After some threats had passed, the Rev. gentleman, Mr. Elitson, very much enraged observed if your dog kicks me again I will break his neck and yours too; after which the President interrupted them by calling them to order.

Conference adjourned until 2 o'clock P. M.

During the intermission three were added to the church by baptism.

Sunday after noon, Conference met pursuant to adjournment.

Opened by singing, and prayer by Elder Willis Bartholomew, Conference was then addressed by Elder R. J. Coates, on the subject of the resurrection.

A preamble and resolutions expressive of the feelings of the Jackson Branch, were then read, as follows:

Whereas many false reports have been put in circulation by evil and designing men, with a view to prejudice the minds of many against the authorities of the Church of Jesus Christ of Latter Day Saints; therefore we deem it expedient to publish to the world by this preamble and the following resolutions, our views in regard to who has the authority and on whom rests the responsibility of bearing off the kingdom in these last days. Believing as we do that the Twelve, chosen by God, through the Prophet of the Most High, who has died a martyr to the cause, have this authority, therefore,

Resolved, That we will sustain and uphold the Twelve by our prayers and abide their teachings.

Resolved, That we will use our united efforts in forwarding the building of the Temple and the Nauvoo House, and in carrying into effect all the purposes of the late Prophet Joseph.

An expression of the feelings of the Albion Branch:—

Dear Brethren and Sisters in the new and everlasting covenant, in Conference assembled:—Your rank and standing under the reign of the Prince of Peace, have never been surpassed, indeed have never been equalled by any portion of the human race. You have visions and revelations of God. His being and perfection, developments of the depth of wisdom and knowledge of the council of his grace, and the purposes of his love, which give you an intellectual and moral superiority above all your predecessors in the Patriarchal or Jewish age of the world. Secrets of God which have been hid from ages and generations have been revealed to you by the apostles of the great Apostle and High Priest of your profession. Mountains are indeed leveled, valleys are exalted, and the rough places are made plain to your apprehension; and from this data you are able to form more just conceptions of the present, and more lofty anticipations of the future than fell to the lot of the most highly favored subjects of preceding dispensations. To be called the friend of God was the highest honor conferred upon Abraham; to be called the friends of Christ was the principal honor of the disciples of Christ, to whom he committed the secrets of his Kingdom, but to be called the children of God through faith in Jesus Christ, is not only the common honor of the saints; but the highest honor which

could be vouchsafed to the inhabitants of the earth. Such honor have we my fellow citizens, in being related to the only begotten Son of God; for to as many as received him, to them gave he power to become the sons of God. The world indeed does not know us, because they do not know Him. Beloved brethren, now are we the children of God, and shall we not cleave together in love and sweet union. Has not Jesus said "the conqueror shall inherit all things that he will not blot his name out of the book of life; that he will confess it before his father and the holy angels; that he will place him upon his Throne and give him a crown of eternal life that will never fade away. Dear brethren, let us then arise in the strength of Judah's Lion. Be valient for the truth and adorn ourselves in all the graces of the spirit of God. Put on the armor of light, and with all the gentleness, and mildness, and meekness that was in Christ; with all the courage, and patience, and zeal, and effort, worthy of a cause so salutary, so pure, so holy, and so divine, determined never to faint nor to falter, till we enter the pearly gates; never to lay down our arms till with the triumphant millions we stand before the throne and exultingly sing, "Worthy is the Lamb that was slain to receive power, and wisdom, and honor, and glory, and blessing, forever and ever, Amen.

Resolved, That we love the brethren and love to listen to the counsel of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints, for in them we have the most implicit confidence.

Resolved, That we will make all possible effort to tithe ourselves one tenth of our possessions, as soon as possible, and go up to Nauvoo.

WM. QUIGLEY,
R. J. COATES, } Presidents.
N. W. BARTHOLOMEW.

Samuel Graham, Clerk.

Minutes of a Conference of the Church of Jesus Christ of Latter Day Saints, held in the town of Florence, St. Joseph Co. Mich., June 7th and 8th. 1845.

At 10 o'clock A. M., Conference was called to order and Elder Crandell Dunn was called to the chair and Elder E. M. Webb, chosen clerk.

A hymn was sung, and Conference opened by prayer by the President.

Official members present, one High Priest, Crandell Dunn; two Seventies, E. M. Webb, Pardon Webb; six Elders, Edward Willard, Jeremiah Cramer, Jonathan Willard, Ezekiel Lee, Seth Taft, George A. DeMont; two Priests, Thomas Forsyth and Thomas S. Smith.

Representation of Branches. Kalamazoo Branch, fifty eight members, nine Elders, one Priest, one Teacher, one Deacon, Elder E. Lee

Presiding Elder. Since last Conference, the Grand Prairie Branch of nine members have united with this. One has been baptised and two dismissed by letter.

Bertrand Berrien Co. Branch; eighteen members, two Elders, one Priest, Gideon Brownel Presiding Elder; seven added since last Conference.

Mottville Branch, St. Joseph Co.; eleven members, two Elders, Andrew Thompson Presiding Elder.

Pawpaw Branch, Van Buren Co; nine members, two Elders; Benjamin Waldren Presiding Elder.

Bethel Branch co. Branch; twenty three members, one Elder; Moses Olmstead Presiding Elder; twenty three added, two died and fourteen removed to Nauvoo since last Conference.

Florence Branch, St. Joseph co.; nine members, one High Priest, and thirty scattering members not represented by the above.

Moved and seconded that Brother Orrin Crow be ordained an Elder to preside over the Florence Branch. Carried unanimously. He was ordained under the hands of Elders C. Dunn, E. M. Webb and E. Lee. After which the President gave some appropriate instructions to the saints, followed by E. M. Webb.

Benediction by Elder E. M. Webb; adjourned till three o'clock P. M.

Met according to adjournment. A hymn was sung, and prayer by Elder Ezekiel Lee. Another hymn was sung.

A discourse was then delivered by E. M. Webb on the fulfillment of prophecy, in which he demonstrated beyond successful contradiction that Joseph Smith was a Prophet of the Most High God, and that this work (called Mormonism) came forth in fulfillment to the predictions of the ancient Prophets.

He was followed by Elder C. Dunn on the same subject. Benediction by Elder Dunn. Adjourned till nine o'clock to-morrow morning.

Sabbath, June 8th; met pursuant to adjournment, and held a prayer meeting. Dismissed for ten minutes. At 10 o'clock, preaching by Elder C. Dunn on the subject of the gospel, in which he ably set forth the necessity of strict obedience to the same in order to insure a crown of life. He was followed by Elder P. Webb. Benediction by Elder E. M. Webb.

Adjourned one half hour.

Met according to adjournment. Prayer by E. Lee.

E. M. Webb then addressed the assembly on the subject of the resurrection and inheritance of the saints; followed by E. Lee.

Voted that the minutes of this Conference be published in the Times and Seasons.

Voted that the Conference adjourn to meet in the Town of Comstock, Kaiaumazoo co. Mich. the first Saturday and Sunday in Sept. next.

Peace and harmony pervaded the Conference;—the spirit of God was manifested and the sublimities of eternity rested upon the congregation; the saints were edified and built up in the most holy faith, and rejoiced with exceeding great joy in view of the prospects of eternal life and the rich inheritance of the saints for which to God be all the glory: Amen.

CRANDELL DUNN, Pres.

E. M. Webb, Clerk.

EXTRACT OF A LETTER FROM BENJAMIN F. GROUARD, Dated—

Tahiti, December 6, 1844.

MY EVER DEAR AND RESPECTED WIFE;—

I joyfully embrace another opportunity of writing you a few lines, knowing you are ever anxious to hear from me; especially when we are so remote from each other. I hardly know what to write about first, I have so many things to say, and in fact a sheet of paper is a poor medium, to my notion, to communicate one's thoughts; still, as there is no other resource, while so widely separated, we must gladly accept of it. Still you must not expect that all I can say in this, is hardly an index to what I want to say. I sometimes think it quite strange that I have never received any communication from you since I left; still, I cannot attribute it to your neglect, for I fondly hope there are some on the way, and will soon reach me.—It is a long time though, that I have had to wait, and sometimes I get quite out of patience. It is now fourteen months since I have heard a syllable from you or the church, except some newspaper stories, or the like. One of those was, that Brothers Joseph and Hyrum had been assassinated. Such things, though we do not believe them, give us great uneasiness, and make our situation very unpleasant.

Nothing but the privilege of seeing you would give me more pleasure at the present time, than to know your situation and circumstances; whether you are in Philadelphia or Nauvoo, and how you prosper? whether those who volunteered to befriend you, are friends indeed; and how you are contented in my absence? whether you hold out faithful yet? I hope and trust you do.

Should they kill Brother Joseph, and half the church, we know it is the truth; and God's purposes will roll on, and be fulfilled in spite of all things. If he is killed, what has befallen him more than the rest of the prophets? Nothing. But I hope and trust it is not so.

My ignorance of your whereabouts troubles

me a great deal, and had I known that it was going to give me so much uneasiness I never should have consented for you to leave Nauvoo, but I fondly hope you are in Nauvoo, and boarding with Brother Schwartz. If I knew that was the case, I should rest quite contented. I suppose, dear, you still think your lot is a hard one at the best, and so it is, taking an abstract view of it, that is, unconnected with the reward of your privations. But we must learn to look ahead and live in anticipation, or as the phrenologists say, we must cultivate the *bump of hope*, and get a large share of that, and then we shall be able to comfort ourselves now, with the anticipations of the future.—For my own part, the thoughts of our meeting again, and having the privilege of communing together, is truly a great pleasure, and keeps my spirits up under all circumstances. Only think for one moment—my heart leaps for joy while I write it—when we shall meet together. Then we can sit down and talk over all our trials and difficulties, and look back with pleasure upon the past, knowing we have done our duty and stand approved in the sight of Heaven.

When I do return, if the Lord will, I intend securing what you have ever desired,—a comfortable dwelling; and if the Lord should see fit to call me to go forth again to preach the gospel, I intend to see it well stocked with provisions for your use while I am gone, except I should have to come on such another mission as this. If I should have to come on such a mission again, I tell you what, I think you would have to come with me; for I don't think I should be willing to be separated from you so long again. However, I guess I will get home again before I talk of going away.

Dear, I must begin to draw my letter to a close, as my space is getting small, and you will please excuse all blunders, as I have written in a hurry. I am just on the point of going to pay Bro. Pratt a visit on the island of Tooboui, and I anticipate a pleasant time.—He has built up quite a branch of the church there. We have altogether, according to the last accounts received from the brethren, baptized forty-three or forty-five.—About one third are English and Americans, and the rest natives. Rather slow work, but the Lord's will be done; and if we do the best we can, of course it is all that is required of us, whether much or little is done,

I oftentimes, dear, imagine myself returning home, and just landing up by the old stone house, or just entering the threshold of the door, and of clasping my own dear wife to my bosom, and greeting all of my dear friends.—

Methinks I can now see you all gathering around me, and with eager visage, making a thousand enquiries, while I shall be so overjoyed that I shall not be able to give an answer to any of them, but making equally as many of you. O, that will be joyful,—joyful joyful, joyful, and the bare anticipation of it, repays us for all we have to endure in consequence of our separation.

I suppose you would like to know how I get along as regards my temporal affairs. To that I would say, I lack for nothing that I stand in need of. The Lord has been true to his promise—I have ever found those who were ready to administer to my wants, and I have never been destitute of money since I left America, which is more than I could say while I was travelling there. I have lived with Bro. Lincoln ever since I have been here. Both he and Sister Lincoln treat me as one of their own family. They want me to stay with them as long as I am here. So you see the Lord has provided abundantly for me.

Now, I suppose you would like to know when I intend to start for home. Well, I'll tell you. I have engaged my passage already. Ah! that makes your eyes shine. But stop: I did not tell you when the vessel was going to sail. It is a whale ship, and she has gone out to fill up, and will return here in ten months, and if the Lord will, I shall go home in her. At any rate I have engaged to. I must now close. Please excuse all mistakes. I am, as ever, your affectionate husband,

BENJ. F. GROUARD.

From the Millennial Star.

A SHORT TOUR THROUGH THE CLITHEROE CONFERENCE.

On the 4th of May I met with the Saints in Blackburn by request, on the occasion of the opening a new room for worship. I addressed them in the morning and evening, and Elder Speakman in the afternoon. The room was filled, and we had an interesting time with the Saints. I found a flourishing branch of the church here; it being also the first time I had ever been privileged with meeting the Saints in the Clitheroe conference.

On the 5th, in company with Elder Speakman, I visited the ruins of Whalley Abbey, situated in a most beautiful locality of hills, and woods, and streams. It had originally been very extensive, but ruins alone existed, with the exception of a small portion of building which is occupied by a few families. It appears to have been founded in the year 1000.

On the 6th we were favored with a most interesting visit to Stoneyhurst, a Catholic col-

lege, and as I was informed, the most extensive establishment in England. One large room was splendidly decorated with paintings of great value, by the great masters. The museum did not contain a large collection either of the natural or animal kingdom, yet a number of specimens were rich and costly, especially some small sculptures in marble, of the Savior, valued at a very high price.

We visited the various apartments of this extensive library, which we found enriched with the most valuable works, many of great antiquity, especially a copy of St. Paul's Epistles, upon parchment, which was said to have been in the hands of the society more than a thousand years; beside it lay Queen Mary's prayer-book, and sundry antique articles.

The lodgings, studies, and chapel for the boys, appeared convenient and comfortable; they have several hundreds passing through a course of education.

The principal chapel connected with the college is fitted up in a most costly manner; the organ, altar piece, crosses, candlesticks, &c., were rich indeed, while one window contained a representation of the thirteen apostles (including St. Paul,) in stained glass as large as life, got up at a great expense. They have also a beautiful garden connected with the establishment, the separate compartments of which are divided by yew-tree fences, about twelve feet high, four feet thick, and from forty to two hundred feet long, as the case required; I suppose not equalled in extent in England.

After leaving the college we travelled to Waddington, a village a short distance from Clitheroe, over the Ribble on the Yorkshire side, where we partook of the hospitality of friend Cottom. While here we visited the alms-house built and dedicated by Sir Robert Parker, A. D. 1700, for the poor widows of the parish.

On the 7th we walked to Clitheroe and Chatburn, and visited the Saints in those places.—I was much pleased with the meek and quiet spirit manifested amongst them. I walked through the village of Chatburn, of which Elder Kimball speaks in his journal, as walking through it with his head uncovered and blessing the place, while the children had hold of his garments as he passed along. I felt the spirit of God rest upon me while passing through the street where such scenes of interest had transpired with Elder Kimball and other servants of God.

During our travels on the 8th, we had the pleasure of witnessing Father Richard Smithies display his skill in beguiling some fine trout from the river Ribble with the artificial fly.—

It was the first time I had ever seen this mode of fishing, and it appeared decidedly the most skilful in the whole routine of fishing. Father Smithies is seventy years of age, in good health, and as a fisherman is not supposed to be surpassed in the country. On our return to Clitheroe we visited the old castle or tower in that place, which appears to have been a very strong hold in its day.

On Sunday the 11th, I attended the quarterly conference at Clitheroe. Elder Speakman was called to preside. The fore part of the day was taken up with a representation of the branches; some alterations in the conference, and in the ordination of one elder, two priests, three teachers, and three deacons. A short time was also occupied in giving instructions.

In the afternoon we administered the sacrament, after which the Saints were called upon to occupy the time in bearing testimony to the work of God. The brethren and sisters followed each other in their testimony one by one, until a considerable number had spoken, and truly the spirit and power of God rested upon the assembly until they were melted into tears; many wept while bearing their testimony; it was indeed, an interesting time to us all.

The elder said that when Brother Kimball left him, he told him to take good care of his lambs; he said he had eddeavored to do so, and indeed they had been as lambs, and as children obedient and willing to hearken to counsel.

While sitting in the midst of those loving Saints, I was overwhelmed with the spirit and power of God, and the simplicity, love, and union of the Saints who were assembled, I had not power of utterance to express the feelings of my heart, but found myself in tears of joy and gladness. I addressed the Saints in the evening, and had a full house, and at the dismissal of the meeting, when I was called to take my leave of them, the hearty shake of the hand, and the flowing tears spoke louder the sentiments of the heart than the words which accompanied them of 'Good bye,' and 'God bless you!' My prayer to God is, that he will bless that people and all faithful Saints, and give them a standing with the sons and daughters of Zion.

I left Clitheroe on the 12th and arrived at Preston in the evening, and had the privilege of addressing a large assembly of Saints and friends from the 102d Psalm and 16th verse.—I was followed by Elder Milton Holmes. We both felt the spirit of the subject, and had a good meeting. Elder Hardy, the presiding elder of the conference, was present. Preston was the first place to receive the work in this

country, and it has produced much good fruit, and the Saints there still have the spirit of the work.

W. WOODRUFF.

TIMES AND SEASONS.

CITY OF NAUVOO,
AUG. 1, 1845.

Roof of the Temple.—The first roof of the Temple, has been made of white pine shingles and plank. The second, (for a building which will cost about two millions, is worthy) most probably, will be constructed of zinc, lead, copper, or porcelain. An experiment of sheet lead, covering a portion of the shingles, has already been made.

WHO CAN MEASURE ARMS WITH GOD?

There is some consolation to the Saints, after having labored diligently twelve or fifteen years to warn the world of approaching calamities and woes, amid slander, persecution, assassination, and the stratagems and vilifications of false brethren, to see the work of the Lord spread from sea to sea, from nation to nation, and from continent to continent. And more than all this, to witness how admirably the Almighty backs up the words of his servants, with "distress," among the nations; with "divisions" in governments, churches, neighborhoods and communities; and pours out fire, flood, hail storms, and an unappeaseable murderous spirit among all people. Verily, verily, these signs of coming events, and future glory, too visible not to be seen, and too powerful to be resisted, cause poor frail humanity to reflect, to ponder, to marvel, to wonder, to pray, to hush, to awake, to prepare, to wait, to watch, and to exclaim: *Who can measure arms with God?*

GENERAL CONFERENCE.

NOTICE is hereby given to the members of the Church of Jesus Christ of Latter-day Saints, throughout the whole world, that there will be a General Conference of said church in the TEMPLE OF THE LORD, in the City of Joseph, commencing on the sixth day of October next, at ten o'clock in the forenoon.

We would say to all the saints abroad, when you come to the General Conference, bring with you provisions to sustain yourselves while you stay here, and also some to give to your brethren, as there are many poor here, who have small gardens and do not raise grain, or make butter, or cheese, or raise fowls, &c., &c.; and you that have them, bring them with you, and

gladden the hearts of your brethren, who labor daily for your welfare and salvation, to build the Temple and Nauvoo House, and to fulfil the commandments of God, for a turn about we consider is no more than fair play.

By order of the Council,

WILLARD RICHARDS, *Recorder*.
City of Joseph, August, 1845.

WHOLESALE MURDER.

The Savior said, speaking of the last days, *they will kill one another*, and every day's doings brings the truth and fulfilment of the prophecy to our view. In fact murder has become as common as any other crime that is committed. What, however, shows the sin, more glaring is, that neighborhoods, states and nations are the perpetrators, and apologists of wilful murder, and the various governments of the earth, wink at it. As cases in point, we will cite the extermination and murders of the Mormons in Missouri; the Lynch murders of the gamblers at Vicksburg, and the assassination of Joseph and Hyrum Smith at Carthage. No successful effort of the Americans has ever been made to wipe out these foul stains and vigorously punish the offenders, nor will there be anything done to retrieve the cankered character of the states implicated, or nation degraded.

The spirit of the last days is, MURDER! retaliatory murder and ruin! To substantiate this horrid aspect of the passions, revenge and folly of man, we quote from a cotemporary journal the following:

THE MASSACRE OF DAHARA.

Upon this atrocious massacre the *Courier Francais* has the following appropriate remarks. We may consider them as marking the opinion of the French press upon an enormity which would have disgraced even the savages who were the victims of this fiendish cruelty:

"See what has just happened in Algiers.—Colonel Pelissier, commanding an expeditionary column in the Dahara, and pursuing the tribe of the Ouled Riabs, found no other means of reducing them than to burn or stifle 500 Arabs, men, women and children, who had taken refuge in a cavern. This atrocity, committed in cold blood, and without necessity, will cause every man to thrill with indignation; and, for the honor of France, it is our most imperative duty to brand it with reprobation, in the name of the army, in the name of the nation, in the name of the Government itself, which cannot without shame approve of an act praised in one of Marshal Bugeaud's journals! An act worthy of the Spanish adventurers of the 16th century, conquering the New World; worthy of the buccaneers of the

worst description; but unworthy of the noble and holy France in the 19th century, who combats heroically on the field of battle, but does not massacre her conquered enemies; who wages war with the sword and not with fagots; who, in fine, is a soldier, and not an incendiary! France, we answer for it, will stigmatize with unanimous reprobation a monstrous act like this; such as one may read of in the annals of savage tribes, and of Mandarin's bands; such, that in reading the account in the bulletin of the army, which prepares, under the national colors, to carry civilization into Africa, we remain mournfully astonished and afflicted, and are obliged to ask if France civilizes or barbarises in Algeria! And it is not enough for public opinion to separate energetically the country from all joint responsibility in this abominable act of a French colonel.

The government must pronounce, after an inquiry, on the morality of this military act, or else its protestations of love of peace will appear in the eyes of Europe nothing but the jugglery of the coward, who sets up for a peace observer with the powerful, and an exterminator with the feeble! Let it not be said of France that she has re-established the punishment of the stake against Mussulman Arabs defending their faith and their independence with arms in their hands; let it not be said that the cruelties of the holy office have re-appeared in her generous army; and that, in order to reduce fanatics, she keeps executioners. We have said that this atrocity was committed in cold blood, and without necessity. Yes, in cold blood, for the roasting, which is the proper name for this feat of arms, lasted from the morning of June 18, to one o'clock of the night of the 19th, and the operation was performed leisurely, with intermissions calculated to watch the effect of the punishment on the victims. Yes, without necessity, for if Colonel Pelissier had waited twenty-four hours longer, those unfortunates, without food and without water, would have surrendered at discretion; but fire seemed more expeditious. Unless the investigation which we demand brings to light extenuating circumstances, this act before divine and human laws, can only be designated by one name that of crime. A crime—and we know the terrible weight of that word—it is not on a triumphal arch that the remembrance of the exploit of the cavern of the Ouled Riahs will be engraven, but on the pillory of history."

The *Courrier* then goes on to contrast this horrible affair with the language of Marshal Bugeaud, in his last proclamation to the Arabs, where he promises them a paternal protection, urges them to place confidence in the French

as their friends, and recommends to them the practices and usages of civilized society. It next fixes upon Marshal Bugeaud himself the responsibility of the proceedings of Colonel Pelissier, by stating that it has been spoken of with eulogium by the *France Algerienne*, a paper published at Algiers "under the censorship of the Governor-General."

The *Heraldo*, of Madrid, publishes a letter from its correspondent in Algeria, who is one of the officers sent by the Spanish Government to attend the operations of the French army in that quarter. The writer had witnessed the horrible destruction of the Riah Kabyl tribe of the Dahara, and, whilst striving to justify the atrocious deed, fully confirms its worst features. We can afford room but for the following extract from his communication:

"At half-past four I proceeded to the grotto, with two officers of the Engineers, an officer of the Artillery, and a detachment of between fifty and sixty men of those corps. At the entrance there were dead animals already in a state of putrefaction, and enveloped in woollen coverings, which were still burning. We reached the entrance amidst a foot high of ashes and dust, and thence penetrated into a cavity of about 32 steps. Nothing can convey an idea of the horrible aspect the cavern presented. All the dead bodies were naked, and in positions denoting the convulsions they had endured before the poor creatures had expired; the blood dropped from their mouths owing to their putrefaction; but what made one shudder most, was to see the number of infants at the breast lying amidst the wrecks of sheep, bags of beans &c. One also beheld earthenware vases, which had contained water, boxes of papers, and a large number of various other things: despite all the efforts of the officers, the soldiers could not be prevented from seizing upon them, searching for jewelry, and carrying away bou-nonses all covered with blood. I have bought a necklace taken from one of the corpses, and I shall keep it, as well as two yatagans the Colonel has sent us, as memorials of this fearful scene. Nobody can tell what has passed in the grotto, whether the Arabs, stifled by the smoke resigned themselves to death with the stoicism they glory in, or their leaders and the fanatic Marabouts opposed their leaving the cavern.—Be this as it may, the drama has been truly horrible, and never was more barbarous bravery displayed at Saguntum and Numantia.—The dead bodies amounted to between eight hundred and a thousand. The Colonel would not believe our report, and has sent other soldiers to count the dead. About six hundred were drawn out of the grotto, not including all

those heaped over one another, and the infants at the breast, who were almost all concealed in their mother's clothes."

✠ Now we will simply add to the above awful murder, that it embraces the genuine spirit of the age; no matter how much so-ever the French papers may *pretend* to condemn the act as an outrage, *they* like the Americans, in the Missouri murders, the Vicksburg lynching, and the Carthage martyrdom, may speak great swelling words, but they will never *punish* the offenders. Blood touches blood;—the French could kindle the fire and kill, and the Spanish could rob the dead. Missouri could expel and murder her own citizens with impunity; Philadelphia and Vicksburg could take the law into their own hands; and Illinois could shut up the prophets and martyr them in cold blood, while the Governor was catechising the saints to observe the law, within a stones throw as it were, and what is the result? The murderers go unpunished, and silently are applauded for the hellish deed.

"O earth, earth, earth, hear the word of the Lord," for all this blood shall be avenged!—Fire, storm, war, pestilence and famine, shall continue to waste the wicked, until a man shall be as precious as fine gold. Howl, ye nations, for the day of your desolation hastens to wipe the earth where your spots of power, are now red with the evidences of your guilt! Weep, for God will feed you with judgments until you are fitted as convenient flesh for the fowls of the mountains, and the beasts of the wilderness! Wade on in your glory, if human blood has any glory in being sprinkled upon the skirts of nations professing to be *Christain*! Wade on! the hour of judgment is nigh! The present kingdoms are crumbling to pieces! This generation shall not pass till you enter into your degradation and doom, "where the worm dieth not and the fire is not quenched."

JUDGMENTS.

There have been so many judgments poured out upon various parts of the earth, thus far this year, that we have thought it advisable to collect a few of them for a sample. The Savior said, as John has recorded: "For judgment I am come into this world," and with the calamities which have been wasting the lives and property of many places, we see the evidence of the word. Nor is this all that Jesus said upon the subject of his mission. He said as is recorded in Matthew:

"Think not that I am come to send peace on earth: I came not to send peace, but a sword.

For I am come to set a man at variance against his father, and the daughter against her

mother, and the daughter-in-law against her mother-in-law.

And a man's foes shall be they of his own household."

People generally have maintained in their belief about what the Savior was to do, wrong notions. He was to come the *second time* without sin unto salvation, but before he comes, was to come the great and notable day of the Lord; a day of wrath, doubt, vexation, and war.

Yea, more, for Jesus said, as Luke has written:

"I am come to send fire on the earth; and what will I, if it be already kindled?

But I have a baptism to be baptised with; and how am I straitened till it be accomplished.

Suppose ye that I come to give peace on earth; I tell you, Nay; but rather division?

For from henceforth there shall be five in one house divided, three against two, and two against three.

The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law."

Now, if we take the "divisions" in the various sectarian churches as to *slavery*, the language and predictions of Jesus are proven; as to the "fire" we will bring in the following account for a few of the many calamities, which have fallen upon many places like a "fire-shower of ruin," as samples of this year's troubles:

The fires of 1845—We do not remember ever to have heard of so many great fires in any one short period of time, says the New York Herald as have happened on this continent in the first six months of 1845. We annex a list of the losses experienced, in the order in which they occurred:

Barbadoes,	\$2,000,000
Pittsburgh,	3,500,000
London, Conn.,	500,000
Fayetteville,	500,000
Quebec,	7,500,000
Matanzas,	1,000,000
New York,	6,00,000
Total,	\$21,000,000

This aggregate surpasses the loss by the great fire in New York in 1835. Then about twenty millions of dollars of property was destroyed.

✠ The foregoing list is only of a few cities the lesser places and fires in the woods, the burning of many steamboats and vessels swelling the list to almost *fifty millions*, might be added with equal certainty but we will let it rest for the present.

Another and still more important part of the drama, is the great loss of human life in many if not all of these great fires. As we have not the list at hand we have to omit the particulars.

We will conclude this hasty article with a few foreign items:

Awful Loss of Life at Yarmouth.—Never, since the devastating plague of 1759, has Yarmouth witnessed any calamity like the present. The total number of bodies found, on the last report, was 78, though it is supposed that some thirty or forty more may yet be found. Every one feels as though it were some special judgment, and every countenance is expressive of woe at the lamentable event, and the horrid details that have been narrated at the inquests held upon the bodies.

Snow Storm in Russia.—In the southwest province of Russia, a violent snow storm occurred about the middle of March, which continued for six days. It extended over the governments of Volhynia, Podolia, and the province of Bessarbia, and caused the greatest destruction to life and property. Seventy-six persons are reported to have perished.

Fire and Dreadful loss of Life in Spain.—An accident, which produced a most lamentable catastrophe, happened on the 3d ultimo, at Valencia, in Spain. A fire broke out in the premises of a confectioner, but was readily extinguished without any serious consequences; but at a manufactory of cigars, nearly adjoining, several hundred of young women were employed at the time. A report got among them that the gas pipes had burst, and that they were likely all to be burnt alive. Under the terror of this impression, they all rushed to the doors and staircases, and in the confusion, eighteen were killed, and fifty so seriously injured that they were obliged to be carried to the hospital.

SPIRIT OF THE LAST DAYS.

We give below a frightful sketch from an English paper, to show that the spirit of the last days, like the atmosphere, presses upon the whole globe. The Savior's words are forcible; *They will kill one another*:

Frightful Fanaticism.—There are several Austrian Steamboats which carry passengers from various places to and from Constantinople; particularly Pilgrims, Dervishes and other religious travellers. A terrible event lately occurred on board the Austrian Steamer Express, from Trebizond to Constantinople, which exhibits the fanaticism prevailing in that country. She took in passengers at Sinops, and among others, two Dervishes from Candabar,

in Affghanistan, who had been expelled from Trebizond and Samsone. A few hours after the ship had put to sea, the two Dervishes, having first repeated devoutly their prayers before the whole ship's company, rose up with sudden fury. One drew out a pistol, and the other a double-edged sharp dagger or dirk from his girdle, and they both then fell upon the passengers with the most determined purpose of murder. The pistol was fired at a young Greek, who died of the wound he received.—The murderer then drawing his large knife, attacked an Armenian with it, and actually ripped up his belly, killing him on the spot. The next victims were the restaurateur of the vessel and his waiter, who received several severe wounds from the dagger of the other assassin. The agent of the steamboat, hearing some scuffle, went forward to inquire the meaning of it, when he and a sailor who accompanied him were assailed by the furious ruffians, and dangerously wounded—the agent without hope of recovery. All this passed in a few seconds of time. Nobody on board was armed, and the scene of terror and confusion among the crew and the passengers surpassed all description.—The captain was writing in his cabin when the alarm reached him. He showed great presence of mind. He recollected that on one of the paddle-boxes there was a musket with a bayonet. He sprang at once upon the paddle-box, detached the bayonet from the gun, and with his weapon fell upon the most furious of the Dervishes. He pierced him through the neck and he fell dead upon the deck. At the same time, one of the ship's engineers dashed out the brains of the other by beating him about the head with a bucket. The struggle for a few minutes between the two fiends and their assailants was terrible. Five, including the Dervishes, in this frantic assault of fanaticism, were killed, and four others wounded. The Dervishes were supposed to be mad with opium; and considered the murder of Gleours as a high-religious act of self-devotion, for they must have known that they were thereby rushing to inevitable death themselves.

SPEECH OF ELDER H. C. KIMBALL, DELIVERED JUNE 1ST 1845.

REPORTED BY G. D. WATT.

I would wish the congregation to get seats as much as possible, and be perfectly still, for it will be with great difficulty that I can speak to be heard by this vast congregation without perfect order. Those that are on the outside cannot hear without perfect order, for no man, who has to speak to such a large congregation from this stand, but needs the prayers and faith of

this people, that they may have power of lungs to speak to them in a manner that they may hear. It is generally the case, when I speak here, it gives me much pain, even the thoughts of it. It strains my lungs, and I know it strains my brethren's lungs, and is killing them very fast. But I feel grateful to my heavenly Father, and thank his name that I have a privilege of assembling with you again and with my brethren and sisters. It is a great blessing from the hands of the great God.

I am aware that my brethren, with myself, are enjoying great privileges and blessings at this time, that they formerly were deprived of: therefore, I know it is necessary for us to appreciate these things and the favors and blessings that our heavenly Father is bestowing upon us day by day. I must confess that I am astonished many times, to see the poverty and distress that this people have labored under, diligently to build a place of rest to themselves as a people. Where is there a people more blessed than we are? God is favoring us day by day; and leading our enemies as a horse is led by the reins. For what purpose? In order that he may carry on his work, and erect that building. I presume that the servants of God, for the sake of having that accomplished, would go into the wilderness in this case and wear sheep skins and goat skins for their apparel and live upon bread and water, for the sake of having that building built, (the Temple) and the Nauvoo House. These are my feelings by night and by day. It is uppermost in my mind, and I know it is with my brethren. You are not aware of the feelings that they have in their bosoms on this account. They meet together and have all the time labored, in the night and in the day: in the night to offer up their prayers before God. Many times we do not go to bed until three o'clock in the morning, calling on the Father in the name of Jesus, to protect us, until that house shall be built; and to lead our enemies away, and turn every thing in our favor.

I will mention one thing that we united in prayer for and called upon the Father in the name of Jesus: that our enemies should not have power to come in here, with vexatious writs, for his servants during this court, and they have not done it. Is not this a miracle? Yes; and we have asked for rain, and it has rained; and we have asked for God to heal the sick, and he has healed them without an exception: that is, he has healed them, or they are mending in answer to our prayers. Are not these great blessings? Does not this prove that God is with this people? Yes, verily, his name is to be praised, if this people will feel the same interest for the building up of this kingdom, and

for the erecting of those houses, his will will be done, and there is no power that can stay them, and when that is done, I am satisfied; I do not care if I go into the wilderness the next day.

But we feel a desire that the Elders, yea, we have a wish that they should not go forth as we have had to, for ten or twelve years, without an endowment; but we want when you go to the nations of the earth, you may have that blessing; for you have got to do all this ere long in obedience to the commandments of God; for you must go to the Islands of the sea, before long, and until that is done we cannot rest day nor night.

I am not speaking these things because I see a neglect. I do not see it; but I know there is a good feeling among this people. This people are willing to do any thing under heaven they are counselled to do. There never was a more obedient people on the face of the earth. I love them. My brethren love them. They are willing when the time comes to give their lives for them; but we do not want to give them away foolishly. I suppose some might think we were cowards. I tell you it is not so, and there need not any one call us cowards. Was Joseph a coward? Was Hyrum a coward? No; but if they had gone into the wilderness, a great many would have called them cowards.

They gave themselves up because the people said they were cowards; but they were not. They were willing to stand by their brethren, and if you call us cowards we will do as they do, (if we are a mind to) This is the reason; but if you will call us cowards, so be it; we have not acted the cowardly part yet. We have stood and fought; we have stood our ground and saved the sheep, and none have gone away but goats. Goats have not got any wool; they may give a little milk; but its poor stuff. This is true. Those who have gone away they are goats. We have got the sheep, and they are good sheep; they like the salt that they get from the good shepherd; they know it is good. They huddle together here every Sabbath, and if there is no shepherd here to feed them, they come here, to the stamping ground, because they love to come here. Why? Because they feel so well to get together. That shows they are of one heart and mind.

But what is this in comparison to what it will be ten years from this time. Ten years will not more than pass away, before we will be where the goats can not get, where they will not get, for they will not have any place among us. We will be in a land of peace, where we can worship God without molestation.

Let us go to work and build this house. Roll out your rusty dollars, and your rusty coppers,

and let us rush on this house as fast as possible. When you gent it done you will have joy and gladness, and greater shouting, than we had when the cap stone was laid. We will make this city ring with hosannas to the Most High God. This is only a little way ahead, and shall we not put the best foot foremost? Yes; and when we sleep let us sleep with one leg out of bed, and one eye open. Let us beware of those fellows, that do not like us very well. At this time a few of them do not like to dwell in our midst; they are afraid of the boys. Well, we will have no more whittling at present; let the boys go to school and attend to their own business. You can see how fast that house is going up. You will see an addition to it all the time until the last shingle goes on. We will have our next Conference in it. I feel to rejoice; my heart is glad, and I feel to praise the Lord all the time. I do not go cut of doors, and look at that house, but the prayer of my heart is, 'O, Lord save this people, and help them to build thy house.'

This is the prayer of my brethren. We know each others feelings; there is no contrary dispositions among them at all; we are of one heart and mind, and when we are called together, and get in council together, it is often two o'clock before we think what we are about, and it is quite a job to separate us then. The love we have for each other, surpasses the love of women. I believe that is scripture, so you will not think strange of it. Their hearts are glad; their spirits are united; it revives them to meet with each other; they are not dropping, and hanging down their heads, all the time but they are lifting up their hearts. That is the spirit I love this because it is the spirit we should all cultivate, and cheer each other's hearts, and make each other glad, to feed and clothe each other, for this is comely in the sight of God.

I have nothing but the best of feelings towards this people. I love them. I love to behold them. I love to meet them in the street, and when I meet them, I am not afraid of them. I want to be where we can walk the street, by night, and by day, when there shall not be a man in our midst of whom we are afraid. A place where a man will not be shook to pieces with the ague, and I want to see my brethren there, but I am bound to stay while they stay, and when they go, I go, and this is my prayer all the day long.

Now, brethren, and sisters, you have my best feelings and you have the feelings of my brethren. We want to go to the same exaltation; the same glory; the same kingdom, and mansions of our Father, where Joseph has gone, and

Hyrum has gone, and we want you all to go, if you listen to council, and not go to teaching what you have no authority to teach, for such a doctrine is the doctrine of devils, and not of God.

Let us let these things alone, and teach what we have authority to teach: the doctrine of repentance and baptism for the remission of sins. The sisters have authority to teach the doctrine of repentance and baptism, for remission of sins, and let them call upon their husbands to administer the ordinance of baptism.

Brethren and sisters, you have my good feelings, from this time henceforth and forever: Amen.

From the N. Y. Messenger.

STILL LATER FROM ENGLAND.

We are happy to have the pleasure to present to our readers a very interesting letter from Bro. Hedlock in England. In it will be found matter of great interest.

Liverpool, May 8, 1845.

DEAR BROTHER PRATT:—

I stop from a meeting this afternoon to address a few lines to you in reply to your last favor, which came safe to hand by the last steamer. I am pleased to learn of your wish to correspond with me, and you may expect a letter from me every two weeks. I had almost concluded that my brethren in America had forgotten me, and the saints in England; I have not received a Prophet since they were printed, those that you send to others come safe, and are forwarded immediately to the owners. Bro. Woodruff's family are in Liverpool, and are well; he is now in Carlisle conference; he will return soon, and then go to London, and from there will visit the saints in the midland counties. Elder Milton Holmes presides over the Manchester conference well. Bro. Leonard Hardy presides over Weston conference and is well. Bro. Sheets has been very successful in the Bradford conference; many have been added to it through his labors; he is now going to preside over the Herefordshire conference, where his labors are much needed. Bro. E. H. Davis still presides over the London conference; he has proved himself worthy of all confidence, and the church is prospering under his teaching. Elder J. A. Stratton is now in Wales, where there are a few branches of the church associated with the Liverpool conference;—these branches were raised up by Elder Burnham. Elder Henshaw is preaching successfully in South Wales to the native Welch in their own language. Capt. Dan Jones is in Wrexham, North Wales, and is laying a

foundation for a great work among the Welch mountains; he has published a work similar to the Voice of Warning, in the Welch language; by some it is well received, and publicly lectured against by others: an extract of a letter that I received from him the other day, will give you the best idea of Elder Jones' feelings and determination.

He says, in reply to a letter written to him. "that I am a minister plenipotentiary for the King of kings, an envoy extraordinary bearing important despatches fraught with life and peace to the best, the most ancient nation extant, having my credentials emanating from the high court of heaven, sealed with the kingly authority of Omnipotence: this is my occupation; is it not a good one? My former occupation was commanding a Mississippi duck (steamboat) not brought up at the feet of Gamaliel, but in the rude school of Neptune, an unvarnished sailor, a tar of the five oceans; my residence will be somewhere in my father's vineyard, I know not where he may send me, but suppose it will be among the mountains."

There has not been much done in Ireland, the people are so bound by poverty, and so dependent upon their landlords, that they dare not admit any one to preach in their neighborhoods or keep them over night if the ruler of the parish forbids them; if they disobeyed his order, he would inform the bishops and overseers of the parish, and they the landlord, and the people would forfeit their homes and employment, and this is the great reason why the gospel does not spread more in Ireland. Elder Paul Harrison, a native of Ireland, was appointed by the general conference to go to Ireland and preach among the saints, and do what he could to increase the number of saints in (Hibernia) Ireland. I expect to visit Ireland in a few days, for a short time on business.

Elder ——— who left Scotland as time keeper on a line of railway in France, has baptized two since he has been there, and is still strong in the faith; he further adds, that if the gospel was preached in the language of the country, he thinks that thousands would embrace it, for in general, the people have lost confidence in the priests of the day, and infidelity prevails for want of an understanding of the new principles and order of the kingdom of God.

I received a letter from Elder Andrew Anderson, in Montipeer township, Australia, by the politeness of Elder G. P. Waugh of Edinburgh. Elder Anderson was one of the first that was baptized in modern Athens by Elder Pratt, while on a mission in Scotland. Elder

Anderson went out with his family to Sydney with a view to better the condition of his family, and took advantage of a free passage for a year's servitude at moderate wages.

It appears from the tenor of his letter, that he has organized a branch of the church there consisting of nine members, and is strong in the faith, and is preaching the gospel and baptizing. He has written for a parcel of books and the Millennial Star, which I shall forward to him. I will give you a short extract from Anderson's letter, that you may judge better of the situation of things in that country.— "The only answer that I have received from Europe, was in answer to a letter this day three years, Dec. 25, 1844; and I am glad to state to you that I am much better situated than I was then, as it regards having peace and quietness to discharge our several duties the best way we can. The work of the Lord is moving slowly on here. Since I began this letter I have been called the distance of eighteen miles to baptize a man and his wife; they had written a letter to me, but I did not receive it, so the man came to see what was the reason why I did not come; when he found I had not received his letter, he made known what he wanted, and said one of your brethren came to live with me and my wife in our hut, and has been the means of bringing us out of darkness into the marvellous light, he further said that he would gladly obey the gospel but his wife was desirous that we should make no delay in coming, as she was desirous of receiving and obeying the gospel likewise: we travelled all night and got there at sunrise, and was rejoiced to find the wife of him who had come for me, ready to receive the ordinances of the gospel; as soon as I conveniently could I attended to the duties, and we experienced much of the goodness of God. The love that burns in their hearts towards you and all the saints is great; the names of the members of the church as far as I know, are, Andrew Anderson, elder, Charles Gale, elder, William Jones, priest, and Bishop Noble, Currin, teachers, Henry Gale, Henry Sullivan, Robert Fisher, Ann Fisher and Mrs. Anderson. I have endeavored to spread the glorious dispensation to the children of men, to deliver them from the wrath to come, and bring them into the new and everlasting covenant, in which I rejoice in the midst of tribulation in this my exile. I have gone many miles to preach the gospel, and by so doing pulled down censure upon my own head, for I was told that one of the magistrates of the district of Wellington was to banish me out of this, however, they

have never tried as yet. The last two winters I put out hand bills the same as put up in Edinburgh at the first announcing by O. Pratt in that city. I preached on the subjects therein contained every Sunday evening; the last winter I preached in the town of Montpelier, where the first night the room was full and some standing out, and most of them Catholics." I have given the above extract at some length because it is the first particular information of the spread of the gospel in New South Wales. I have made arrangements to open a communication with Brother Anderson, and to receive and forward packages of goods to him, which may in future be a channel through which communications for the spread of the gospel may be more beneficial. Elder D. H. Sutherland from Stirling, Scotland, is accompanying his father to Canada, and will no doubt lift the warning voice again in that country, and it may be said that the work of the Lord is increasing with a firm and steady pace; the returns at last Grand conference shows an increase in one year (besides about four hundred that have emigrated during that period to Nauvoo,) and the prospect is, that the increase will be more numerous the present year than last, and from present appearances their will many more emigrate this season than last; the Saints in England receive the Joint Stock Company with delight because it holds out the prospect and is the sole object of the society to establish manufactories in Nauvoo, and to open a trade between this country and America, and give employment to the poor when they arrive in Zion, and furnish food for the poor saints in this country and create business for the whole church more or less.

We have taken every lawful step in the organizing of the British American Commercial Joint Stock Company; we have got a provisional register which enables us to form the company according to act of Parliament. We shall be fully registered in about three months, the saints in Britain are very spirited about it, and according to prospects we shall be enabled to raise about fifteen or twenty thousand pounds by next New-year's day to be then conveyed to Nauvoo by a committee, to be invested in erecting and supplying manufactories for the best interest of all the church; and it is the intention of the Company to open a trade between England and America. We have commenced the business of commission and forwarding agency to all parts, and are intending to extend business as fast as circumstances will permit; we want in order to facilitate business, agencies formed in Boston, New-York, Philadelphia, and New Orleans, and in Quebec

and Montreal, and should it meet your mind to co-operate with us in New-York and also to assist in forming agencies in Philadelphia and Boston. There should be spread in all those places at once, commission and forwarding agencies, and as the elders or others would travel procure orders for British manufactories, and having made arrangements, I should be able to supply orders and forward them, and according to business principles the more they performed the more pay they would have. I should be glad to receive a line from you stating your mind on the subject at your earliest convenience.

Please remember me to all the saints.

I remain your fellow-laborer

In the gospel of Christ.

REUBEN HEDLOCK.

HUMILITY.

It is recorded of one of the ablest and best of men of the age in which he lived, that when he heard of a criminal condemned to die, he used to think and often say, "Who can tell whether this man is not better than I? Or, if I am better, it is not to be ascribed to myself, but to the goodness of God." It is the advice of an Apostle, that "in lowness of mind, each should esteem others better than themselves;" and if we seriously reflect upon the many sinful passions and desires which sometimes arise in our minds, or many omissions of duty, our many unguarded expressions; there probably is not one of us, but will find reason humbly to acknowledge, that he knows more harm of himself than he knows of any one else.

KNOWLEDGE.

If a man would know himself, he must, with great care, cultivate that temper which will best dispose him to receive this knowledge.

A proper means of self knowledge is, to converse as much as you can with those who are your superiors in real excellence.

Would you know yourself, you must be very careful to attend to the frame and emotions of your mind, under some extraordinary incidents.

The N. Y. Sun says it is a well known fact that Nauvoo is the head quarters of a band of robbers, and that the Gov. should attend to them. What a Moses! and what a discovery he has made! If he will send his devil down to our office we will give him the button. If we were really satisfied that 'Moses' wouldn't laugh, we would try and see what we could say. Now it is a well known fact, that a band of robbers make their head quarters in the city of N. Y., and the Governor ought to attend to it. We've spelled, can I go out?—*Me.*

POETRY.

For the Times and Seasons.

TUNE—INDIAN STUDENT'S LAMENT.

O give me back my Prophet dear,
 And Patriarch, O give them back;
 The Saints of latter days to cheer,
 And lead them in the gospel track.
 But ah! they're gone from my embrace,
 From earthly scenes their spirits fled;
 Those two, the best of Adam's race,
 Now lie entombed among the dead.

Ye men of wisdom tell me why,
 When guilt nor crime in them were found,
 Why now their blood doth loudly cry,
 From prison walls, and Carthage ground
 Your tongues are mute, but pray attend,
 The secret I will now relate,
 Why those whom God to earth did lend,
 Have met the suffering martyr's fate.

It is because they strove to gain,
 Beyond the grave a heaven of bliss;
 Because they made the gospel plain,
 And led the Saints in righteousness.
 It is because God called them forth,
 And led them by his own right hand,
 Christ's coming to proclaim on earth,
 And gather Israel to their land.
 It is because the priests of Baal
 Were desperate their craft to save;
 And when they saw it doomed to fail,
 They sent the Prophets to the grave.
 Like scenes the ancient Prophets saw,
 Like these, the ancient Prophets fell;
 And till the resurrection dawn,
 Prophet and Patriarch—Fare thee well.

THE CAP STONE.

BY W. W. PHELPS.

Have you heard the revelation,
 Of this latter dispensation,
 Which is unto every nation,
 O! prepare to meet thy God?
 CHORUS—We are a band of brethren,
 And we've rear'd the Lord a temple,
 And the cap stone now is finish'd,
 And we'll sound the news abroad.

Go and publish how Missouri,
 Like a whirlwind in its fury,
 And without a judge or jury,
 Drove the saints and spilt their blood.
 CHORUS—We are a band of brethren, &c.

Illinois, where satan flatters,
 Shot the prophets too, as martyrs,
 And repeal'd our city charters,
 All because we worship'd God.
 CHORUS—We are a band of brethren, &c.

Bennett, Law and many others,
 Have betray'd our honest brothers,
 To destroy our wives and mothers,

As a Judas did the Lord.
 CHORUS—We are a band of brethren, &c.
 And their chief is Sidney Rigdon,
 Who's a traitor, base, intriguing,
 And will fight at Armageddon,
 When the fire comes down from God.

CHORUS—We are a band of brethren, &c.

While the devil such men jostles,
 With his "keys of conquest" morsels,
 We'll uphold the Twelve apostles,
 With authority from God.

CHORUS—We are a band of brethren, &c.

And we'll give the world a sample,
 Of our faith and works most ample,
 When we've finish'd off the temple,
 As a dwelling for the Lord.

CHORUS—We are a band of brethren, &c.

And we'll feed the saints that's needing,
 And improve our hearts by weeding,
 Till we make Nauvoo as Eden,
 Where the saints can meet the Lord.

CHORUS—We are a band of brethren, &c.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No 15] CITY OF NAUVOO, ILL. AUG. 15, 1845 [WHOLE No 123.

HISTORY OF JOSEPH SMITH.

CONTINUED.

At a council of the high priest and elders, at my house, in Kirtland on the evening of the 12th of February, I remarked, that I should endeavor to set before the council the dignity of the office which had been conferred on me by the ministering of the angel of God, by his own voice, and by the voice of this church: that I had never set before any council in all the order of it, which it ought to be conducted, which, perhaps has deprived the councils of some, or many blessings.

And I continued and said, no man is capable of judging a matter, in council, unless his own heart is pure, and that we frequently are so filled with prejudice, or have a beam in our own eye, that we are not capable of passing right decisions, &c.

But to return to the subject of order: in ancient days councils were conducted with such strict propriety that no one was allowed to whisper, be weary, leave the room, or get uneasy in the least; until the voice of the Lord, by revelation, or by the voice of the council by the spirit was obtained, which has not been observed in this church to the present. It was understood in ancient days, that if one man could stay in council, another could; and if the President could spend his time, the members could also; but in our councils, generally, one will be uneasy, another asleep; one praying, another not; one's mind on the business of the council, and another thinking on something else, &c.

Our acts are rendered, and at a future day they will be laid before us, and if we should fail to judge right and injure our fellow beings, they may be there, perhaps, condemn us; there they are of great consequence and to me the consequence appears to be of force, beyond any thing which I am able to express, &c. Ask yourselves, brethren, how much you have exercised yourselves in prayer since you heard of this council; and if you are now prepared to sit in council upon the soul of your brother?

I then gave a relation of my situation at the time I obtained the record, the persecutions I met with, &c., and prophesied that I would stand and shine like the sun in the firmament, when my enemies and the gainsayers of my testimony shall be put down and cut off, and their names blotted out from among men.

The council proceeded to investigate certain

charges presented by Elder Rigdon against Martin Harris, one was, that he told A. C. Russell, Esq. that Joseph drank too much liquor when he was translating the Book of Mormon, and that he wrestled with many men and threw them, &c.; and that he (Harris) exalted himself above Joseph, in that he said, "Brother Joseph knew not the contents of the Book of Mormon, until it was translated, but that he, himself knew all about it before it was translated."

Brother Harris said he did not tell Esq. Russell that Brother Joseph drank too much liquor while translating the Book of Mormon, but this thing occurred previous to the translating of the book; he confessed that his mind was darkened, and that he had said many things inadvertently, calculated to wound the feelings of his brethren, and promised to do better. The council forgave him, with much good advice.

Brother Rich was called in question for transgressing the word of wisdom, and for selling the revelations at an extortionary price, while he was journeying east with father Lyons. Brother Rich confessed, and the council forgave him upon his promising to do better and reform his life.

ORSON HYDE, Clerk.

Liberty, Clay county, Mo., Feb. 13, 1844.

A. Leonard Esq; Dear Sir:

I have received a line from Wm. Pratt, who called on you a few weeks since, to enquire if your services could be secured in the prosecution of claims for damages by our church against the citizens of Jackson county, and by his letter it appears that you are willing to engage. So far as I have conversed with the principal leaders of our church, they are desirous to secure your services, which also meets the approbation of our counsel in this county, viz: Messrs. Reese, Doniphan, Atchison and Wood.

I write this a few moments before closing the mail, and have not time to state particulars, as to the extent of the suits, &c., but believe that four or five suits have been brought by Phelps & Co., for the destruction of the printing office &c., &c., and by Partridge and others for personal abuse, &c. I understand that at the next Monday term of the circuit court, petition will be made for a change of venue in Jackson county, and I suppose no case can be tried before next June or October term. If it is expedient some one of our people will call on you

in a few days, and during the interim, wish you to drop a line if convenient.

We have this day received a communication from the Governor of the 4th inst. in which he states, that he is of opinion that a military guard will be necessary, to protect the state witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county.

By this mail I write to Mr. Reese, enclosing him an order on the captain of the "Liberty Blues," requiring the captain to comply with the requisition of the circuit attorney, in protecting the court and officers, and executing their precepts and orders during the progress of these trials.

The foregoing relates to a court of enquiry into criminal matters, to be held in Jackson county, next Monday week.

Very respectfully, your ob't s'v't,

ALGERNON S. GILBERT.

Minutes of the organization of the High Council of the Church of Christ of Latter-day Saints, Kirtland, February 17, 1834.

This day a general council of twenty-four high priests assembled at the house of Joseph Smith, jr. by revelation, and proceeded to organize the high council of the church of Christ, which was to consist of twelve high priests, and one or three presidents, as the case might require. This high council was appointed by revelation for the purpose of settling important difficulties, which might arise in the church, which could not be settled by the church, or the bishop's council, to the satisfaction of the parties.

Joseph Smith, jr., Sidney Rigdon, and Frederick G. Williams, were acknowledged presidents by the voice of the council; and Joseph Smith, senior, John Smith, Joseph Coe, John Johnson, Martin Harris, John S. Carter, Jared Carter, Oliver Cowdery, Samuel H. Smith, Orson Hyde, Sylvester Smith, and Luke Johnson, high priests, were chosen to be a standing council for the church, by the unanimous voice of the council. The above named counsellors were then asked whether they accepted their appointments, and whether they would act in that office according to the law of heaven; to which they all answered, that they accepted their appointments, and would fill their offices according to the grace of God bestowed upon them.

The number composing the council, who voted in the name and for the church in appointing the above named counsellors, were forty-three, as follows: nine high priests, seventeen elders, four priests, and thirteen members.

Voted, that the high council cannot have

power to act without seven of the above named counsellors, or their regularly appointed successors are present. These seven shall have power to appoint other high priests, whom they may consider worthy and capable, to act in the place of absent counsellors.

Voted, that whenever any vacancy shall occur by the death, removal from office for transgression, or removal from the bounds of this church government, of any one of the above named counsellors, it shall be filled by the nomination of the president or presidents, and sanctioned by the voice of a general council of high priests, convened for that purpose, to act in the name of the church.

The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner as he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant; and in case that he himself is absent, the other presidents have power to preside in his stead, both or either of them.

Whenever an high council of the church of Christ is regularly organized, according to the foregoing pattern, it shall be the duty of the twelve counsellors to cast lots by numbers, and thereby ascertain who, of the twelve, shall speak first, commencing with number one; and so in succession to number twelve.

Whenever this council convenes to act upon any case, the twelve counsellors shall consider whether it is a difficult one or not; if it is not, two only of the counsellors shall speak upon it, according to the form above written. But if it is thought to be difficult, four shall be appointed; and if more difficult, six: but in no case shall more than six be appointed to speak.—The accused, in all cases, has a right to one half of the council, to prevent insult or injustice; and the counsellors appointed to speak before the council, are to present the case, after the evidence is examined, in its true light, before the council; and every man is to speak according to equity and justice. Those counsellors who draw even numbers, that is, two, four, six, eight, ten and twelve, are the individuals who are to stand up in the behalf of the accused, and prevent insult or injustice.

In all cases the accuser and the accused shall have a privilege of speaking for themselves, before the council, after the evidences are heard:

and the counsellors who are appointed to speak on the case, have finished their remarks. After the evidences are heard, the counsellors, accuser and accused have spoken, the president shall give a decision according to the understanding which he shall have of the case, and call upon the twelve counsellors to sanction the same by their vote. But should the remaining counsellors, who have not spoken, or any one of them, after hearing the evidences and pleading impartially, discover an error in the decision of the president, they can manifest it, and the case shall have a re-hearing; and if, after a careful re-hearing, any additional light is shown upon the case, the decision shall be altered accordingly: but if no additional light is given, the first decision shall stand, the majority of the council having power to determine the same.

In cases of difficulty respecting doctrine, or principle, (if there is not a sufficiency written to make the case clear to the minds of the council,) the president may inquire and obtain the mind of the Lord by revelation.

The high priests, when abroad, have power to call and organize a council after the manner of the foregoing, to settle difficulties when the parties, or either of them, shall request it: and the said council of high priests shall have power to appoint one of their own number, to preside over such council for the time being. It shall be the duty of said council to transmit, immediately, a copy of their proceedings, with a full statement of the testimony accompanying their decision, to the high council of the seat of the first presidency of the church.—Should the parties, or either of them, be dissatisfied with the decision of said council, they may appeal to the high council of the seat of the first presidency of the church, and have a re-hearing, which case shall then be conducted, according to the former pattern written, as though no such decision had been made.

This council of high priests abroad, is only to be called on the most difficult cases of church matters: and no common or ordinary case is to be sufficient to call such council.—The travelling or located high priests abroad, have power to say whether it is necessary to call such a council or not.

There is a distinction between the high council of travelling high priests abroad, and the travelling high council composed of the twelve apostles, in their decisions: From the decision of the former there can be an appeal, but from the decision of the latter there cannot. The latter can only be called in question by the general authorities of the church in case of transgression.

Resolved, that the president, or presidents of the seat of the first presidency of the church, shall have power to determine whether any such case, as may be appealed, is justly entitled to a re-hearing, after examining the appeal and the evidences and statements accompanying it.]

The twelve counsellors then proceeded to cast lots, or ballot, to ascertain who should speak first, and the following was the result; namely:—

Oliver Cowdery, No. 1	John Johnson, No. 7
Joseph Coe “ 2	Orson Hyde “ 8
Samuel H. Smith “ 3	Jared Carter “ 9
Luke Johnson “ 4	Joseph Smith, sen. “ 10
John S. Carter “ 5	John Smith “ 11
Sylvester Smith “ 6	Martin Harris “ 12

After prayer the conference adjourned.

OLIVER COWDERY,

ORSON HYDE, *Clerks.*

On the 18th, I reviewed and corrected the minutes of the organization of the high council: and on the 19th of February the council assembled, according to adjournment from the 17th, when the revised minutes were presented and read to the council; I urged the necessity of prayer, that the spirit might be given, that the things of the spirit might be judged thereby, because the carnal mind cannot discern the things of God, &c. The minutes were read three times, and unanimously adopted and received for a form and constitution of the high council of the church of Christ hereafter; with this provision, that if the president should hereafter discover any lack in the same he should be privileged to fill it up.

The number present, who received the above named documents was twenty six high priests, eighteen elders, three priests, one teacher, and fourteen private members, making in all sixty two.

After giving such instruction as the spirit dictated, I laid my hands severally upon the heads of the two assistant presidents and blessed them, that they might have wisdom to magnify their offices, and power over all the power of the adversary.

I also laid my hands upon the twelve counsellors, and commanded a blessing to rest upon them, that they might have wisdom and power to council in righteousness, upon all subjects that might be laid before them. I also prayed that they might be delivered from those evils to which they were most exposed, and that their lives might be prolonged on the earth.

My father Joseph then laid his hands upon my head and said, “Joseph, I lay my hands upon thy head and pronounce the blessings of thy progenitors upon thee, that thou mayest hold

the keys of the mysteries of the kingdom of heaven, until the coming of the Lord: Amen."

He also laid his hands upon the head of his son Samuel and said, "Samuel, I lay my hands upon thy head, and pronounce the blessing of thy progenitors upon thee, that thou mayest remain a priest of the Most High God, and like Samuel of old, hear his voice, saying, Samuel, Samuel; Amen."

John Johnson, also, laid his hand upon the head of his son Luke and said, "My father in heaven, I ask thee to bless this my son, according to the blessings of his forefathers, that he may be strengthened in his ministry, according to his holy calling; Amen."

I then gave the assistant presidents a solemn charge, to do their duty in righteousness, and in the fear of God, I also charged the twelve counsellors in a similar manner, all in the name of Jesus Christ.

We all raised our hands to heaven in token of the everlasting covenant, and the Lord blessed us with his spirit. I then declared the council organized according to the ancient order, and also according to the mind of the Lord.

The following complaint was then presented before the council, by a high priest:

Kirtland, February 19th, 1834.

To the President of the High Council of the Church of Christ:

The following charges I prefer against Elder Curtis Hodges, Sen. of this church: First, an error in spirit; Secondly, an error in address or communication, which was in loud speaking, and a want of clearness in articulation which was calculated to do injury to the cause of God; and also, of contending or persisting, that that was a good or proper spirit which actuated him thus to speak, all of which I consider unbecoming an elder in this church, and request a hearing before the high council.

(Signed,) EZRA THAYER.

Elder Hodges plead "not guilty" of the above charges.

Father Lyon's was called on to substantiate the above charges, and his testimony was pointed against Brother Hodges. Brother Story testified that Elder Hodges talked so loud at a prayer meeting that the neighbors came out to see if some one was not hurt. At another meeting, he said that Elder Thayer rebuked him for his error, but he did not receive the rebuke; that he raised his voice so high that he could not articulate so as to be understood; and that his teaching brought a damp upon the meeting, and was not edifying. Brother E. Babbitt was then called upon, who testified that Elder Hodges was guilty of hallooing so loud

that in a measure he lost his voice, and uttered but little else distinctly, "Glory to heaven's king." His testimony was pointed against Brother Hodges, and Brother T. Wait testified much the same.

Counsellor O. Cowdery stood up on the part of the accuser, and opened the case handsomely and clearly.

Counsellor J. Coe stood up on the part of the accused, but could say but a few words.

The accuser and accused then spoke for themselves, after which, the president arose and laid open the case still more plain, and gave his decision, which was, that the charges in the declaration had been fairly sustained by good witnesses; also, that Elder Hodges ought to have confessed when rebuked by Elder Thayer; also, if he had the spirit of the Lord at the meetings, where he hallooed, he must have abused it, and grieved it away. All the council agreed with the decision.

Elder Hodges then rose and said, he then saw his wrong, but never saw it before, and appeared to feel thankful that he saw it. He said he had learned more during this trial, than he had since he came into the church—confessed freely his error, and said he would attend to overcoming that evil, the Lord being his helper. The council forgave him and adjourned to the evening of the 20th.

O. COWDERY,
ORSON HYDE, Clerks.

From the N. Y. Messenger.
MESSAGE,

TO THE SAINTS IN THE EASTERN AND MIDDLE STATES; *Greeting:*

I have just arrived in New York from Nauvoo, the City of the Saints, having been duly appointed and sent by the presiding authorities of the whole church, to preside over the churches in the east—having the same extent of jurisdiction—the same power and authority, and the same calling, office, and priesthood, in every respect, which were vested in and entrusted with your former President, Parley P. Pratt, who has now returned, by the sanction of the presidency, to his family and friends in the west.

It is with feelings of no ordinary kind that I now enter upon the highly responsible duties of a watchman and shepherd, and a presiding officer over you. Great are the responsibilities and highly important are the duties of one who is entrusted with the oversight and welfare of numerous branches of the church of the living God. I am happy to state, from correct sources of information, that the churches now under my charge, have been left by their former pres-

ident for the most part in a flourishing and prosperous condition. Peace, love, union, and good order seems to prevail among them. A knowledge of true order and government of the kingdom of God has greatly increased; the power and authority of its officers are more perfectly understood and appreciated, and in short, the laws, ordinances, blessings, keys and sealing powers of this last dispensation, have been more fully opened to their minds, by which their faith has been strengthened, their union and love increased, and their desires have become more ardent to receive all necessary preparations to obtain eternal salvation for themselves, their progenitors, and their children.

The present prospects of the saints in the east are indeed cheering. The dark clouds which have hung over their heads with threatening aspects, are breaking away. The drooping minds and spirits (occasioned by the false teachings, unvirtuous practices, and hellish conduct of Adams and others,) are beginning to revive. The countenances of the saints wear a more cheerful and serene aspect; while hope, gladness, and joy animates their bosoms and stimulates them to action. The officers in the different branches seem to more perfectly understand their duties, and are ready under all circumstances, at a moment's warning, to obey counsel, to preside, preach, administer ordinances, to go and come, or labor with their own hands as they are directed by legal authority. The influence of Rigdon with his organized apostacy, is twice dead—plucked up by the roots—lost—swallowed up and engulfed in its own deep pit of corruption.

The law of tithing has been cheerfully complied with and with willingness, by many of the saints; while others are making speedy preparations to do the same. Every arrangement is being made by the faithful, to gather up their substance and flee to the city of the saints, unto the place of the Temple of the Most High.

It is with great satisfaction and pleasure that I enter upon my official duties as President, under circumstances so highly favorable.

To a people so well instructed, it would seem almost superfluous to enter into an explanatory detail of the several duties devolving upon me and upon those officers and churches under my immediate and special charge; but yet I deem it wisdom to point out to you, in some respects the course I intend pursuing.

And, first, I highly approve of all the rules, regulations, appointments, teachings, counsels, and official acts of President Parley P. Pratt, and shall endeavor to support, uphold, and car-

ry out all his measures, as far as it is practicable under circumstances which may or shall exist.

Let the high priests, elders and other officers continue in their respective fields of labor, according to their several appointments until they receive further counsel from me.

Let all the rules and regulations established by President Pratt, in relation to conferences, ordinations, sending on missions, &c., be strictly observed and adhered to by all.

Let every high priest, elder, officer, and member be careful not to teach, either publicly or privately any doctrine or precept contrary to the word of God, or the principles of sound morality and virtue.

And should any officer or member be found instilling or disseminating any principles, in public or in private, which could be considered, *even by the world*, as unvirtuous or immoral, let him speedily be reported to the proper authorities and dealt with according to the strict principles of the law of God.

And should any of the presiding officers in the east be found violating these rules, let them, without delay, be immediately reported to me, together with the testimony concerning the same.

All covenants and promises which may have been entered into by any of the saints in the east, in relation to the eternal union, independent of the sanction and approbation of him who holds the keys of the sealing power as conferred by Elijah are *null and void*, being made in unrighteousness, and directly in opposition to the order of the kingdom of God.

If a husband and wife wish to enjoy each others society in the world to come, let all their covenants and promises be made at a proper time—in a proper place; and under the sanction and approbation of the ONE holding the legal authority and keys of these sacred things.

And if any of the saints shall be found violating any of these sacred, virtuous and holy principles, let them be reported and dealt with strictly.

Let parents and guardians pay strict attention to the virtue and morality of their children and those placed under their charge. Your responsibilities towards them are great and highly important.

Let children seek counsel from, and obey their parents (who are in the church,) in all things; for in the kingdom of God, parents and children hold the same relation to each other in regard to government and obedience, in time and all eternity.

The same eternal relation of perfect government on the part of the father, and of perfect

obedience on the part of the children, should be maintained that exists between the Eternal Father and his son Jesus Christ.

Let all the officers in every branch, thoroughly teach the saints, both by precept and example, the principles set forth in this message that heaven-born virtue may shine forth in all your words and in short,

Let virtue be your motto,
Let virtue be your guide;
Let virtue in her beauty,
Be your immortal bride.

Let virtue—lovely virtue,
In holy triumph reign;
Let virtue sway her sceptre,
O'er valleys, hills, and plain.

The temple of God is beginning to attract the attention of the saints more generally. By the tithings and unwearied exertions of the faithful, its walls have been erected; the roof has been put on, and much of the inside work finished and ready to be placed in its proper position. The glass and nails have been obtained, and some of its rooms will immediately be completed and prepared for the administration of the ordinances of endowment.

If the saints in the east desire a name and place in the temple, and wish to be legally entitled to the blessings to be administered therein, let them comply with all readiness and willingness with the whole law of tithing; that is, let them ascertain the full value of all they possess, and give one tenth of the same; and let all your tithings and consecrations to the Lord be the best, and not the poorest of your substance, lest you and your consecrations be rejected with cursings instead of blessings.—Let those who have already complied with this law, remember that one tenth of their annual income is the Lord's from this time henceforth and forever.

Be punctual and honest in all these things.

The Lord cannot be cheated.

Remember Annanias and his wife, and shun their example.

A book for the record of tithings is now opened at the Messenger office, No. 7 Spruce street, New York, where I will attend in person, to receive and record all the tithings of the churches within my special jurisdiction, and forward the same to head quarters to be recorded in the temple record.

And I hereby warn all people, both in the eastern and middle states, to pay no tithing to any one except to me, or to my order, and to such other legal agents as are, or shall be appointed by the Twelve, whose names will appear in our periodicals as authorized agents,

and who will also hold a certificate of agency, having the private seal of the Twelve.

The church will not be responsible for any tithings which shall be paid to any other persons.

Let the authorized agents in the eastern and middle states who have received tithings, forward the same, with the names to me at our office by some safe conveyance.

The names of each individual, together with the amount of tithing paid by each, will be published in the Messenger.

I intend visiting the most, if not all, the branches of the church under my charge.

The time that I will be at the different branches will be announced in the Messenger. Let the saints have their tithings in readiness.

I request Elders Brown of Connecticut, Snow of Boston, Grant and Appleby of Philadelphia, and all other officers engaged in the ministry, to send frequent communications to me by letter, (postage paid,) that I may know the state, standing and condition of the branches, and be in possession of all other information necessary to the welfare of the saints, and spread of the gospel in these parts.

As there has been a great inquiry in the east, for the Book of Covenants, I take this opportunity to inform the officers and saints generally, that I have several hundred on hand, price, one dollar and twenty five cents.

Also, just issued from the press, the "*Prophetic Almanac*" for 1846. Price, 6 1-4 single, 4 dollars per hundred.

Brethren support the Messenger, and buy all our standard works, and let the approved authors among the saints be upheld, sustained, and encouraged.

The press, if rightly used, can be made a mighty engine of truth, more terrible to this guilty generation, than the hand writing on the wall was to Belshazzar. Open your purses, and stretch out the hand of assistance, and sustain us, and we will sustain you.

Remember if the head falters for the want of proper nourishment and attention, the whole body will be feeble, sickly and faint.

And now dear brethren, I beseech and exhort you, by your hopes of eternal salvation, and by all that is sacred and holy, that you refrain from every evil work, and give diligent and earnest heed to the teachings and counsels of those ordained to hold the keys of power on the earth.

Let no false doctrine proceed out of your mouth, such, for instance, as the doctrine that the devil and his angels will be redeemed: and that the tabernacle of our martyred prophet and seer, or of any other person, was, or is the

especial tabernacle of the Holy Ghost, in a different sense from that considered in relation to his residence in other tabernacles. These are doctrines not revealed, and are neither believed nor sanctioned by the Twelve, and should be rejected by every saint:

Cultivate peace, love and union among yourselves. Uphold, by your prayers, those appointed to preside over you.

With anxious desires for your welfare, and with the warmest feelings of affection and love, I subscribe myself, your faithful shepherd, in the new and everlasting covenant.

ORSON PRATT.

New York, August 25th, 1845.

From the N. Y. Messenger.

THE FULFILMENT OF PROPHECY CONCERNING THE ARABS.

The history of the Arabs, so opposite in many respects to that of the Jews, but as singular as theirs, was concisely and clearly foretold.—It was prophesied concerning Ishmael:—"He will be a wild man; his hand will be against every man, and every man's hand will be against him: and he shall dwell in the presence of all his brethren. I will make him fruitful, and multiply him exceedingly; and I will make him a great nation. Gen. xvi. 12; xvii. 20.

The fate of Ishmael is here identified with that of his descendants; and the same character is common to them both. The historical evidence of the fact, the universal tradition, and constant boast of the Arabs themselves, their language, and preservation for many ages of an original rite, derived from him as their primogenitor, confirm the truth of their descent from Ishmael. The fulfilment of the prediction is obvious. Even Gibbon, while he attempts from the exceptions which he specifies to evade the force of the fact, that the Arabs have maintained a perpetual independence, acknowledges that these exceptions are temporary and local; that the body of the nation has escaped the yoke of the most powerful monarchies; and that "the arms of Sesostrius and Cyrus, of Pompey and Trajan, could never achieve the conquest of Arabia." But even the exceptions which he specifies, though they are justly stated, and though not coupled with such admissions as invalidate them, would not detract from the truth of the prophecy. The independence of the Arabs was proverbial in ancient as well as in modern times; and the present existence, as a free and independent nation, of a people who derive their descent from so high antiquity, demonstrates that they have never been wholly subdued, as all the nations around them have unquestionably been; and that they

have ever dwelt in the presence of their brethren. They not only subsist unconquered to this day, but the prophesied and primitive wildness of their race, and their hostility to all, remains unsubdued and unaltered. "They are a wild people; their hand is against every man; and every man's hand is against them." In the words of Gibbon, which strikingly assimilate with those of the prophecy, they are "armed against mankind." Plundering is their profession. Their alliance is never courted, and can never be obtained; and all that the Turks, or Persians, or any of their neighbors, can stipulate for from them, is a partial and purchased forbearance. Even the British, who have established a residence in almost every country, have entered the territories of the descendants of Ishmael to accomplish only the premeditated destruction of a fort and to retire. It cannot be alledged with truth, that their peculiar character and manner, and its interrupted permanency, are the necessary results of the nature of their country. They have continued wild and uncivilized, and have retained their habits of hostility towards all the rest of the human race, though they possessed for three hundred years countries the most opposite in their nature from the mountains of Arabia. The greatest part of the temperate zone was included within the limits of the Arabian conquests; and their empire extended from the confines of India to the shores of the Atlantic, and embrace a wider range of territory than ever was passed by the Romans, those boasted masters of the world.—The period of their conquest and dominion was sufficient, under such circumstances, to have changed the manners of any people: but, whether in the land of Shinar, or in the valleys of Spain, on the banks of the Tigris, or the Tagus, in Arabia the blessed, or Arabia, the barren, the posterity of Ishmael have ever maintained their prophetic character; they have remained, under every change of condition, a wild people; their hand has still been against every man, and every man's hand against them.

The natural reflection of a recent traveler, on examining the peculiarities of an Arab tribe, of which he was an eye-witness, may suffice, without any art of controversy, for the illustration of this prophecy: "On the smallest computation, such must have been the manners of those people for more than three thousand years: thus in all things verifying the prediction given of Ishmael at his birth, that he, in his posterity, should be a wild man, and always continue to be so, though they shall dwell for ever in the presence of their brethren.—And that an acute and active people, surround-

ed for ages by polished and luxurious nations, should from their earliest to their latest times, be still found a wild people, dwelling in the presence of all their brethren, (as we may call those nations,) unsubdued and unchangable, is indeed a standing miracle; one of those mysterious facts which establish the truth of prophecy."

Recent discoveries have brought to light the miraculous preservation and existence, as a distinct people, of a less numerous, but no less interesting race; "a plant which grew up under the mighty cedar of Israel, but was destined to flourish when that proud tree was leveled to the earth." "Thus saith the Lord of Hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me forever."—Jer. xxxv. 19. The Rechabites still exist, "a distinct and easily distinguishable" people.—They boast of their descent from Rechab, profess pure Judaism, and all know Hebrew. Yet they live in the neighborhood of Mecca, the chief seat of Mahometanism, and their number is stated to be sixty thousand. The account given of them [by Benjamin of Tudela, in the twelfth century, has very recently been confirmed by Mr. Wolff, and, as he witnessed, and heard from an intrepid "Rechabite cavalier," there is not a man wanting to stand up as a son of Rechab.

TIMES AND SEASONS .

CITY OF NAUVOO,

AUG. 15, 1845.

THE DAY WE LIVE IN—There never was a more eventful day, than the one we live in. The spring and summer brought us such a catalogue of disaster by water and calamities by land that the very 'report of them was a vexation;' and now while the elements seem to rest a little from the work of ruin among men, the angry passions of the people are awaking for a pastime of vengeance. The freedom of the press is trampled under foot in Kentucky, and a printing establishment transported to another State. In New York the Landlord and tenant have commenced an argument, *ad hominem*, to free a free government of the relics of nobility and monarchy. One man has been killed in Delaware county in endeavoring to make sale of property for rent upon a Landlord's warrant; and as the passions of men are now easily excited, more victims than one may expect to be sacrificed.

The day we live in, is full of very important events. The whole earth seems to be in com-

motion,*and, with what inexpressible joy ought every saint to keep the commandments which have been given for the salvation of the Church of Jesus Christ of Latter Day Saints!

If salvation had been, in ancient times, as plenty in Egypt as in the land of Canaan, would there have been any need of leading Israel out of bondage? If God be served as well in Babylon as in Jerusalem, why was the Temple of Solomon reared in the latter city? We throw out these hints to awaken the saints abroad to their duty. Trouble, vexation, yea, a day of anguish and wrath, is at the doors of this generation; and instead of better times, look out for worse: yea, prepare for that day when he that will not take up the sword and fight his neighbor, must, of necessity, flee to Zion for safety.

The words of the Savior to the Jews must be applied to the Gentiles: "O Jerusalem. Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate."

DISCONTENT AMONG THE PEOPLE.

The commotion and discontent among the people of the various nations of the earth, is general: Go to the old Celestial Empire of China; or pass among the Turks and Tartars; speed your enquiry throughout the widespread regions of Russia; hie your way through Prussia and Germany; pass all over Europe, Africa, and the wilds of America; and diligently search the United States, and every body, if the truth could be had, is *discontented* and wants better times. The people have been rid so long that they are tired. But who is able to say to the discordant elements,—*pence: be still?* No one but Jesus.

It is a mistaken notion that man can govern man in the world. Man cannot govern man but by revelation and the spirit of God.

We have before us several attempts to *unionise* mankind; while Satan reigns it cannot be done, unless the Lord says the word and takes the helm. Mormonism is the great levelling machine: Mormonism is the great cement for union: that will hold good when the epitaph of worldly greatness has been written in the ashes of the old world.

Our object in saying so much, is intended as an introduction to the following:—

From the Harbinger.

ASSOCIATION IN GERMANY.

In these times and in our America, where all is movement, and ideas seem to rush into

deeds, we are something curious to know what is doing in Germany, or rather what is thinking there. What verdict does the Civilization of this nineteenth century, with its Pauperism, its Commercial Feudalization and its false Democracies, receive from those weariless abstractionists, as most of our German friends are?—Under what forms does the New World, of which no simple-hearted man is now without some presentiment, dawn upon them? Which of the present commands of humanity are they receiving and laying to heart?

We have long been aware that the doctrines of Universal Unity was not without zealous apostles in Germany. Good books upon various branches of social science have been published, and some of the most respectable journals have given their testimony to the weight of the facts and arguments of which the Associative school makes use. We have too abundant rumors that Communism,—the most natural of intellectual reactions,—finds numerous adherents and even occasions alarm to the authorities.

For some months we have had lying in our portfolio, more exact intelligence as to some of these matters, waiting to be presented to our readers. We presume that though thus in fact not new, it will not be without interest to them. It is extracted from that excellent journal, the "*Deutsche Schnellpost*," of New York.

It seems that not far from the first of last November, the king of Prussia took the lead in the formation of a "Central Society for the benefit of the lower classes." For this society and for the Berlin philanthropists generally, the correspondent of the *Schnellpost* has no reverence whatever. He says their benevolence is no better than hypocrisy and Protestant Jesuitism.

A meeting was held at Cologne on the 10th of November for the formation of an auxiliary society. Here the influence which presided at Berlin was subordinate, and at the first stage of the proceedings a warm discussion arose as to the name of the Society. The words "lower classes" were rejected. The Society was called the "Union for mutual aid and improvement." In its rules the tendency of Society to ascend into the next stage beyond civilization—called guaranteeism, appears in a striking manner.

For the improvement of the material condition of its members, the Union contemplates,—

1. Arrangements for diminishing the effects of misfortunes by means of funds for mutual aid, hospitals, &c. 2. Arrangements to ensure food and homes to those who are temporarily without labor. 3. Provisions for media-

tion between laborers and employers. 4. Arrangements by which the individual can attain independence, such as Saving's Banks, the purchase of land and buildings to be rented on reasonable terms to laborers, &c. 5. Arrangements for an economical and comfortable mode of life, for example, common kitchens and dining halls, the erection of spacious and wholesome dwellings, the purchase of the necessities of life at wholesale, and distribution of them at retail at cost, especially in the winter. 6. Arrangements for supplying the products of labor immediately to those who wish for them; for example, permanent halls of industry, in which manufactured articles can be exposed for sale, like provisions in the market. By this means the laborer will be protected from speculators and forestallers, and can expect a more just compensation for his exertions than is possible under the present relations of things. 7. Arrangements which will make it possible for the workman, without property, to support the competition with the power of capital, for example, funds to be loaned upon work done, establishments for the provision both of materials and tools, the union of single laborers for a common purpose, &c.

For "Culture," the Union adopts the following means. 1. Arrangements whereby the beneficent effect of intercourse between men of all classes of society, and all professions, can be produced. 2. Arrangements for direct improvement, such as trade-schools, and also higher trade-schools for instruction after the age in which trades are usually begun to be practised; together with schools for the development of peculiar talents and for education in special trades and branches; conversations and lectures upon useful subjects, collections of books, models and tools; reading rooms, the disseminating of useful writings, &c.

The formation of this Society naturally excited great interest not only in Cologne, but throughout the whole province. Social equality, the *right of all to labor*, and the *duty of Society to furnish it to every one*, became common words. The Government interfered to prevent the prosecution of the undertaking, and what has been its ultimate fate we are not informed. At any rate we may be sure that the ideas thus planted, will sooner or later bear abundant fruit. And indeed, as we learn from a more recent number of the *Schnellpost*, notwithstanding the opposition of the Government the discussion of those questions which are everywhere commanding the attention of the most advanced minds, is carried on with vigor, especially in Westphalia. The men most active in it, are the educated classes. According to

the Bremen Gazette, from which the account of the Schnellpost is taken, many crude and erroneous views are mingled with the truth which is at the bottom. These time will remedy. Meanwhile we know that Germany is not unconscious of the mission of the age and is not likely to be silent respecting it.

The movement of Cologne,—the only one which has a directly practical tendency, contains, as we said above, the germs of that order of society, which lies between complete Association of all interests and all classes, and the unfortunate state called Civilization. This tendency appears universally, though our eloquent declaimers upon social progress, of which they know about as much as they do of the man in the moon, never take any notice of it. Technically speaking, we call this coming order of Society, Guaranteeism. Its distinguishing feature is the application of the principle of mutual guarantee,—imperfectly developed indeed in the Cologne "Union," to the various relations of life and business. It makes of society a grand fraternity for universal mutual insurance, and in this way produces union, peace, security, and real benevolence, instead of the discord, strife, uncertainty and selfishness, which are the soul and very heart's blood of civilization. We consider all steps towards such a state of things wherever taken, as advances towards the sublime and happy destiny of the race, and accordingly shall take every occasion to advocate them to the best of our ability. Such institutions as the Brook Farm Phalanx, and the other associations formed in this country are, be it understood, at present only attempts at Guaranteeism. But this is only a transition. It is the territory through which, for want of means, we are compelled to pass.

*City of Joseph, Sunday Morning, }
10 o'clock, June 15, 1845. }*

This morning, the earth has been refreshed by a gentle thunder shower, followed by a cool and refreshing breeze. For a short time the sun was obscured by the remnant of the thunder cloud, which shortly subsided, and the King of day broke out with all his native glory and splendor, thus smiling upon the congregated saints as they sat with anxious expectation to hear from the ministers of salvation.

Present of the Twelve, President Young, Orson Hyde, Orson Pratt, Amasa Lyman, William Smith; also Bishop Miller, Father Cutler, and Father Cahoon; also Judge Phelps. The meeting was called to order by Orson Hyde, and the choir sung "Come you that love the

Savior's name," &c.—prayer by Judge Phelps, after which the choir sung "The morning breaks, the shadows flee, lo, Zion's standard is unfurled," &c.

SPEECH OF ELDER ORSON HYDE, DELIVERED SUNDAY, JUNE 15, 1845.

AS REPORTED BY G. L. WATT.

It has fallen to my lot, brethren and sisters, to occupy a short time this morning, although I do not feel competent to the task of making this congregation hear me, in consequence of the wind. I shall do the best that I can, and speak as loud as I can, and endure to the end. I hope there may be perfect order in the congregation, especially so, on the outskirts; let there be no talking, nor whispering, nor moving about, that I may have the attention of the congregation, and by the help of God, advance some things for your benefit and consolation: things that shall strengthen and encourage you while you are passing through this vale of tears, to a country, lying far beyond the reach of the enemy, and the arm of the oppressor.

We well know, brethren and sisters, that the religion we profess, has the same effect upon the religion of the day as did the religion proclaimed by John the Baptist, upon the religion of the scribes and Pharisees; for he boldly proclaimed that the axe was laid at the root of the tree, and every tree, that bringeth not forth good fruit, should be hewn down and cast into the fire.

The religion then, that we have embraced, having sprung from the same root, possesses the same power and qualities. We have, therefore, the boldness to say, that it lays the axe to the root of every tree, and every tree, that bringeth not forth good fruit, shall be hewn down: it lays the axe at the root of every thing in the shape or form of religion, and prostrates the most gigantic as well as the lesser; it leaves them all prostrate together, without an exception; and this is what it was designed to do, and what it has to accomplish; it has to bring down that that is exalted, and exalt that that is low; it has to make crooked places straight, and rough places smooth.

While this contest is going on, it is natural to suppose, that our opposers will take every possible advantage; they will not leave one stone unturned; they consider their own cause a desperate one; they will consequently use every exertion contrary to that which is truth; for truth, and truth alone, cannot maintain them; for they have no resource to such material; for it will not sustain them, and lies must do it. The prophet had his eye upon this, when he said they have made lies their refuge. He foresaw the course they would take, and

the means they would employ, to sustain themselves. He saw they would enter into a covenant with the forces of the infernal ones, to sustain them in their deeds of blood and destruction. But says the prophet, notwithstanding this, your agreement with hell shall not stand, and your covenant with death shall be disannulled, and every band shall be broken, and every cord shall be loosed, and while you are preparing these things to hedge up the way of the saints, He that sitteth in the heavens, and works the wires behind the curtain, shall laugh; and He that is invisible, shall have them in derision, whose movements are to ensnare, and seek to overthrow the people of God.

So long then, as the saints have to maintain the law of the Most High God, and make it honorable, there is no power that can successfully oppose. There is no power that can bring us down, if we are built upon the foundation of the apostles and prophets; for if we are magnifying the law, and making it honorable, as soon might they dethrone Jehovah, as to prostrate the saints, or blast our peace, or drive us from the course we have started in.

As God has given us a commandment to rear a temple to the honor of his name, this ought to be the leading subject before this people.—In it we ought to engross our attention; for upon a faithful observance of that command, is suspended great blessings. If we relax our exertions to complete that work, what claim have we to the blessings that are promised to be given within the walls of that structure? It is there we shall receive qualifications to stand in the presence of Jehovah.

I would have you to remember, dear brethren and sisters, that we are at the present time—what shall I say? what name shall we receive at this time? We read in the revelations of John, that “they sung in heaven, thou art worthy; thou hast redeemed us to God by thy blood, out of every nation, kindred, tongue, and people, and has made us unto our God, kings and priests, and we shall reign on the earth.”

We are kings and priests, then, to reign on the earth; but we are not qualified yet to bear rule upon the earth, until the principle of power has been imparted unto us. Certain exalted principles, by which we can receive all that God is pleased to bestow; by which we can receive every principle of power; (and knowledge is power;) and when we have received of this knowledge, we are then prepared to bear rule and to be kings and priests to the Most High God.

I have reflected and considered how, and in what way Jehovah is to clear the way among

the nations for the establishment of his kingdom. God has declared that his kingdom shall come, and his will shall be done on earth as it is done in heaven: do we suppose that in heaven there are different governments, different kingdoms, governed by different laws and different regulations, as the kingdoms of this world are?

Here is the United States; there are in the Old World, England, France, Spain, Portugal, and in fact all the governments that are upon the face of the earth; are different in their forms of government one from another; there is no grade of similitude between them. But we are told that the kingdom of God shall come, and his will be done on earth, as it is done in heaven; and old Daniel has predicted that the kingdom of God would break in pieces and subdue all the kingdoms of this world; and they shall become as the chaff of the summer threshing floor. Well, now then we see the Bible points out a time when not only the religions of the earth, but when kingly governments also should be destroyed.

Is not the Bible one of the most treasonable books ever introduced among mortals? it lays the axe at the root of every earthly government. Thrones, dominions, principalities, and powers, at one sweep are laid prostrate in the dust, and by the grand design of heaven. What a treasonable character is Jehovah? why not set out and wage war against the great God for such kind of language in his book.

You say your kingdom shall break in pieces, and subdue all other kingdoms; these things are very treasonable, and I think his people are very much inclined to be something like him. It is natural, you know, for the son to be like the father, and that the spirit of the eternal God, should enter the bosom of his servants, and dwell there. But if the spirit should enter into the heart of such a man as Old Tom Sharp of Warsaw, it would flee therefrom as from the midst of the fire. Why: because it is the wrong place for it; but the spirit of God will enter into the hearts of his servants, and inspire them with the same principles of truth, and prompt them to accomplish what is the mind of their heavenly father.

Is God going to make use of his servants to carry into execution his purposes and designs? will God take his servants and break in pieces all these kingdoms that Daniel saw, and by their hands establish his own? Here is a matter that arouses the jealousies of this generation. Yea, it arouses the jealousy of all men.

I had a dream. I dreamt I saw a small barque on the bosom of the mighty deep; it was sometimes upon the wave, and sometimes the

waves would dash over it, that I could not see it; by and by, on the swell of a billow it would heave in view again, and again, in the midst of the conflicting elements seem to be buried in the mighty ocean. Thus it made its way on the bosom of the waters: so I consider that nation will rise against nation, and kingdom against kingdom, until they are destroyed with war, and the attending calamities; for God has designed the overthrow of the wicked, and he has designed they should accomplish it themselves. But in the midst of the wreck of nations and the downfall of kingdoms,—the kingdom of God will go through among the kingdoms of the world, just like that little craft upon the bosom of the deep, and not be beaten into pieces. This little kingdom cannot be broken; it cannot be given to other people; but it will ride in safety in the midst of the angry elements.

Thus God makes use of the nations of the earth, to break one another to pieces, and destroy each other. Here are the saints of the Most High collected together, and looking on the scene; at the same time their prayers are ascending to their heavenly Father, that he will make bare his arm and overrule the events of the nations; and thus continue to add to the increase of his kingdom. They will destroy themselves, and every drop of blood shed by our enemies, you may depend upon it, only provokes the Almighty to trouble the nations and to stir up, and increase the power of his servants. It is only pricking the veins of our enemies, and making their blood run to no purpose.

Is it not the case, that since the death of our brethren our cause has advanced, and become stronger? Yes, it has. Was it because these men were not a benefit to us while they lived? By no means. But their death has proved to us greater power, strength, and force, than their lives could have done. Thus, you see all things shall work together for good to them that fear God, and are called according to his purpose.

These men have laid the foundation of this kingdom, and it is not for me to say, that they will not bring forth the capstone.

I have been reading a very curious scripture, contained in the revelations of John: it reads as follows:—

“And he that overcometh and keepeth my words unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron, as the vessel of a potter shall they be broken to shivers, even as I received of my father.”

Well, now then, this scripture is not confined

to a single individual; neither was it confined to the Savior of the world; for more have overcome beside him. Another scripture says.—“And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”—(Revelations chap. xii. verse 11.)

Well, to him that overcometh, it mattereth not who it is; they were individuals, such as Joseph and Hyrum Smith: who, while in this life, purposed to be counted worthy of these honors, by building up the kingdom of God, and establishing universal righteousness. But they went to work, and slew these men of God; they designed to blot out that power from under the heavens, and stay the further progress of light and truth; but this circumstance has given a fresh start to the power of truth, and has spread more light in advance, already abroad on the earth; and so Joseph Smith, who has gone to the courts on high, may yet have dominion, not only over the United States, but over all the nations of the earth. Has he not overcome by his own blood? has he not fought the good fight of faith, even to the laying down of his life? has he not overcome, and kept the works of God unto the end? Well, to him that overcometh, and keepeth my works to the end, will I give power over the nations, and he shall rule them with a rod of iron. As the vessels of a potter shall they be broken to shivers. By his death has he become the ruler over the nations of the earth, and he will break them to pieces, as the vessels of a potter; and he will so order the events to bring it about.—Ah! but says one, I had no idea of any man having any such power as this. There are a great many truths that the Gentile world know not; for eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love him.

The blood of these men has not yet been avenged. Had the murderers suffered, according to the law of the land, it would have been the first instance in the history of the world, that the nations of the earth have avenged the blood of God's anointed. I know of no such an instance, where the murderers of the prophets were killed to atone for their blood, and thus pay the debt.

And where is there an instance of the martyrdom of God's servants, that God has not avenged the crime upon the whole nation? Depend upon it, that these prophets whom God raised up, and who are killed by the people, he has taken unto himself, and has given the destinies of that nation into the hands of that prophet, who has been slain by them. This is

what God has done, in times and seasons gone by. Inasmuch as they have slain the prophets of the Lord, the very destiny of this nation is given into their hands. Carthage jail presents a scene of blood, and that blood has not been avenged; and when the time can come, and when it can be ordered in wisdom in the heavenly council, the scourge shall come. And when you see these things come to pass, then rejoice and be exceeding glad. We will rejoice, because our redemption draweth near.—We will look on the scene with joy, while the wicked fear and tremble. All these things are working for our good, while our enemies are saying, we have made lies our refuge, and we will kill the prophets, for the people are fond of this deed, and we will say to the people swear so and so, and if it goes to the governor's ears, we will persuade him, and secure you. Ah! but He that sitteth in the heavens, is manufacturing something for you all this time. And these men that have been martyred by you, they have a voice in the heavenly council to say how, and what things shall be done; for he that overcometh, to him will I give power over the nations, and he shall rule them with a rod of iron. As the vessels of a potter shall they be broken to shivers.

What have the saints of God to do? have they to stand still? No: we have not to stand still. We have to build the house of the Lord, and do all things enjoined upon us by his commandments, and when we have done all things here on the earth, we will stand still, and see the salvation of God. And when he that sitteth in yonder council shall send forth the proclamation to reap down the wicked, and the destroying angels shall commence the work of destruction, it will be done in a way that just leaves a door sufficiently wide for our escape, while the ungodly are left to fight and kill one another. Thus, the wicked are the instruments of their own overthrow. God also uses them sometimes as a scourge for his people. And when he has used it sufficiently, he will take that scourge and burn it up. But he will use it until he has brought his people to their proper bearing; after which he has no more use for his scourge.

Hear then! all people, in one sense are doing the will of God; and you know it is declared by a legal gentleman out here, (and they never tell a lie; what a lawyer has said must be lawful, it cannot be treason for saying what a lawyer said,) and that is "*The voice of the people is the voice of God.*"

Is that a true doctrine? If it is not, a lawyer said so. Well, let us examine and see whether the voice of the people is the voice of God.

Don't you know the people once said let his blood be on us and on our children." It was a righteous deed, the putting of the Savior to death. It was the voice of the people he should suffer. Was it the voice of God that his blood should be required of that people, and be upon their heads, according to their voice? *Let his blood be upon us and our children!* The innocent blood that stained their hands, rendered them worthy to be cursed almost to the latest generation. It was the will of God his blood should be upon them. It was not the voice of a few individuals: it was the voice of *all*; the whole nation sanctioned the deed. Very well, says God, let it come; you are all guilty; let his blood be upon you and on your children.—Had they taken a few individuals and executed them for killing the Savior, they would not have made the plaster as big as the sore. It was upon the whole nation; and they were inspired by the spirit of God to say "his blood be upon us and on our children." Amen, says Jehovah, you are all alike worthy.

Here is a sample of what follows; for if they have killed the master of the house, they will do the same to his household; and if they have treated him thus, the nation will follow a similar course. We see the same spirit manifested in the late trial at Carthage. Says one of the lawyers, whether they are guilty or innocent, I am not prepared to say; but if they are guilty we are guilty, and if you hang them, you may as well hang this honorable council. Jehovah says so too. We all want a hand in this matter, and if one is punished we will all be punished; and if you let one go free, we will all go free. Well, says Jehovah, I will give you the desire of your heart. Let not these men be punished, but let them go clear, and when he causeth his vengeance to be poured out, he will visit them all alike, for they are all alike guilty: Amen, says Jehovah, I will fulfil and execute the judgment.

Here stands the matter. Thus you see, all things work together for good to them that love God, and are called according to his purpose.

These creatures are afraid they will be assassinated: fear always steps in after a guilty conscience, but it would be no gratification to me to go and kill this man or that man, or of only singling out one or two; I feel as I do with my plants in spring. When they are dry I put on some water; but it is a slow business, and the water is either too cold or too hot; and all the water I put on, don't seem to do them much good, any how. I then begin to want water from the heavens; water that is tempered right and will water them all at once: so I might go, and try to kill this man or that man, but the

water might be too hot or too cold, or something of that sort, by which means I might not be able to do the business right. We will just wait a little, and let God water them all at once; it will be rightly tempered too when it comes, and when it falls upon them it will do execution.

To kill them would be a mercy too great at the hands of this people; for to stand in dread of any thing is worse than to plunge into it.— If we can only keep them alive, it will be to them a greater burden than to kill them, for they are dreading hell all the time; and to cut the thread and let them drop in, they would not have the pleasure of that torment. Then let them live. What for? to harass them? No; God knows they have something to harass them worse than we can do it; their conscience is as a black locust tree in the stomach, and wherever they go they are oppressed with it. They are in perpetual misery. Murder and garments rolled in blood are continually before their eyes. If I were they, I would want to kill myself. O then, don't kill them! let them live! for they carry about them their own torments; and they feel so good.

So matters roll round. This people have more joy and satisfaction in one hour, than they will ever have. By and by they will straiten up and say we will go to Texas or Oregon: well, you may 'go,' but you cannot get rid of that black locust tree you have in your stomachs. If you were there, you would be afraid of being killed. The black locust would still grow, and you cannot root it up, for it is on its own natural soil; and the more you try to root it up the more it will grow. If you take the wings of the morning, and fly to the uttermost parts of the earth, the black locust is there; if you make your bed in hell, it won't burn off the thorns, for they are wrapt up inside, and the fire cannot reach them. (At this time President Young, feeling a disposition to alleviate their sufferings a little, wished the black locust to be extracted, and a honey locust put in its stead.) To which Elder Hyde said, I stand corrected; it is the honey locust; there is a little sweet with it.

Well, brethren and sisters, in the midst of all our trials, where is the people whose sources for joy and gladness are greater than ours? There is more joy, union, and love, among this people after they have been beaten, afflicted, and trampled upon, than can be found in all the world.

When we get into the celestial kingdom, and shall shake hands with each other, where there are no tears, no cares, no sorrows, but all

joy and gladness; how great then will be our joy? We see a faint similitude of what will be our joy, when we hear two old soldiers of the Revolution tell over their sufferings in the war. One says I was in a battle here; the other I was in a battle there. I fought so and so, and my right hand man was cut down, and I was wounded; and says the other, I was then right by, and I was wounded too. Thus they will tell over their sorrows and pains, while the tears of joy and gladness trickle down their care-worn and furrowed cheeks. How great the joy they have with one another while relating over their sorrows, as they sit under the bright banner of liberty they bled to untire!!

So will we rejoice with each other in yonder world, as we tell over to each other the sufferings, perils, and deaths we have suffered while sitting under a brighter, and far more glorious banner. We have every thing to encourage and inspire us with joy and gladness.

From the Millennial Star.

A VISIT TO LONDON, BIRMINGHAM, AND THE POTTERIES.

The 7th of June found me once more in the great metropolis, after an absence of nearly five years; and, while walking through the city, my mind was filled with meditations upon subjects, to me of much interest: it was carried back to the year 1840, when in company with my much esteemed and worthy brethren, Heber C. Kimball, and George A. Smith, we first introduced the fulness of the gospel into the city of London, and walked the streets of that city faithfully for nearly thirty days before we could find a man that appeared to feel interested in the message that they had to present to this generation, or that felt disposed to welcome us beneath their roof, unless in return they were well rewarded with gold and silver: but through the goodness of God, after spending about six months of hard labor, we were enabled to establish a small branch of the church of Jesus Christ of Latter-day Saints in the great metropolis of the world, which we left in charge of Elder Lorenzo Snow.

Not only had five years absence effected a great change upon the face of the city, but in like manner the prospects of the church had undergone a change too; for I was now walking in company with Elder E. H. Davis, who is presiding over a branch of the church there, numbering three hundred members, as well as a number of neighboring branches.

I had also the pleasing reflection of knowing that I had, upon this 7th day of June, A. D. 1845, the pleasure of securing unto the church

the copyright of the Book of Doctrine and Covenants of the church of Jesus Christ of Latter-day Saints, brought forth by the mouth of the prophet, seer, and revelator, Joseph Smith, president of the church, which book is one of the most important records ever presented to this or any other generation, and is now for sale at our office in Liverpool, and our agents throughout the United Kingdom, to the church and all who wish to purchase, of every sect and party under heaven. Let our enemies cease to accuse us of wishing to keep this work secret. We say unto all come and buy, and read for yourselves, digest it, learn wisdom and practice holiness. I entered the work at Stationers' Hall, London, and secured a certificate of the entry of the copyright, which secures unto us the right of printing it throughout the British dominions, notwithstanding the plots laid by some of our enemies in secret chambers in the city of Pittsburgh, to rob the church of the copyright of that book by entering it before me. I spent twenty very pleasant days in London, during which time I met three Sabbaths with the saints, and attended several other meetings, such as prayer, church, and council meetings, and one tea meeting, where about two hundred saints feasted and rejoiced together. I think the church was never in a better or more prosperous situation than at the present time, in that city. There were some few individuals that appeared a little uneasy when I first went there, one of which, being unwilling to walk according to counsel, was cut off from the church during my stay. He appeared, rather than submit to the rules and regulations of the church, to have a desire to work upon his own hook, the others, nearly all, apparently saw their error, and were united with the church when I left.

The last week I was there the city was prepared, and on Sunday evening we had a large assembly, including many strangers. I treated on the origin, rise, and progress of the church of Jesus Christ of Latter-day Saints, and the life and death of the prophets. The congregation listened with most profound attention, and a good impression seemed to be made.

Elder Davis, the president of the London branch and conference, is a wise, judicious man, and I feel thankful that the saints in London can enjoy the teachings of Elder Davis. I feel no doubt but that he will be sustained and upheld by the united faith, prayers, and confidence of the saints, and that the work will ever prosper in London under his superintendence. I found but few of the saints in London with whom I was formally acquainted, as most of the first had emigrated. Elder Cooper, one of the

first baptised in that branch, I found still firm in the faith, as also his wife and aged mother. They all seemed to thank God with all their hearts that they had ever heard the sound of the gospel.

I formed many new and highly interesting acquaintances with the saints in London, was much edified with their testimony, and blessed while with them. Brother Crump was ordained to the office of an Elder, and I think he will make a useful man in the vineyard of the Lord, and council of his brethren in days to come.—Duty called me from London, yet I parted with the saints with regret that I was obliged to leave them so soon. I also held one meeting with the branch of the church at Woolwich, which had increased much in number since we left it in 1840.

On the 27th of June, I kept a day of prayer and fasting in the town of Birmingham, with a flourishing branch of the church of nearly four hundred members, under the guidance and teaching of father Robert Crook. I had an interesting meeting with the saints on that evening, and while hearing the testimony from various individuals, one truth was strongly impressed upon my mind, which was, that notwithstanding one year had passed away since the prophets were martyred at Carthage, yet the work which they had established, and sealed with their own blood, was alive in the hearts of tens of thousands, and bringing forth fruit to the honor and glory of God. I attended a council meeting with the officers of the church in Birmingham, and was happy to find that perfect union prevailed among them. I spent an interesting day with them on Sunday, the 29th of June. They held their meeting in a commodious room which they have rented for a year in High Street. I preached in the morning and afternoon, communed with about four hundred saints, confirmed five, blessed several children, and administered to several that were sick: the remainder of the afternoon was occupied by the brethren and sisters in bearing their testimony of the work of God, and truly it was an interesting time. In the evening, the house was crowded to excess, and many could not find admission. A large number of strangers were present who had not before attended our meetings. Although I addressed them somewhat lengthy, good order prevailed and the best of attention was given, and I have no doubt but that many will yet be added to the church in Birmingham. The prospect for the spread of the work in that place was never better than at the present time, and I have the satisfaction of saying, that during my stay there, I saw no spirit manifest with any member of that branch of

the church, but perfect union. Elder Crook is much blessed in his labors, and is striving to build up the kingdom of God; he has the hearts and affections of the saints.

I also attended a tea meeting on the Monday following, where about three hundred saints, with some strangers, joined together in partaking of some of the bounties of the earth with glad hearts and cheerful countenances, after which I addressed them about an hour on the subject of the gathering, building up of Zion, the bringing of our tithes and offerings into the storehouse of the Lord, that we build unto him a house, according to his commandments. I was followed by father Crook, on the first principles of the gospel, all of which were received by the saints.

On Sunday the 6th July, I was blessed with the privilege of once more meeting with my old friends, and many new ones, in the Staffordshire conference, in the town of Burslem. Elder Hiram Clark, who has had the charge of that conference for some months, was present. We had an interesting meeting through the day and evening. The room was much crowded. This was my first field of labor, on visiting England in January, 1840. I was much edified in hearing the testimony of the saints in the afternoon, after the sacrament. Some few individuals confessed they had been out of the way in some things, in that conference, but repented; wished to be forgiven, and felt a determination to be faithful hereafter, and maintain the work of the Lord. My visit was short, yet interesting, with my friends in that place.

On the 7th I was in Manchester, saw a few of the saints, and was informed that all was peace and prosperity with them there. The 8th found me again with my family and friends in Liverpool after one month's absence.

W. WOODRUFF.

FOR THE SAINTS IN THE EASTERN COUNTRY.

DEAR BRETHREN AND SISTERS:—Ever feeling a desire for your welfare, both temporal and spiritual, we are happy to communicate to you from time to time whatever knowledge or principle we may possess that may tend to be your protection from imposition and frauds, promote the interests of the kingdom, and influence ev-

ery man in authority to abide in his own sphere and calling, and thus secure peace and good order throughout the church of the living God.

Let it then be distinctly understood by all the saints in the eastern lands, and everywhere else, that no man is authorised to receive or collect tithing unless he be especially sent by the Quorum of the Twelve for the purpose, and empowered by letters and documents signed by the president and secretary of that body. It matters not who the persons may be that ask for tithing, whether elders, high priests or apostles. If they have not the above letters to show that they have been legally sent, you are not required to pay a farthing to them; neither will the church be responsible for one dollar paid to any man, though he may be one of the Twelve; if he have not the above letters, signed as above described, and dated at the time he last left head quarters. Neither is any branch of the church, or any individual member thereof, under any obligation to support, by donation or contribution, any man who may come among them to labor, that is not directly sent in the above described manner. If these instructions are strictly and punctually observed, it will compel every man to abide in his own sphere and calling. And as the Messenger is, at present, the mouth-piece of the authorities of the church in the East, let those who are sent East on missions present their letters to the Presidency in the East, and have their respective missions announced through that paper, and whatever tithing or support may be given by the saints to any other, they need not expect any reward for, or claim any consideration on account of, except in matters of common charity and benevolence with the stranger. Should the Presidency in the East need agents to assist him in temporal matters, he can announce that also through the Messenger. This is according to the best wisdom we possess; but if our brethren in the West see any error in this counsel that we have given, they will please make the correction through the Neighbor, and that correction shall be copied into the Messenger, but if they shall find it correct, we hope they will endorse it through the same organ.

This is not designed to prevent any branch from forwarding their tithing by letter, or by any confidential man of their acquaintance to the Presidency in New York.

ORSON HYDE.

[N. Y. Messenger.

ORSON PRATT.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI No 16] CITY OF NAUVOO, ILL. NOV. 1, 1845 [WHOLE No 124.

CONFERENCE MINUTES.

Minutes of the first General Conference, which was ever held by the Church of Jesus Christ of Latter-day Saints, in the House of the Lord in the City of Joseph, commencing on Monday October 6th 1845, ten o'clock forenoon.

Present—Elder Brigham Young President of the Quorum of the Twelve Apostles; also Elders Heber C. Kimball, Parley P. Pratt, Willard Richards, John Taylor, George A. Smith, and Amasa Lyman: Patriarchs John Smith and Isaac Morley: Presiding Bishops Newel K. Whitney and George Miller: also the authorities of the church generally.

The conference was opened with singing by the choir, and prayer by Elder P. P. Pratt.—Elder Richards then arose and read over some notices concerning lost property, concerts, &c. He then stated, that the President had waited from half past nine to near eleven o'clock, for the people to get together; he exhorted the brethren to be more punctual, as so much time lost could not be recalled, and we have a great amount of business, which must necessarily be attended to during conference. He next stated that General Hardin had requested us to make out a list of all the buildings belonging to our brethren which had been burned by our enemies, and also had requested that all those who have had their buildings or other property destroyed should make affidavit of the same before a Justice of the Peace, and have their affidavits ready to be forwarded to him at as early a season as possible.

President Brigham Young then arose and said; the first business that will come before this conference, will be, to present the authorities of the church, to ascertain whether they are in good standing.

Father John Smith, the President of the stake, then arose and presented the Twelve as the Presidents of the whole church; which was seconded and carried unanimously.

It was then moved, that Brigham Young be continued and sustained as the President of the Quorum of the Twelve Apostles; seconded and carried unanimously.

It was next moved, that Heber C. Kimball be continued and sustained as one of the Twelve Apostles, seconded and carried unanimously.

It was next moved that Orson Hyde be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

It was next moved, that P. P. Pratt be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

It was next moved, that Orson Pratt be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

It was next moved, that William Smith be continued and sustained as one of the Twelve Apostles; seconded. Whereupon Elder Pratt arose and said, I have an objection to Brother William continuing in that office. I feel, as an individual, that I cannot, conscientiously, uphold and sustain Brother William as one of the Twelve Apostles, until he thinks different from what he does now. I have many reasons for this, but I will merely mention one or two, which must suffice for the present. In the first place, I have proof positive that he is an aspiring man; that he aspires to uproot and undermine the legal Presidency of the church, that he may occupy the place himself. This he has avowed openly in the east, which I can prove by good and substantial witnesses. In the second place, while Brother William was in the east, to my certain knowledge, his doctrine and conduct have not had a savory influence; but have produced death and destruction wherever he went. This also I am well prepared to prove. I have been waiting in all long suffering, for an alteration in Brother William's course, but up to the present time, I have been disappointed. For these two reasons, I would plead for one, that we no longer sustain him in his office, till a proper investigation can be had, and he make satisfaction. I do this individually; I leave others to do as they please. The motion being seconded, a vote was then taken to sustain him, but was lost unanimously.

It was next moved, that John E. Page be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

It was next moved, that Willard Richards be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

It was next moved, that Wilford Woodruff be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

It was next moved, that John Taylor be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

It was next moved, that George A. Smith be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

It was next moved that Lyman Wight be continued and sustained as one of the Twelve Apostles; whereupon Elder A. W. Babbitt said: as Elder Pratt remarked, concerning William Smith, that he could not conscientiously vote to sustain him, so I say in regard to Lyman Wight, I cannot conscientiously give my vote in his favor. My reason is this: if there is a council in this church that ought to be united, and act in unison as one man, it is the council of the Twelve. If the head is sick, the whole body is afflicted. If I am rightly informed concerning Brother Wight's conduct, for the past year, he has not acted in unison with the Twelve, nor according to their counsel. The last year has been one of affliction, persecution and sorrow, when the adversary has continually sought to destroy and mutilate the church; and it has required all the faith, prayers and perseverance of the leaders, to save this people from the grasp of the destroyer. If the counsel of Brother Wight had been followed, this Temple would not have been built, nor the Baptismal Font erected. He has sought to draw away a part of the force, which we ought to have had to build this Temple. His teachings have been contrary to the counsel of the church, and his conduct calculated to destroy it. Under circumstances of this kind, I cannot conscientiously vote to continue him in his standing, until he retracts, and makes satisfaction. Brother Wight's course has been calculated to divide the church, and prevent those things being accomplished, which were commanded of God by the prophet Joseph.

Elder Kimball arose and said—It is well known, that Brother Wight's case was had before the conference last fall, and that he was dropt, and then again retained; that is, that we would let him be, and see what he would do, and what course he would take. He has been away ever since; and is with a small company somewhere; we cannot tell what he is doing; he may, in his own mind, be acting in concert with the rest, and he may be acting for the good of this people. It would be my mind, to let his case lay over for the present, until we can learn something from him.—Whereupon it was moved, that we let the case of Brother Lyman Wight lay over for the present, until we hear from him; seconded and carried unanimously.

It was next moved, that Amasa Lyman be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

Elder Isaac Morley arose and said; he would next present William Smith as the Patriarch of the church; and moved that he be continued

and sustained in that office; seconded and lost unanimously.

President B. Young then stated, that about three years ago, Elder Willard Richards was appointed by President Joseph Smith, as historian for the church, and general church recorder. We have previously acted on his appointment to office, as recorder, but not as historian. He would therefore move, that we receive the appointment of Brother Joseph, and that we continue and sustain Elder Richards as historian for the church, and general church recorder; seconded and carried unanimously.

It was next moved, that Father John Smith be continued and sustained as President of this stake of Zion; and that Isaac Morley and Charles C. Rich be continued and sustained as his counsellors; seconded and carried unanimously.

It was next moved, that Samuel Bent be continued and sustained in his office as President of the high council; seconded and carried unanimously.

It was next moved, that George W. Harris, Alpheus Cutler, James Allred, Thomas Grover, Henry G. Sherwood, William Huntington sen., Lewis D. Wilson, Newel Knight, David Fullmer, Aaron Johnson, and Ezra T. Benson each be continued and sustained as members of the high council; seconded and carried unanimously.

It was next moved that George Miller be continued and sustained as President of the high priests' quorum, and that William Snow and Noah Packard be continued as his counsellors; seconded and carried unanimously.

It was next moved, that Joseph Young be continued and sustained in his office, as the Senior President of the first Quorum of the Seventies; seconded and carried unanimously.

It was next moved, that Levi W. Hancock, Henry Harriman, Zera Pulsipher, Daniel S. Miles, Jedediah M. Grant, each be continued and sustained as one of the seven Presidents over all the Seventies; seconded and carried unanimously.

Elder George A. Smith remarked that Roger Oorton was one of the Old Camp, and was selected a year ago to be one of the seven Presidents of the Seventies; but he had never received his ordination, nor done any thing to magnify his calling. It is not to be expected that we shall wait year after year for men to come forward and fill their offices. Brother Orton was one of the Old Camp, and we love him on that account; we always called him the "Big Major," and a first rate man; but he has not come forward since his appointment to magnify his calling.

Elder Joseph Young said; last spring I visited Roger Orton, and apprised him of his appointment. He agreed to come as early as convenient, and receive his ordination; and I gave him to understand, if he did not come and act in his office, he would be dropt. Brother Orton has always sustained Brother Joseph and the church, but he has very little of the spirit: he has been in the church about twelve years, but never has been active since his discharge from the camp, that went up to Missouri in 1834. It was by the counsel of the Twelve that he was appointed one of the Presidents of the Seventies. I have no particular desire to plead for him, but if his case can be laid over, I think he can be saved in that office, but I will be subject to counsel. I have considerable feeling for him; he lost all his property in Missouri, and has since addicted himself to drinking whiskey; that seems to have ruined him, but he may be reclaimed.

President B. Young arose and said, he would preach one of Dow's short sermons,—“If you wont when you can, when you will you shan't.” I say if men will not act and magnify their calling, let more honorable men be appointed. Roger Orton is keeping a public house at Augusta and has had sufficient time to come and prove himself a worthy man in his office, but he has not done it; and I say let a more honorable man take the crown. If he wont work now, when will he? It was then moved, that we drop him; seconded and carried unanimously.

Moved that Samuel Williams be continued and sustained as President of the elders' quorum, and Jesse Baker and Joshua Smith be continued and sustained as his counsellors; seconded and carried unanimously.

Moved, that Newel K. Whitney be continued and sustained as the first Bishop of the church; and that George Miller be continued and sustained as his associate; seconded and carried unanimously.

Moved, that Stephen M. Farnsworth be continued and sustained as President of the priests' quorum; and that William Carmichael and ——— Betts be continued and sustained as his counsellors; seconded and carried unanimously.

Moved, that Elisha Averett be continued and sustained as President of the teachers' quorum; as also his former counsellors; seconded and carried unanimously.

President B. Young moved, that there be a quorum of deacons selected, and a President over them, and that the presiding Bishops see to it, as soon as possible, and make report to

this conference, before its close; seconded and carried unanimously.

Conference then adjourned till two o'clock P. M. Benediction by Elder G. A. Smith.

Two P. M.

The house was called to order by Eleer Taylor; the choir sung the “Prodigal Son.” Elder Taylor read a list of the sick, and offered up prayer; after which the choir sung another hymn;

Whereupon, Elder P. P. Pratt addressed the conference on the subject of our present situation and prospects. He referred to the great amount of expense and labor we have been at to purchase lands, build houses, the Temple &c.; we might ask, why is it that we have been at all this outlay and expense, and then are called to leave it? He would answer that the people of God always were required to make sacrifices, and if we have a sacrifice to make, he is in favor of its being something worthy of the people of God. We do not want to leave a desolate place, to be a reproach to us but something that will be a monument of our industry and virtue. Our houses, our farms, this Temple and all we leave will be a monument to those who may visit the place of our industry, diligence and virtue. There is no sacrifice required at the hands of the people of God but shall be rewarded to them an hundred fold, in time or eternity.

The Lord has another purpose to bring about and to fulfil. We know that the great work of God must all the while be on the increase and grow greater. The people must enlarge in numbers and extend their borders; they cannot always live in one city, nor in one county; they cannot always wear the yoke; Israel must be the head and not the tail. The Lord designs to lead us to a wider field of action, where there will be more room for the saints to grow and increase, and where there will be no one to say we crowd them, and where we can enjoy the pure principles of liberty and equal rights.

When we settle a country where the air, the water, soil and timber is equally free to every settler without money or without price, the climate healthy, and the people free from unjust and vexatious lawsuits, mobocracy and oppression of every kind, we can become vastly more wealthy, have better possessions and improvements, and build a larger and better Temple in five years from this time than we now possess.

It has cost us more for sickness, defence against mobs, vexatious prosecutions, and to purchase lands in this place, than as much improvement will cost in another.

One small nursery may produce many thou-

sands of fruit trees, while they are small. But as they expand towards maturity, they must needs be transplanted, in order to have room to grow and produce the natural fruits. It is so with us. We want a country where we have room to expand, and to put in requisition all our energies and the enterprise and talents of a numerous, intelligent and increasing people.— In our natural state, ask yourselves if you could be brought to endure and enjoy a celestial law, without an experience of the kind we have passed through for the last fifteen years?

In short, this people are fast approaching that point which ancient prophets have long since pointed out as the destiny of the saints of the last days.

After many other spirited remarks touching similar points, he was succeeded by Elder George A. Smith, on the same subject. Elder Smith observed that a revelation was given in Missouri in regard to the saints consecrating their property which was not understood at the time; but they were soon brought to their understanding, for the Lord in his providence caused it all to be consecrated, for they were compelled to leave it.

He is glad of the prospect of leaving this county and seeking a place where we can enjoy the fruits of our labors and God himself be the sole proprietor of the elements.

Here is one principle in which he wants this whole people to unite. When we were to leave Missouri the saints entered into a covenant not to cease their exertions until every saint who wished to go was removed, which was done.

We are better off now than we were then, and he wants to see the same principle carried out now, that every man will give all to help to take the poor; and every honest industrious member who wants to go. He wants to see this influence extend from the West to the East sea. After which,

President B. Young moved, that we take all the saints with us, to the extent of our ability, that is, our influence and property; seconded by Elder Kimball, and carried unanimously.— Elder B. Young continued; if you will be faithful to your covenant, I will now prophesy that the great God will shower down means upon this people, to accomplish it to the very letter. I thank God, that the time has come so much sooner than I expected, that that scripture is being fulfilled, "My people shall be willing in the day of my power;" and I almost feel to thank our friends abroad, for hastening it on now.

Elder P. P. Pratt made some remarks relative the brethren being all on a level when they

left Missouri. He referred to the Whitmer family monopolizing timber; advised liberality with wood.

Elder H. C. Kimball moved, that every man who owned a wood lot should, on application, let the poor, the sick, and the needy who wanted wood, have it; and those who have teams should assist in hauling it to them; seconded and carried unanimously.

It was requested by President Young, that no man go into another's woods, without the consent of the owner; and then take it clean and be careful of the timber.

Benediction by W. W. Phelps, and adjourned until to-morrow at ten A. M.

TUESDAY, OCT. 7th, 1845.

Conference met pursuant to adjournment at 10 A. M. Meeting called to order by President of the stake. Choir sung a hymn. Prayer by Elder Phelps. Choir then sung another hymn.

Elder Heber C. Kimball then addressed the Conference. This is a hard place for any one to speak in, and there are many things still necessary to lay before this conference. For my part I am done preaching to this nation; at least for the present. I have been forth through the United States and Europe, in fact, I have spent my whole time at it, since I came into the Church. It is now all council for me.— We have a great many things to say to day;— and I suppose we shall always have plenty to do. I presume many have got out of business; but we will now have work enough, to get ready to go to some other country; to get there, and to plough our fields when we get there. I have seen people crying, and weeping, and mourning, because they had nothing to do; but when we leave this place, you will never have cause to weep, for not having anything to do, from this time forth, and forever more, if you are faithful to your calling. I am glad the time of our Exodus is come; I have looked for it for years. It is necessary for us to be faithful and humble, and if we listen to counsel we shall prosper. And although we leave all our fine houses and farms here, how long do you think it will be before we shall be better off than we are now? I have no farm to leave; I never had that privilege.— Many of the brethren have farms; but there are many who have spent their whole time, in the service of the church, for fourteen or fifteen years, who never had a farm. When we get to a new country, some of these old veterans will be looked after first; and I rejoice in it. We are now about coming to the apostolic religion; i. e., you will sell all, and come and lay it down at the Apostle's feet. But it has taken a good scourging for fifteen years to bring us to this.

There may be individuals who will look at their pretty houses and gardens and say, 'it is hard to leave them;' but I tell you, when we start, you will put on your knapsacks, and follow after us. Before I was baptized, I believed we should come into an Apostolic religion. As for a *Common Stock Business Religion*, such as many preach, I do not believe in it. Every man will be a steward over his house and property; and if he is an unfaithful steward, his stewardship will be given to another. I will prophecy in the name of Heber C. Kimball, that in five years, we will be as well again off as we are now.—Those brethren who have gone off and labored among the Gentiles, are not as well off as we are; some have eighty dollars, some an hundred, and some fifty dollars due them; and their 'Friends' have driven them away penniless; and they have had to flee for safety to Nauvoo.—Those who remained here, are better off.—Since we have had an invitation from our 'friends,' to leave the county, many have asked, shall we go and labor for them? They may go, if they have a mind to; but I won't do it: I'll see them go the other way first.

I positively know men, that have gone to labor for those, who with uplifted hands, swore they would take President B. Young's life and my own. If it is your feeling to tarry here, and labor for each other to get away, manifest it. (clear vote.) At the last conference, a vote was passed that the Gentiles were cut off; and now, why do you want to labor for them. Inasmuch as the Gentiles reject us, lo! we turn to the Jews.

Again; there is a constant running to the Twelve, and saying 'Can't we go in your company?' we calculate you are all going in the first company, both old and young, rich and poor; for there will be but one company.—Probably we will sometimes be the first, and then again the last, sometimes in one place, sometimes in another. Some say, ah! 'you are going ahead, and taking the band; but we will be with all of you.'

We first made a selection of one hundred, and when we had done, we found we could not be satisfied without taking the whole; and so we finally concluded, we would take you all with us, and have but one company. There is no use in making selections, for you are all good; but there is still a chance for us all to be a great deal better. We have no partiality; we have a common interest, for the welfare of this whole people, and we feel to advocate your cause like a father, would advocate the cause of his children.

When men come in here to divide you, and when the mob came, did we flee? No! No! the

hireling fleeth, but we felt like a Father, and if you had to die, we would die with you. We want to feed the sheep, to nourish them; they have a tremendous journey to take; and when we see one that is weak and feeble, we will take it up, put it into a wagon, and take you all with us. We have had sorrow and could not sleep on your accounts: if we had no anxiety for you, we should have fled into the wilderness and left you.

We want to take you to a land, where a white man's foot never trod, nor a lion's whelps, nor the devil's; and there we can enjoy it, with no one to molest and make us afraid; and we will bid all the nations welcome, whether Pagans, Catholics, or Protestants. We are not accounted as white people, and we don't want to live among them. I had rather live with the buffalo in the wilderness: and I mean to go, if the Lord will let me, and spare my life. Let us become passive as clay in the hands of the potter: if we don't, we will be cut from the wheel and thrown back in the mill again, like the Fosters, Higbees, and others. They want to come into Nauvoo again; but we won't let them, until we have all the good clay out, and have made it into vessels of honor, to our heavenly Father: then they may come and be ground.

Elder Lyman next arose and remarked;—"President Young says, we did not calculate to be in a hurry. It would be a matter of gratification, if I could express my feelings; but I have so many of them that I can't do it.

There has been in the progress of this church, an ample manifestation of the various windings and dispositions of man. A person cannot fail to perceive it, when he will observe and reflect, and doubtless those who have reflected may be satisfied, that the course of this people is unalterably fixed. I am glad it is not controlled by any human being. We have contended with opposition when it appeared impossible for us to overcome, and yet we have triumphed; and this people are becoming great and numerous.

"Perhaps in the congregation before me, there is every variety of feeling, which can be found on the face of the earth: yet we find their feelings undergoing a change, and that this people are approximating to a *Oneness*;—the people are becoming one, and their interests one. When they first heard the Gospel, they hailed and cherished it with joy; and they have come up here to receive additional instruction: yet perhaps, they have made but a limited calculation of how far they would have to go, in obedience and sacrifices, and to how much persecution and suffering, they would be subject,

that they might come up out of the fire as gold seven times tried.

"It has been said, that after a time, the Lord will accomplish a certain something: That after men had endeavored to build up kingdoms, and seen them crumble to the dust and disappear; he had said, 'He would build up a kingdom, which should stand forever, and become a universal kingdom:' and moreover the prophet said, 'it should break in pieces every other kingdom. If any man had preached this, he would have been considered guilty of treason. But those whom the christian world, consider as better men than we are, have said it; men, whom they say were better, and had knowledge, power, and virtue, more than they will now admit, is lawful for us in this *enlightened* age to enjoy.

"It has been said, that we should leave this country next spring; if the Lord is willing and *the people have no objections*. (And we don't care much, whether they have or not; we calculate to go, about next spring.) And we calculate to go the same people we are now; preserving the same principles which have caused us to grow and expand, as we have done. This people have grown, until there is not room for them to grow, and now they need transplanting, where they can have more room: and however much the people may seem disposed to not go, the sails are set, the wind is fair, and we are bound to weather the point, whether we will or no; *for we are not at the helm*; and whine and complain as much as you please, you have got to weather the point. Brother Kimball says, the whiners will have to go behind! so if you want to go in the company of the Twelve, you must not whine. Some persons suppose, that when they had once lost their all, they had suffered enough: to hear them talk you would suppose that John the Revelator, when they tried to boil him in oil; or the three Hebrew children in the fiery furnace, seven times heated;—never suffered half as much, nor felt half so uncomfortable as they. They have to get rich, and be made poor, about twenty times over, before they will come straight. I expect the rich will have to be made poor, until the poor are made rich; and then there will be nobody poor. When the rich are rich; and the poor are rich; then there will be nobody rich and nobody poor; for all will be on a level.

God did not say, that this man, or that man, should build up the kingdom, that was to break in pieces all other kingdoms; but He said He would do it *himself*; and whenever this people were unwilling, to do as the Lord would have them, he has taken his rod and scourged them, until they were forced to do it. The Lord once

said, he would make Kirtland a strong hold for a time; and he has done it. He said in Missouri he would sustain the saints for a time;—and he did it. And when we came here, the Lord said, that if the people of the State of Illinois would maintain us in our rights, they would be blessed; if not, we might find it to our advantage to leave them.

The names of Company No. 5 were then called over, with orders to meet after meeting, at the old stand.

Elder Taylor made some remarks, in behalf of the suffering poor, in the north part of town; and called upon a l, to come forward to aid the bishops in supplying these poor families.

Elder G. A. Smith said, there were many coming to get leaders of companies appointed; and remarked, you need not be in a hurry, for the Twelve will take care to have proper captains appointed, in due time; and all will move on like clock work. But we must not hurry business.

The Patriarch John Smith, appointed four bishops to stand at the door, to take a collection for the benefit of the poor.

The choir sung and the meeting was dismissed, until 2 o'clock P. M.

Benediction by G. A. Smith.

All the single men who want to come into the 1st company or company of the Twelve, were notified to give in their names.

At 2 o'clock, President B. Young came to the stand, and dismissed the meeting until tomorrow at 10 o'clock A. M. This was done, on account of a body of armed men having suddenly entered the city. Not knowing but this was a move by the mob, the President requested all the brethren to go home and prepare themselves for any emergency. He however soon ascertained, that W. B. Warren, Esq., was at the head of the troops, and that they had come in on business.

The President then informed the people of this fact; and requested them to retire to their homes in peace; concluding his remarks with these words "Be ye also ready."

WEDNESDAY, OCT. 8, 1845.

Conference opened at the usual hour with singing and prayer.

Mother Lucy Smith, the aged and honored parent of Joseph Smith, having expressed a wish to say a few words to the congregation, she was invited upon the Stand. She spoke at considerable length, and in an audible manner, so as to be heard by a large portion of the vast assembly.

She commenced by saying that she was truly glad that the Lord had let her see so large a congregation. She had a great deal of advice

to give, but Brother Brigham Young had done the errand, he had fixed it completely. There were comparatively few in the assembly who were acquainted with her family. She was the mother of eleven children, seven of whom were boys. She raised them in the fear and love of God, and never was there a more obedient family. She warned parents that they were accountable for their children's conduct; advised them to give them books and work to keep them from idleness; warned all to be full of love, goodness and kindness, and never to do in secret, what they would not do in the presence of millions. She wished to know of the congregation, whether they considered her a mother in Israel—(upon which President B. Young said; all who consider Mother Smith as a mother in Israel, signify it by saying yes!—One universal "yes" rang throughout.) She remarked, that it was just eighteen years since Joseph Smith the prophet had become acquainted with the contents of the plates; and then, in a concise manner, related over the most prominent points in the early history of her family; their hardships, trials, privations, persecutions, sufferings, &c.; some parts of which melted those who heard her to tears, more especially the part relating to a scene in Missouri, when her beloved son Joseph was condemned to be shot in fifteen minutes, and she by prodigious efforts was enabled to press through the crowd to where he was, and to give him her hand; but could not see his face: he took her hand and kissed it; she said, let me hear your voice once more my son; he said God bless you my dear mother! She gave notice that she had written her history, and wished it printed before we leave this place. She then mentioned a discourse once delivered by Joseph, after his return from Washington, in which he said that he had done all that could be done on earth to obtain justice for their wrongs; but they were all, from the President to the Judge, determined not to grant justice. But, said he, keep good courage, these cases are recorded in heaven, and *I am going to lay them before the highest court in heaven.* Little, said she, did I then think he was so soon to leave us, to take the case up himself. And don't you think this case is now being tried? I feel as though God was vexing this nation a little, here and there, and I feel that the Lord will let Brother Brigham take the people away. Here, in this city, lay my dead; my husband and children; and if so be the rest of my children go with you, (and I would to God they may all go,) they will not go without me; and if I go, I want my bones brought back in case I die away, and deposited with my husband

and children. (Mother Smith said many more good things, but the rest, being inaudible to the reporters, they are lost.)

President Brigham Young then arose and said he wanted to relate to the congregation the last closing remarks of Mother Smith; inasmuch as she could not be heard by all.

Mother Smith proposes a thing which rejoices my heart: she will go with us. I can answer for the authorities of the church; we want her and her children to go with us; and I pledge myself in behalf of the authorities of the church, that while we have any thing, they shall share with us. We have extended the helping hand to Mother Smith. She has the best carriage in the city and while she lives, shall ride in it when and where she pleases.

When William came here we furnished him a span of horses, and a carriage and a house, and Brother Kimball became responsible for the rent of it. He has run away in a time of trouble; but I suppose will come back when it is peace, and we mean to have him with us yet.

(Mother Smith here interrupted President Young, but inaudible to the reporters.) President Young continued; Mother Smith has been relating over the circumstances of her pecuniary life of late; she is perfectly satisfied, and all is right. I could have wished that the bishops would visit her more frequently; but they have done pretty well—and I say in the name of the Latter-day Saints, we will supply her wants; and I want the people to take any thing they have for her to her, and let her do with it as she pleases. I have never asked her to go for she had told me she would not; but now she has offered it. Mother Smith proposes that she will go with us, if we will promise to bring back her remains, in case of her death, and deposit them with her husband's.—Also Joseph once said, with outstretched arms, "If I fall in battle in Missouri, I want you to bring my bones back, and deposit them in that sepulchre—I command you to do it in the name of the Lord." And I pledge myself if Mother Smith goes with us and I outlive her, I will do my best to bring her bones back again, and deposit them with her children, and I want to know if this people are willing to enter into a covenant to do the same. (Unanimous vote.)

President B. Young continued; we are determined also to use every means in our power to do all that Joseph told us. And we will petition Sister Emma, in the name of Israel's God, to let us deposit the remains of Joseph according as he commanded us. And if she will not consent to it, our garments are clear.—Then when he awakes in the morning of the resurrection, he shall talk with them, not with

me; the sin shall be upon her head, not ours.

Meeting was adjourned to two P. M.

Benediction by President B. Young.

Two P. M.

Conference met pursuant to adjournment.—Meeting called to order by Elder Joseph Young. Choir sung "The spirit of God like a fire is burning." Prayer by Elder Taylor. Choir sung again.

Elder Taylor then arose and said; there is one piece of business which devolves upon me to bring before this conference; and that is the printing. As we have done preaching, so we have done printing to the people; and now let them alone and mind our own business, and let them print what they have a mind to. It has been thought best to publish the conference minutes, and let that finish the subject; but I have thought it would perhaps be better to continue the Times and Seasons until the volume be completed. And if we do not circulate them abroad, we can at home, in the neighborhood. There are reasons for it. First, many are anxious about items of doctrine which the saints want; and many want to have the volume completed. As to the Neighbor, it is more connected with temporal matters, news, &c., and we don't care so much about that. The world don't wish any news from us, and we don't wish to urge it upon them. I have read papers until I have become tired; for they are all villany, corruption, deceit and abomination; and I shall be glad when we get to a place where we can be at peace. In regard to discontinuing the papers, I will do as I am counselled. Some may consider that they will be injured by stopping the paper; but I will give four or five dollars worth of obligations for every one they can present against me. No man can say that I have asked pay for a paper, though hundreds here are owing me for it. I will abide counsel, but am willing to publish the Times and Seasons until the end of the volume.

Elder Kimball moved, that we discontinue the Neighbor after one number; and that the Times and Seasons continue, from time to time, till the volume is closed; seconded and carried.

The next item of business is to appoint committees to sell houses, farms, lots, &c, that they can be referred to for sales.

Nauvoo.—Winslow Farr, Edward Hunter, Rufus Beach, A. W. Babbitt, Joseph L. Heywood John Benbow, and Daniel Russell.

La Harpe.—Lyman Corey, John Clark and John L. Bartolph.

Macedonia.—Wm. G. Perkins, Isaac Clark and Andrew H. Perkins.

Camp Creek.—L. A. Bingham.

Bear Creek.—Nelson Higgins, Samuel Shepherd and Daniel Allen.

Knowlton's Settlement.—Sidney A. Knowlton, Eleazer Brown and James Rawlins.

Highland Branch.—James Duncan, Wm. A. Duncan and John Loveless.

Montebello.—Eleazer Miller and Jesse Spurgin.

Yelrome.—Solomon Hancock and Horace Rawson.

In Iowa, every man is appointed to act as a committee of the whole for the sale of lands.

Elder Kimball said; there is yet another piece of business of great importance to all who have families; that is, to have some school books printed for the education of our children, which will not be according to the Gentile order.

Elder W. W. Phelps said; as a people we are fast approaching a desired end, which may literally be called a beginning. Thus far, we cannot be reproached with being backward in instruction. By revelation, in 1831, I was appointed to "do the work of printing, and of selecting and writing books for schools in this church, that little children might receive instruction;" and since then I have received a further sanction. We are preparing to go out from among the people, where we can serve God in righteousness; and the first thing is, to teach our children; for they are as the Israel of old. It is our children who will take the kingdom and bear it off to all the world. The first commandment with promise to Israel was, "Honor thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee." We will instruct our children in the paths of righteousness; and we want that instruction compiled in a book.

Moved, that W. W. Phelps write some school books for the use of children; seconded and carried.

Elder Kimball said; the next item of business is, whether or not there shall be a general settlement with the Trustees in Trust, the Twelve, the Temple Committee, and all others, so that we may not go away indebted to the Lord, and I want to know if it is wisdom to take such a course or not. But if we go away in debt, let it be to each other.

President B. Young said; one object of this settlement with us is, some of the Latter-day Saints believe that the Twelve are supported out of the funds belonging to this house; and I am not disposed to go away under the idea that I am in debt to the Trustees, when I have put more into their hands, than I have taken out. Perhaps it will be a matter of curiosity to some how I get my living. It is no: by stealing!—but by good luck, and the providence of God

and good men. Those men who have done the most, are the nearest square. I want the Twelve, and the Committee, and all the people to settle with the Trustees, and not go away in debt to the Lord; and then we will have abundance to take away the poor.

Elder Kimball moved, that the Twelve, the Temple Committee, and all others settle with the Trustees in Trust; and that the Trustees in Trust settle with the Presidency of the church; seconded and carried. Elder Kimball remarked, we shall now expect a settlement from all those who have the wherewith, or you need not expect an endowment in this house. President Joseph Smith said he would stand at the door with the books: you will not see him, but you will see his successors, who will carry out his designs.

Elder G. A. Smith said; the next item was of very great importance: there has been more powder and ball wasted within the last two weeks, than would supply all the people with meat for three months, if they were in a game country. What is the use of this waste? You cannot wake up in the night, but you hear them cracking away. You can hardly walk the streets, but sometimes a bullet will whistle over your head. Men say they are afraid their guns won't go off, it is wet; then I am in favor of getting something to draw them: I hope there will be no more firing. If there was a mob in sight, you have time enough to load your guns and fire on them. I want the powder and lead saved, so that when you get to your journey's end, you can sustain yourselves with food.—*Save your powder, caps, and lead.* I move that this conference discountenance all firing in the city, by any man, by night or by day, in every possible manner; seconded and carried.

Elder H. C. Kimball said; there are a good many complaints of late, and I am sorry to hear it, of some of the neighbors having had their cattle shot. Bro. John Benbow has had fifteen wounded. I am ashamed of a man who will do such things. The man that will destroy his neighbor's property in that way, I will prophesy that the hand of God will be upon him until he makes restitution, and he will not prosper.

Moved, that all persons who have been guilty, or may be hereafter, of shooting cattle, shall be cut off from the church, unless they make restitution; seconded and carried.

Moved, that all persons, who will not take care of their unruly cattle, shall be cut off from the church; seconded and carried.

President Young said; I have a little corn, if it is destroyed it may all go before I will have revenge. I am for keeping orderly and

obeying counsel. When we first (again) preached in the grove, I charged the brethren not to let their cattle get into the gardens of the widows and the sick; and if the widows shot them, I would stand between them and harm, and some one, on the Friday following, shot my only cow. I would have given five half eagles to bring her back again. She was reared by my wife, while I was on my mission to England, and was so gentle that my children could sit under her and milk her and play between her horns without fear of being hurt.—Take care of your cattle, and feed them with your corn stalks, cabbage, slops, &c., and he again charged the brethren not to touch any property which did not belong to them; even if it be only a rail. He said, in Quincy they have decided that we shall not have any more law suits. Judge Purple has agreed not to hold any more courts in this county: (though we hear that he will. They are going to collect funds, as they say, to assist the poor to move out of Nauvoo. If they have a mind to bestow any thing, let them give it to the Trustees, to be dealt out by them. We don't know but they will yet do as they did in Missouri—take our own property, and sell or bestow it upon us again at an extortionate price, and call it a deed of charity. I will tell you what it will be—a *stink offering*.

Brother William Clayton then read a letter from Major Warren, respecting the arrest of one Smith, for felony, yesterday.

Moved, that this conference adjourn until the 6th of April next; seconded and carried.

WILLIAM CLAYTON, } Clerks of
THOMAS BULLOCK. } Conference.

TIMES AND SEASONS .

CITY OF NAUVOO,

NOV. 1, 1845.

GREAT PERSECUTION OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN ILLINOIS.

After we had began to realize the abundance of one of the most fruitful seasons, known for a long time, and while many hundreds of saints were laboring with excessive, and unwearied diligence to finish the Temple and rear the Nauvoo House, suddenly, in the forepart of September, the mob commenced burning the houses and grain of the saints in the south part of Hancock county. Though efforts were made by the Sheriff to stay the torch of the incendiary and parry off the deluge of arson, still

a "fire and sword" party continued the work of destruction for about a week, laying in ashes nearly two hundred buildings and much grain. Nor is this all: as it was in the sickly season, many feeble persons, thrown out into the scorching rays of the sun, or wet with the dampening dews of the evening, *died*, being persecuted to death in a CHRISTIAN land of law and order; and while they were fleeing and dying, the mob, embracing, doctors, lawyers, statesmen, *Christians* of various denominations, with the military from colonels down, were busily engaged in filching or plundering, taking furniture, cattle and grain. In the midst of this horrid revelry, having failed to procure aid among the "old citizens," the Sheriff summoned a sufficient posse to stay the "fire shower of ruin," but not until some of the offenders had paid for the aggression with their lives.

This, however, was not the end of the matter. Satan sits in the hearts of the people to rule for evil, and the surrounding counties began to fear that law, religion, and equal rights, in the hands of the Latter-day Saints, would feel after iniquity, or terrify their neighbors to larger acts of "reserved rights," and so they began to open a larger field of woe. To cut this matter short they urged the necessity, (to stop the effusion of blood,) to expel the church, or as they call them, *the Mormons*, from the United States, "peaceably if they could, and forcibly if they must," unless they would transport themselves by next spring. Taking into consideration the great value of life, and the blessings of peace, a proposition, upon certain specified conditions was made to a committee of Quincy, and which it was supposed from the actions of conventions was accepted. But we are sorry to say, that the continued depredations of the mob and the acts of a few individuals, have greatly lessened the confidence of every friend of law, honor and humanity, in every thing promised by the committees and conventions, though we have already made great advances towards fitting for a move next spring.

A few troops stationed in the county, have not entirely kept the mob at bay: several buildings having been burnt in the month of October.

We shall, however, make every exertion on our part, as we have always done, to preserve the law and our engagements sacred, and leave the event with God, for he is sure.

It may not be amiss to say, that the continued abuses, persecutions, murders, and robberies practiced upon us, by a horde of land pirates with impunity in a *christian* republic, and

land of liberty, (while the institutions of justice, have either been too *weak* to afford us protection or redress, or else they too have been a little remiss) have brought us to the solemn conclusion that our exit from the United States is the only alternative by which we can enjoy our share of the elements which our Heavenly Father created free for all.

We then can shake the dust from our garments, suffering wrong rather than do wrong, leaving this nation *alone in her glory*, while the residue of the world, points the finger of scorn, till the indignation and consumption decreed, makes a full end.

In our patience we will possess our souls and work out a more exceeding and eternal weight of glory, preparing, by withdrawing the power and priesthood from the Gentiles, for the great consolation of Israel, when the wilderness shall blossom as the rose, and Babylon fall like a millstone cast into the sea. The just shall live by faith; but the folly of fools, will perish with their bodies of corruption: then shall the righteous shine: Amen.

FIRST MEETING IN THE TEMPLE.

On Sunday the 5th day of October, through the indefatigable exertions, unceasing industry, and heaven blessed labors, in the midst of trials, tribulations, poverty, and worldly obstacles, solemnized, in some instances by death, about five thousand saints had the inexpressible joy and great gratification to meet for the first time in the House of the Lord in the city of Joseph. From mites and tithing, millions had risen up to the glory of God, as a Temple where the children of the last kingdom, could come to gether and praise the Lord.

It certainly afforded a holy satisfaction to think that since the 6th of April, 1841, when the first stone was laid, amidst the most straitened circumstances, the church of Jesus Christ of Latter Day Saints had witnessed their 'bread cast upon waters,' or more properly, their obedience to the commandments of the Lord, appear in the tangible form of a Temple, entirely enclosed, windows in, with temporary floors, pulpits, and seats to accommodate so many persons preparatory to a General Conference: no General Conference having been held for three years past, according to the declaration of our martyred prophet:

"There shall be no more baptisms for the dead, until the ordinance can be attended to in the font of the Lord's House; and the church shall not hold another general conference, until they can meet in said house. FOR THUS SAITH THE LORD!"

President Young opened the services of the day in a dedicatory prayer, presenting the Temple, thus far completed, as a monument of the

saints' liberality, fidelity, and faith,—concluding, 'Lord, we dedicate this house, and ourselves unto thee.' The day was occupied most agreeably in hearing instructions and teachings, and offering up the gratitude of honest hearts, for so great a privilege, as worshipping God, *within* instead of *without* an edifice, whose beauty and workmanship will compare with any house of worship in America, and whose motto is: "*Holiness to the Lord.*"

To the brethren of the Church of Jesus Christ of Latter Day Saints, scattered abroad throughout the United States of America.

The following circular is hereby sent, greeting:

BELOVED BRETHREN:

You will perceive from the foregoing interesting extracts from the minutes of the General Conference, just held in the Temple in this place, not only the unparalleled union of the great body of the Saints convened, but also that a crisis of extraordinary and thrilling interest has arrived. The exodus of the Nation of the only true Israel from these U. S. to a far distant region of the West, where bigotry, intolerance and insatiable oppression will have lost its power over them, forms a new epoch, not only in the history of the church, but of this nation. And we hereby timely advertise you to consider well, as the spirit may give you understanding, the various and momentous bearings of this great movement, and hear what the spirit saith unto you by this our epistle.—Jesus Christ was delivered up into the hands of the Jewish nation to save or condemn them—to be well or mal-treated by them; according to the determinate counsel and *fore knowledge* of God. And regard not that event in the light of a catastrophe wholly unlooked for. The spirit of prophecy has long since portrayed in the Book of Mormon, what *might* be the conduct of this nation towards the Israel of the last days. The same spirit of prophecy that dwelt richly in the bosom of Joseph has time and again notified the Counsellors of this church, of emergencies that might arise of which this removal is one: and one too, in which all the Latter Day Saints throughout the length and breadth of all the U. S., should have a thrilling and deliberate interest. The same evil that was premeditated against Mordecai awaited equally all the families of his nation. If the authorities of this church cannot abide in peace within the pale of this nation, neither can those who implicitly hearken to their wholesome counsel. A word to the wise is sufficient. You all know and have doubtless felt for years the necessity of a removal provided the Government should

not be sufficiently protective to allow us to worship God according to the dictates of our own consciences, and of the omnipotent voice of eternal truth. Two cannot walk together except they be agreed. Jacob must be expatriated while Esau held dominion. It was wisdom for the child of promise to go far away from him that thirsted for blood. Even the heir of universal kingdoms fled precipitately into a distant country until they that sought to murder were dead. The ranklings of violence and intolerance and religious and political strife that have long been waking up in the bosom of this nation, together with the occasional scintillations of settled vengeance, and blood-guiltiness cannot long be suppressed. And deplorable is the condition of any people that is constrained to be the butt of such discordant and revolutionary materials. The direful eruption must take place. It requires not the spirit of prophecy to foresee it. Every sensible man in the nation has felt and perhaps expressed his melancholy fears of the dreadful vortex into which partizan ambition, contempt of the poor, and trampling down the just as things of nought, were fast leading the nation. We therefore write unto you, beloved brethren, as wise men that will foresee the evil and hide yourselves until the indignation be overpast.—Concerning those who have more immediately instigated our removal by shedding the blood of our prophet and patriarch, and burning the habitations of scores of families in the midst of the most desolating sickness ever known in the western valley; and who oblige us to watch for our lives night and day—we have nothing to say. We have told such tales to our father the President, and to all the high-minded Governors, until we are weary of it. We look far beyond those by whom offences come, and discover a merciful design in our heavenly Father towards all such as patiently endure these afflictions until he advises them that the day of their deliverance has come. It is our design to remove all the Saints as early next spring as the first appearance of thrifty vegetation. In the mean time the utmost diligence of all the brethren at this place and abroad will be requisite for our removal, and to complete the unfinished part of the Lord's house, preparatory to dedication by the next general conference. The font and other parts of the Temple will be in readiness in a few days to commence the administration of holy ordinances of endowment, for which the faithful have long diligently labored and fervently prayed, desiring above all things to see the beauty of the Lord and enquire in his holy Temple. We therefore invite the saints abroad generally so

to arrange their affairs as to come with their families in sufficient time to receive their endowments, and aid in giving the last finish to the house of the Lord, previous to the great migration of the Church in the spring. A little additional help in the heat of the day from those abroad, to those here, who have been often driven and robbed will sweeten the interchanges of fellowship, and so far fulfil the law of Christ as to bear one another's burthens.—The sacrifice of property that will probably accrue from a virtually coerced sale in a given short time together with the exhaustion of available means, that has arisen from an extensive improvement of farms, and the erection of costly public and private edifices together with persecutions and abundant labors of elders in preaching the gospel to the nations and also in self-defence from traitors and foes, hypocrites and knaves, are things that will suggest themselves to all the thoughtful humane and philanthropic. And we are confident in our Lord Jesus Christ that the balm and cordial adequate to the present crisis of affairs will come from the saints abroad to the utmost of their ability. And you cannot furnish it better, than to come up unitedly to the counsel of our epistle promptly, diligently and to the letter. Therefore dispose of your properties and inheritances, and interests for available means: such as money, wagons, oxen, cows, mules, and a few good horses adapted to journeying and scanty feed. Also for durable fabrics suitable for apparel and tents; and some other necessary articles of merchandise. Wake up, wake up dear brethren, we exhort you, from the Mississippi to the Atlantic, and from Canada to Florida, to the present glorious emergency in which the God of heaven has placed you, to prove your faith by your works, preparatory to a rich endowment in the Temple of the Lord, and the obtaining of promises and deliverances, and glories for yourselves and your children and your dead. And we are well persuaded you will do these things though we thus stir up your pure minds to remembrance. In doing so the blessings of many, ready to perish like silent dew upon the grass, and the approbation of generations to come, and the hallowed joys of eternal life will rest upon you. And we cannot but assure you in conclusion of our most joyful confidence, touching your union and implicit obedience to the counsel of the Great God, through the Presidency of the saints. With these assurances and hopes concerning you, we bless you and supplicate the wisdom and fur-

therance of the Great Head of the church upon your designs and efforts.

BRIGHAM YOUNG, Pres't.

WILLARD RICHARDS, Clerk.

P. S. Let all wagons that are hereafter built be constructed to the track of five feet width from centre to centre. Families may properly travel to this place during winter in their wagons.

There are said to be many good locations for settlements on the Pacific, especially at Vancouver's Island, near the mouth of Columbia.

NOTICE.

Elder William Smith having been cut off from the Quorum of the Twelve for apostacy, on the Sunday following, several letters & a pamphlet having been read, showing he had turned away from the truth; on motion, it was unanimously resolved by the church of Jesus Christ of Latter-day Saints, that the said William Smith be cut off from said church, and left in the hands of God.

W. RICHARDS, Cl'k.

Nauvoo, Oct. 12th, 1845.

NEWS FROM OUR MISSION IN THE PACIFIC.

*Island of Toobouai, Society Group, }
February 20, 1845. }*

ELDER B. YOUNG—VERY DEAR BROTHER IN CHRIST:—I wrote you a long letter while on the passage and closed it at this place, and gave it to Brother Grouard, requesting him to forward it from Tahiti. But he heard me read the letter, and he made objections to some of it, for I had expressed my feelings pretty warmly respecting some of the officers and passengers of the ship. I told him if he had a mind to copy the letter and leave out those hard places which he objected to, he might, but send me the original by the first opportunity. I have received a visit from him within a few weeks; while here I asked him about the letter. He told me he had written you a letter in his own name, but had said nothing about mine, nor did he bring it to me. What his objects were in so doing, are best known to himself. But as I have mentioned in several letters that I had written to you, I thought it proper to give this explanation, that you might know the reason you had not received it.

When I came here, I found four Americans in company about to commence building a vessel. They were then gathering materials from the wreck of a French ship, that had been cast away here a few months before. They soon after employed three foreigners to help them; two Americans and one Scotchman. To these

I commenced preaching, and in a few weeks I baptized six of them, and the seventh requested our prayers. But as he has been an old resident among these islands, he at last boldly confessed that he loved lewd women and rum too well to give them up yet, and he would run the risk a little longer; though he does, and always has, treated me with much kindness and generosity. They have got along very well with their vessel; her frame is all done and ready for planking, and they have got above half of them sawn, and will soon accomplish the other half.

She is built of tamana wood: this is a species of mahogany, and is very durable. She is modelled for a staunch fast sailor of about one hundred tons burthen. Their skill in ship building has by far surpassed my expectations. They are anxious to know what you would advise about her; whether to sell her after we get to Columbia river, (for we expect to go home that way; several of them have native wives that belong to the church, and they all wish to go to Nauvoo, and we think that will be the nearest and best way home.) or keep her in the church to aid the spread of the gospel in the Pacific, and the gathering of the saints from among these islands.

The Lord has greatly blessed my feeble efforts to spread the gospel. I have baptized fifty-seven persons on this island, and they are all here now but one; he went to Tahiti.— Among them are the queen, who is heiress to the crown, a deputy king and his wife and daughter, a girl about fifteen, the head chief and his wife, these are adopted parents to the queen, and several of the subordinate chiefs; so you see the reins of government are within the church, and it has blundered me into a very awkward position, for if you will allow me to speak jestingly, I am *prime minister of the island*. My counsel is sought for in most law cases, though it is my endeavor to keep clear of them as much as possible. But there is a pack of outlaws of both sexes that make much disturbance, and when I am on an opposite side of the island, they will come there sometimes at midnight and wake me to know what to do.— But as the Mormon influence on this island is already exciting the jealousy of some Mormon eating ship masters from the United States, I think it wisdom to keep clear of their laws as much as possible; at any rate I think I have nothing to do with them, and I often tell them I did not come here to make laws or to see them executed, but to preach the gospel of our Lord and Savior Jesus Christ; and when I had done that I had discharged my duty, and those that come into the church will have to be ruled

by the laws of the church, and that is the end of the matter: but I am not allowed to rest here, and so I have to do the best I can. But a little advice from you on all of these subjects, I can assure you, would be very acceptable.

Will it move a feeling of compassion for us when I tell you that neither of us have received a word from any of our friends in America since we left there? Surely, can it be that we are forgotten by you all? We did every thing, I thought, that we could do before we left New Bedford, to have the brethren there forward letters to us, and we have been away nearly a year and a half, and not a word yet, and ship after ship has been here direct from there, and not a word from any body but Mormon eaters, and they have news enough for us; such as Joe Smith is dead, and Daniel Butler has denied the faith and gone back to New Bedford, and the church is all broken up and going to the devil. But all the satisfaction such fellows get from me is, that if one half of the church is shot, and the other half have denied the faith, *I know the work is true*, and by the help of God I am determined to make all the noise I can about it, and spread this gospel to the ends of the earth, the Lord giving me time and strength to do it.

Though, by the by, I am very happy to say that not all that visit here are of this cast; there are some noble exceptions. While Bro. Grouard was here, we were visited by a ship called the *Caroline*, Captain Daniel McKenzie, of New Bedford; he was twenty-eight days from the Sandwich Islands; while there he was much at Dr. Winslow's, one of our fellow passengers on board the *Timoleon*; they had received a letter from me a few days before: in it I had given a sketch of my success here, and also spoke of the English missionaries, their visit here, my bearing testimony to them of the truth of this work, &c., &c.

He had read the letter, and hearing my name (as he said) often mentioned by the doctor and his wife, it had created an anxiety in his mind to visit this place. I found him to be the most agreeable, intelligent, and interesting ship master that I was ever acquainted with. He staid several days, and said he should have been glad to have staid a month. He is a religious man; we investigated the latter-day work considerably; he was much pleased with it, said it was the most like the gospel of Christ of any creed he had heard of yet, and he was determined on investigating the matter more fully. I let him have the last Book of Mormon I had to spare, the last Voice of Warning, and the last O. Pratt's pamphlet. I am never applied to for a Book of Mormon, but my indignation is kindled

against those good brethren in Philadelphia that bought Brother Hanks' books from him, and I believe our good Brother Grant was at the head of it.

Here we are now, at this remote corner of the earth, without any books, and ships sailing to almost every place, are calling on us for them. I shall never forget the disadvantage that unkind act has been to us. And perhaps they will try to justify themselves by saying they were trying to help us along. Will any man that is a Mormon pretend to say he is helping us along by digging the eyes out of our heads? But I hope those that come out to relieve us will be provided with books, and that they will fall in with no pirates on the way. And, by the by, when are we to be relieved? by the way we get news, it seems that we are forgotten by all in America; and if that is the case, and no elder is sent, am I bound to stay on this little island for life? If I get no news from home till the vessel is done, I take it for a sign that my mission is up, and that I am at liberty to go away in her, and scramble up what I can to go with me. I know that Brother Rogers is head of the mission, and that I am to obey him; but I have not had a letter from him in six months; but I have often told the people that there would an elder come to take my place, and they are depending on my word, and I do not like to disappoint them.—They often ask if you will send a man like me. I always tell them that I hope they will send a man that they like better. They would like a friendly, candid, virtuous man; bad as they are, they will reject any thing like licentiousness in the conduct of an elder—such an one they would soon banish from the island. It is but a small part towards making saints of them to get them no farther than to barely baptize them. They are so established in their old sinful practices, that like the children of Israel that went out of the land of Egypt, they that were twenty years old and upwards never reached the promised land, (two excepted.) But still, I know that faith and patience work wonders, and I am not yet discouraged.

Perhaps you might ask how I get along in the language? I would answer, that I can explain almost any passage of scripture after a fashion; but their language is so deficient, and the translation of the Bible is so imperfect, that it is hard to make them understand the plan of salvation. I honestly believe that all that has been done by the English missionaries, has been done, not with an eye single to the glory of God, but with an eye single to the lining of their own pockets. They have not less than three editions of the Tahitian Bible and Testa-

ment, and now they are gone home for the fourth. The people on this island have to take the first edition (which they call the best) to translate the last by, or they cannot understand it; and every new edition they raise on the price; the last are two dollars apiece.—What knowledge we have obtained of the language is by hard study, and not by the "*gift of tongues*." And I can tell you, that those that are sent to people to whom they can preach in their own language, get rid of a job that we have to contend with, that I can assure you is by no means an agreeable one. But I feel to thank the Lord, for we have been helped—and we are getting along pretty well. But I think elders that are sent to preach where they have to acquire the language first, should be young men, for they generally learn easier than those that are past the meridian of life. I think that if I ever again get where I can travel and preach in the English language, I shall know how to prize such privileges.

These islands are a large field of labor: there are also some groups of islands to the eastward of these, that can read the Tahitian Bible; and where the English missionaries are not located they will readily receive an elder, and if the French hold possession here it is pretty sure that the English will all leave, as a portion have already; and then the door will be left open to all of the islands. As I suppose you have frequent communications from Brothers Rogers and Grouard, I need say no more on his subject.

As you have been on a foreign mission yourself, I presume you know how to feel for us; but I expect all communication was not cut off from you as it has been from us, though you were in a foreign land. I feel very anxious to receive letters from you: you may direct to the care of the American Consul at Tahiti, and they will be forwarded to me. I feel very anxious to know whether my family are yet in the land of the living; I have not heard a word from them since September 1843. Please tell them they are remembered before the throne of Grace from day to day, and I trust I am not forgotten by them. One of the greatest sources of comfort I have in this my lonely situation, is the assurance that my name is had in remembrance in their prayers from day to day. Tell them to cheer up and be happy in this my protracted stay, and remember that if we are faithful unto the end, the day is at hand when these long separations will be at an end.—"Though it tarry, it will come." I daily feel the need of the prayers of the saints, and I hope my wife will not be unmindful as she meets with those praying circles, to stir them

up by way of remembrance in our behalf. I hope she will be steadfast in the faith, and learn our children so to be, till we shall meet again. I wish to be remembered to them with a husband's and father's affections, also to Bro. P. B. Lewis: tell him I hope he has not bestowed his money on us in vain; and this I say to all that put forth the helping hand towards us, may the Lord add his blessings to them all.—I wish to be remembered with brotherly affection to all that inquire after me.

As I have written a long letter to Brother Jonathan Crosby, which I shall send in company with this, I need not go into farther particulars, and if he and his wife should be to the east when the letter arrives, tell my wife she may have the privilege of taking it out of the Post office, if she wishes. I have written three letters from this place to her, and one each to Brothers W. Richards and W. W. Phelps.

There is a whale ship here from New Zealand, bound to Tahiti; she leaves to-morrow—I shall send my letters there, and they will be forwarded from there to America. So no more at present.—As ever, I remain your friend and brother in Christ,
ADDISON PRATT.

HISTORY OF JOSEPH SMITH.

CONTINUED.

This day, also, the brethren in Clay county, Missouri, wrote as follows:

“Liberty, Feb. 19th, 1834.

To the Hon. John F. Ryland, judge of the fifth circuit, Missouri.

SIR:—Learning that a court of enquiry is to be held in Jackson county, at the next regular term of the circuit court for that county, or that some kind of legal proceedings, is to be commenced for the purpose of obtaining the facts, as far as can be, or bringing to punishment the guilty in that county;

We, therefore, pray your honor to avail yourself of every means in your power to execute the law and make it honorable; and believing that the testimony of some of the members of our church will be important, and deeming it unsafe to risk our persons in that county without a guard, we request that the order from the Executive, already transmitted, may be put in force.

Respectfully, &c.

EDW'D PARTRIDGE, W. W. PHELPS,
A. S. GILBERT, JOHN CORRILL,
JOHN WHITMER.

Another request similar to the above was sent, same date, to Amos Reese, Circuit Attorney.

They also wrote the Judge Advocate, as follows:

Liberty, Feb. 19th, 1834.

George Woodward, Judge Advocate, in the case of the State of Missouri, vs, Col. Thomas Pitcher.

SIR:—The undersigned request of you, if it be consistent with custom and law, an official copy of the proceedings recorded by you, in the above stated case, for the purpose of preservation, as an important link in the history of our unfortunate society.

Respectfully,

W. W. PHELPS, EDW'D PARTRIDGE,
ALGERNON S. GILBERT.

Kirtland, February 20th, 1834.

The high council met this evening to determine concerning the elders going out to preach, &c. The president opened the council by prayer.

At a church meeting held in Pennsylvania, Erie county, and Springfield township, by Orson Pratt and Lyman Johnson, high priests; some of the members of that church refused to partake of the sacrament, because the elder administering it did not observe the words of wisdom to obey them. Elder Johnson argued that they were justified in so doing, because the elder was in transgression. Elder Pratt argued that the church was bound to receive the supper under the administration of an elder, so long as he retained his office or license. Voted that six counsellors should speak upon the subject.

The council then proceeded to try the question, whether disobedience to the word of wisdom was a transgression sufficient to deprive an official member from holding an office in the church, after having it sufficiently taught him?

Counsellors, Samuel H. Smith, Luke Johnson, John S. Carter, Sylvester Smith, John Johnson, and Orson Hyde, were called to speak upon the case then before the council. After the counsellors had spoken, the president proceeded to give a decision:

That no official member in this church is worthy to hold an office, after having the words of wisdom properly taught to him, and he the official member neglecting to comply with or obey them; which decision the council confirmed by vote.

The president then asked if there were any elders present, who would go to Canada, and preach the gospel to that people; for they have written a number of letters for help. And the whole council felt as though the spirit required the elders to go there. It was, therefore, decided by the council that Lyman John-

son and Milton Holmes should travel together into Canada. And also, that Zebidee Coltrin and Henry Harriman travel together into Canada. It was also decided that Jared Carter and Phineas Young travel together, if they can arrange their affairs at home so as to be liberated.

It was also decided that Elder Oliver Granger should travel eastward as soon as his circumstances will permit, and that he should travel alone on account of his age; it was also decided that Elder Martin Harris, should travel alone whenever he travels; that Elders John S. Carter and Jesse Smith travel east together as soon as they can. The council also decided that Elder Brigham Young should travel alone if being his own choice, decided also that James Durfee and Edward Marvin, should travel together eastward; also, that Sidney Rigdon and John P. Green, go to Strongsville; also, that Orson Pratt and Harrison Sagers travel together for the time being; and that there should be a general conference held in Saco, in the state of Maine, on the 13th day of June, 1834.

It was furthermore voted, that Elder Orson Hyde accompanied by Elder Orson Pratt, go east to obtain donations for Zion, and means to redeem the farm on which the house of the Lord stands.

The church and council then prayed with uplifted hands that they might be prospered in their mission.

ORSON HYDE,
OLIVER COWDERY, Clerks.

I Abigail Leonard, depose and say that on the night of the 20th of February, 1834, in the county of Jackson, and state of Missouri, a company of men, armed with whips and guns, about fifty or sixty in number, came to the house of my husband; among them was John Youngs, Mr. Vocum, Mr. Cantrell, Mr. Patterson, and Mr. Noland. Five of the number entered the house, among them was John Youngs. They ordered my husband to leave the house, threatening to shoot him if he did not. He not complying with their desires, one of the five took a chair and struck him upon the head, knocking him down, and then dragging him out of the house; I in the mean time, begging of them to spare his life, when one of

the number called to the others telling them to take me into the house, for I would "overpower every devil of them." Three of the company then approached me, and presenting their guns, declared with an oath, if I did not go in, they would blow me through. While this was transpiring Mr. Patterson jumped upon my husband with his heels; my husband then got up, they stripped his clothes all from him excepting his pantaloons, then five or six attacked him with whips and gunsticks, and whipped him till he could not stand but fell to the ground. I then went to them, and took their whips from them; I then called for Mrs. Bruce who lived in the same house with us, to come out and help me to carry my husband into the house. When carried in he was very much lacerated and bruised, and unable to lie upon a bed, and was also unable to work for a number of months. Also, at the same time and place, Mr. Josiah Sumner was taken from the house and came in very bloody and bruised from whipping.

(Signed,) ABIGAIL LEONARD.

I received the following

Revelation, given, February 24, 1834.

Verily I say unto you my friends, behold I will give unto you a revelation and commandment, that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren, who have been scattered from the land of Zion; being driven and smitten by the hands of mine enemies; on whom I will pour out my wrath without measure in mine own time, for I have suffered them thus far, that they might fill up the measure of their iniquities, that their cup might be full; and that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them.

But verily I say unto you, that I have decreed a decree, which my people shall realize inasmuch as they hearken from this hour, unto the counsel, which I the Lord their God give unto them.

To be continued.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

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HISTORY OF JOSEPH SMITH.

CONTINUED.

Behold, they shall, for I have decreed it, begin to prevail against mine enemies from this very hour; and by hearkening to observe all the words which I the Lord their God shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it for ever and ever.

But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them; for they were set to be a light unto the world and to be saviors of men, and inasmuch as they are not the saviors of men they are as salt that hath lost its savor, and is thenceforth good for nothing, but to be cast out, and to be trodden under the feet of men.

But verily I say unto you, I have decreed that your brethren who have been scattered shall return to the lands of their inheritances, and build up the waste places of Zion, for after much tribulation, as I have said unto you in a former commandment, cometh the blessing.

Behold this is the blessing which I promised after your tribulations, and the tribulations of your brethren even their restoration to the land of Zion, to be established no more to be thrown down: Nevertheless if they shall pollute their inheritances they shall be thrown down, for I will not spare them if they shall pollute their inheritances.

Behold I say unto you, that the redemption of Zion must needs come by power, therefore, I will raise up unto my people, a man, who shall lead them like as Moses led the children of Israel; for ye are the children of Israel and of the seed of Abraham, and ye must needs be led out of bondage, by power with a stretched out arm; and as your fathers were led at the first even so shall the redemption of Zion be; therefore, let not your hearts faint, for I say not unto you as I did unto your fathers, mine angel shall go up before you, but not my presence; but I say unto you mine angel shall go up before you and also my presence, and in time ye shall possess the goodly land.

Verily, Verily, I say unto you, that my servant Baurak Ale is the man I likened the servant to whom the Lord of the vineyard spake in the parable which I have given unto you.

Therefore, let my servant Baurak Ale say unto the strength of my house, my young men and the middle aged, gather yourselves togeth-

er unto the land of Zion, upon the land which I have bought with moneys that have been consecrated unto me; and let all the churches send up wise men, with their monies, and purchase lands even as I have commanded them; and inasmuch as mine enemies come against you to drive you from my goodly land, which I have consecrated to be the land of Zion; even from your own lands after these testimonies, which ye have brought before me, against them, ye shall curse them; and whomsoever ye curse, I will curse; and ye shall avenge me of mine enemies: and my presence shall be with you, even in avenging me of my enemies, unto the third and fourth generation of them that hate me.

Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again. And whoso is not willing to lay down his life for my sake, is not my disciple. It is my will, that my servant Sidney Rigdon shall lift up his voice in the congregations in the eastern countries, in preparing the churches to keep the commandments which I have given unto them, concerning the restoration and redemption of Zion. It is my will that my servant Parley P. Pratt, and my servant Lyman Wight should not return to the land of their brethren, until they have obtained companies to go up unto the land of Zion, by tens, or by twenties, or by fifties, or by an hundred, until they have obtained to the number of five hundred of the strength of my house. Behold, this is my will; ask and you shall receive, but men do not always do my will: therefore, if you cannot obtain five hundred, seek diligently that peradventure you may obtain three hundred; and if ye cannot obtain three hundred, seek diligently that peradventure ye may obtain one hundred. But verily I say unto you, a commandment I give unto you, that ye shall not to go up to the land of Zion, until you have obtained one hundred of the strength of my house, to go up with you unto the land of Zion. Therefore, as I said unto you, ask and ye shall receive: pray earnestly that peradventure my servant Baurak Ale may go with you and preside in the midst of my people, and organize my kingdom upon the consecrated land; and establish the children of Zion, upon the laws and commandments, which have been, and which shall be given unto you.

All victory and glory is brought to pass unto you through your diligence, faithfulness, and

prayers of faith. Let my servant Parley P. Pratt, journey with my servant Joseph Smith, jr. Let my servant Lyman Wight, journey with my servant Sidney Rigdon. Let my servant Hyrum Smith, journey with my servant Frederick G. Williams. Let my servant Orson Hyde, journey with my servant Orson Pratt;—withersoever my servant Joseph Smith, jr.,—shall counsel them in obtaining the fulfilment of these commandments, which I have given unto you, and leave the residue in my hands: even so; Amen.

Wednesday, Feby. 26th, I started from home to obtain volunteers for Zion, in compliance with the foregoing revelation, and the 27th staid at Brother Roundy's.

To show the feelings of a certain portion of the public, at this period I copy the following from the February number of the "Evening and Morning Star" page 271,

"We copy the following article from the 'North Star,' printed in Danville, Vermont, by E. Eaton, headed 'THE MORMONS.'

'We have received the first number of the Mormon *'Morning and Evening Star'* [the Evening and Morning Star] resuscitated in Kirtland, Ohio. *It is the same assuming, mysterious publication of its original.'*"

While the press, (and many of the public,) was breathing the spirit of bitterness against the work of God I received letters from many of our friends which gave us occasion for rejoicing, amongst them, I extract from Brother M. C. Nickerson's letter, of December 20th, 1833, "Your labors in Canada have been the beginning of a good work; there are thirty four members attached to the church at Mount Pleasant, all of whom appear to live up to their profession, five of whom have spoken in tongues, and three sing in tongues; and we live at the top of the mountains!"

Also from 'Saco, Maine,' January 20th, 1834.

"Brethren in the Lord; I have baptised about forty in this section, and there are more convinced of the truth, but are still lingering on the threshold of the church, and I think the Lord will gather some of them in his kingdom, Brother E. M. Green labored with me from the 16th of January, 1833, till October following, while we were together, we baptised about one hundred and thirty. Brethren pray for me, that I may have words of wisdom, and a door of utterance to declare the whole counsel of God, and rightly divide the word of truth: giving to every man his portion in due season: For my determination is, with the stick of Joseph in one hand, and the stick of Judah in the other, to labor diligently in the world, that my skirts

may be clear from the blood of all men, and I stand acquitted before the bar of God.

I am yours in Christ,

(signed) JOHN F. BOYNTON."

Thus while the press was mourning, the work prospering, the saints rejoicing in the east, troubles changed and multiplied in the west, as may be seen by the following letter written,

Clay County, Mo., Feb'y. 27, 1834.

Dear Brethren, the times are so big with events, and the anxiety of every body so great to watch them, that I feel somewhat impressed to write oftener than I have done, in order to give you more of the "strange acts," of this region. I have just returned from Independence, the seat of war in the west. About a dozen of our brethren among whom were Bishop Partridge, Elder Correll and myself, were subpoenaed in behalf of the state; and on the 23rd of February, about twelve o'clock, we were on the bank opposite Everett's Ferry, where we found Captain Atchison's company of "Liberty Blues" near fifty rank and file, ready to guard us into Jackson county. The soldiers were well armed with United States' muskets, bayonets fixed, &c., and to me the scene was "passing strange," and long to be remembered; the martial law in force to guard the civil.—About twenty-five men crossed over to effect a landing in safety, and when they came near the warehouse, they fired six or eight guns, though the enemy had not gathered to witness the landing.

After we were all across, and waiting for the baggage wagon, it was thought most advisable to encamp in the woods, and the witnesses with half the company, marched nearly a mile towards Independence, to build night fires, as we were without tents, and the weather cold enough to snow a little. While on the way the Quarter master, and others, that had gone on ahead to prepare quarters in town, sent an express back, which was not of the most pacific appearance. Capt. Atchison continued the express to Col. Allan for the two hundred drafted militia, and also to Liberty for more ammunition; and the night passed off in war-like style; with the sentinels marching silently at a proper distance from the watch fires.

Early in the morning, we marched strongly guarded by the troops, to the seat of war, and quartered in the block house, formerly the tavern stand of S. Flourney; after breakfast, we were visited by the District Attorney Mr. Reese, and the Attorney General Mr. Wells. From them we learned that all hopes of *Criminal prosecutions*, was at an end. Mr. Wells had been sent by the Governor to investigate, as

far as possible, the Jackson outrage, but the bold front of the mob, bound even unto death (as I have heard,) was not to be penetrated by civil law, or awed by executive influence.— Shortly after Capt. Atchison informed me that he had just received an order from the Judge, that his company's service was no longer wanted in Jackson county; and we were marched out of town to the tune of Yankee-doodle in quick time, and soon returned to our camp without the loss of any lives. (This order was issued by the court, apparently, on account of the speedy gathering of the old mob, or citizens of Jackson county, and their assuming such a boisterous and mobocratic appearance,) In fact much credit is due to Capt. Atchison for his gallantry and hospitality, and I think I can say of the officers and company, that their conduct as soldiers and men, is highly reputable, so much so knowing as I do the fatal result had the militia come, or not come, I can add that the Captains safe return, refreshed my mind with Xenophen's safe retreat of the ten thousand. Thus ends all hope of "redress," even with a guard ordered by the Governor, for the protection of the court and witnesses.

Before a crop is harvested, it becomes ripe of itself. The dreadful deeds now done in Jackson county, with impunity, must bring matters to a focus shortly. Within two or three weeks past, some of the most savage acts ever witnessed, have been committed by these *bitter branches*. Old Father Lindsey, whose locks have been whitened by the blast of nearly seventy winters, had his house thrown down, after he was driven from it; his goods, corn &c. piled together and fire put to it, but fortunately after the mob retired, his son extinguished it.

The mob has quit whipping, and now beat with clubs. Lyman Leonard, one of the number that returned from Van Buren, had two chairs broke to splinters about him and was then dragged out of doors, and beat with clubs till he was supposed to be dead; but he is yet alive. Josiah Sumner and Barnet Cole were severely beat at the same time. The mob have commenced burning houses, stacks, &c., and we shall not think it out of their power by any means, to proceed to murder any of our people that shall try to live in that county, or perhaps, only go there.

Such scenes as are transpiring around us, are calculated to arouse feelings and passions in all, and to strengthen the faith and fortify the hearts of the saints for great things. Our Savior laid down his life for our sakes, and shall we, who profess to live by every word that proceeds out of the mouth of God; shall we, the

servants of the Lord of the vineyard, who are called and chosen to prune it for the last time; shall we, yea verily, we, who are enlightened by the wisdom of heaven, shall we fear to do as much for Jesus as he did for us. No; we will obey the voice of the spirit, that God may overcome the world.

I am a servant &c.

W. W. PHELPS.

We continued our journey and on the 28th Feby. staid at a strangers, who entertained us very kindly; and on the first of March arrived at Brother Lewis'; and on the 2nd which was the Sabbath, Brother Parley preached, and I preached in the evening; we had a good meeting. There is a small church in this place, which seems strong in the faith. O may God keep them in the faith, and save them and lead them to Zion.

March 3rd we intended to start on our journey east, but concluded to tarry another day. O may God bless us with the gift of utterance to accomplish the journey and the errand on which we are sent, and return safe to the land of Kirtland, and find my family all well. O Lord bless my little children with health and long life, to do good in their generation for Christ's sake, Amen.

After leaving Kirtland we had passed through Thompson, Springfield, Elk creek, Erie, Westfield, Livonia, Silver creek, Perrysburgh, Collins, China, Warsaw, Genesee, Centreville, Catlin, and Spafford before we arrived at Westfield. On the 4th inst. we continued our journey from Westfield, accompanied by Elder Gould, and after a ride of thirty three miles at Villanova and tarried all night with a Brother McBride. The next morning, March 5th we went to Brother Nickerson's, and found him and his household full of faith and of the Holy Spirit.

We called the church together, and related unto them what had happened to our brethren in Zion, and opened to them the prophecies and revelations concerning the order of the gathering to Zion, and the means of her redemption; and I prophesied to them, and the spirit of the Lord came mightily upon them, and with all readiness, the young and middle aged volunteered for Zion. The same evening we held two meetings, three or four miles distant from each other.

March 6th. We held another meeting at Bro. Nickersons. The few unbelievers that attended were outrageous, and the meeting ended in complete confusion.

March 7th. We proceeded on our journey accompanied by Bro. Nickerson, leaving Brothers Gould and Matthews to prepare and gather

up the companies, in the churches in that region, and meet us in Ohio, ready for Zion on the first of May. We arrived after dark, at Elliotville, the county seat of Cataraugus, and tried for lodgings at every tavern in the place; it being court time we found no room, but were obliged to ride on in the dark, through mud and rain, and found shelter, after travelling about one mile, for which we paid more than tavern fare.

On the 8th, we arrived at Palmersville, at the house of Elder McGown's, where we were invited to go to Esquire Walker's to spend the evening. We found them very friendly and somewhat believing, and tarried all night.

Sunday 9th, we preached in a school house, and had great attention. We found a few disciples who were firm in the faith; and, after meeting, found many believing and could hardly get away from them, and appointed a meeting in Freedom for Monday the 10th, and staid at Mr. Cowdery's, where we were blessed with a fullness of temporal and spiritual blessings, even all we needed or were worthy to receive.

Monday. Met our appointment, and preached to a great congregation; and at evening, preached again to a crowded assembly, an overflowing house. After meeting I proposed if any wished to obey, and would make it manifest, we would stay and administer at another meeting, the next day.

Tuesday 11th, fulfilled our appointment, and baptised Heman Hyde, after which we rode nine miles and put up at Stuart's tavern.

Wednesday 12th, we arrived at Father Bosley's, after a ride of thirty-six miles.

Thursday 13th, I preached.

Friday 14th, at father Bemans.

March 15th, while at father Beman's, Elders Rigdon and Wight arrived, much to the joy of their souls, and the saints in Livonia.

Sunday 16th, Elder Rigdon preached to a very large congregation in Geneseo. Elder Pratt preached in the afternoon of Monday the 17th.

There was also the same day, March 17th, a conference of Elders, at Avon, Livingston county, New York; at the house of Alvah Beman, which I attended. There were present also Sidney Rigdon, Parley Pratt, Lyman Wight, John Murdock, Orson Pratt, and Orson Hyde, High Priests, and six Elders. I stated that the object of the Conference was to obtain young men and middle aged to go and assist in the redemption of Zion, according to the commandment; and for the church to gather up their riches, and send them to purchase lands according to the commandment of the Lord; also to devise means, or obtain money for the relief of

the brethren in Kirtland, say two thousand dollars, which sum would deliver the church in Kirtland from debt; and also, determine the course which the several companies shall pursue, or the manner they shall journey when they shall leave this place.

It was voted by the council that Fathers Bosley and Nickerson, Elder McWithey, and Bro. R. Orton, should exert themselves to obtain two thousand dollars, for the present relief in Kirtland. They all agreed to do what they could to obtain it, firmly believing it could be accomplished by the first of April. It was also decided that Elder Orson Hyde should tarry and preach in the regions round about, till the money should be obtained and carry it with him to Kirtland. It was also voted that I should return to Kirtland accompanied by Elders Rigdon and Wight. Elders John Murdock and Orson Pratt were appointed to journey to Kirtland, preaching by the way; and Elders Parley P. Pratt, and Henry Brown, to visit the churches in Black River country, and obtain all the means they could to help Zion.

Tuesday, March 16th. Tarried at father Bosley's through the day.

On the 19th commenced my journey for Kirtland, and staid this night at Bro. Withey's tavern.

20th; continued our journey, dined at Bro. Joseph Holbrooks, and at night tried three times to procure lodgings in the name of disciples, but could not succeed. After night had commenced we found a man, in China, named Reuben Wilson, who would keep us for money; thus we learn there is more places for money, than for the disciples of Jesus, or the Lamb of God.

March 21st, we came to a man named Starks, six miles east of Springville, and on the 22nd arrived at Bro. Vinson Knights, in Perrysburgh, Cataraugus county; on the 23rd we arrived at Father Nickerson's, in Perrysburgh, where we held a meeting &c. On the 24th, I was not able to start, but felt determined to go the next morning. 25th, Journeyed from Father Nickersons, to Father Lewis' in Westfield, accompanied by Father Nickerson. On the 26th, continued our journey to Elk Creek, and staid with Elder Hunt. The 27th, I came to Springfield where I found Elder Rigdon, who had come on by a different route, and we arrived that night within sixteen miles of Painesville, and arrived home at Kirtland, on the 28th of March, finding my family all well, and the Lord be praised for this blessing. The 29th, remained at home and had great joy with my family. Sunday the 30th, was at home except going to hear Elder Rigdon preach.

Monday, March 31st, I went to Chardon to attend the court, in the case against Dr. P. Hulbert, &c. This day, also, Ira I. Willis, a young man who had been in the church for some time, and who was driven from Jackson county into Clay, returned thither to look for a stray cow; and while at the House of Esquire Manship's, a Justice of the Peace, (where he had called with Bro. John Follet, to prove his title to the cow,) was caught by that unhung land-pirate and inhuman monster, Moses Wilson, and whipped in a most cruel and savage manner, while surrounded by some half-dozen of the old mobbers. This was an unpardonable act; all that know Mr. Willis can bear testimony that he is a young man, honest, peaceable and unoffending, working righteousness and molesting no one. May God reward Moses Wilson according to his works.

THE "HOLY COAT"—A SECOND REFORMATION.

Washington, Sept. 22, 1845.

To the Editor of the Union:

The "*Holy Coat*" is represented to be the identical one in which our Savior was apparelled, from early boyhood to the period of his crucifixion. It was made by Mary. The material was of so peculiar a quality, that the garment expanded in dimensions as the wearer advanced in years and increased in stature. "They parted His garments, casting lots upon them what every man should take;" and the coat became the property of a soldier, who, placing an extraordinary value upon it, sold it to one of the females, (for a trifling consideration,) who believed in his divinity, and witnessed his sufferings on the cross. It was forthwith placed in the vault of a Christian family, where it remained until the beginning of the fourth century, when Constantine—son of Constantius Clovis—was destined by the Almighty to terminate the bloody persecution of the Christians. His mother, Helena, had followed him to Orient; and in the year 326, she made a pilgrimage to Palestine, and, after diligent search, found this precious relic. She returned soon afterwards, and carried it with her in triumph to Treves, the oldest town in Europe, and the then seat of the Occidental emperors. It was not long before it mysteriously disappeared, causing thousands to wail; and, notwithstanding the most rigid examinations and enquiries, no trace could be ascertained by which to lead to its recovery. One of the chroniclers of Treves, speaking of the year 1196, remarked that "it would be memorable in all coming time as the era at which the incomparable treasure of the holy coat of Christ

was rediscovered." It seems to have been deposited between two steeples, in an altar dedicated to St. Nicholas. The Archbishop John, when he was embellishing the dome and erecting new altars, opened the boxes and chests which he found in the progress of the work, and from one of them drew forth the "holy coat" from its tenement of eight centuries! On the 1st of the following May, the *fete* of the apostles Philip and James, it was publicly exhibited amid the rejoicings and congratulations of the multitude.

In the year 1512, the Emperor Maximilian the 1st, was solicited to favor the world with an opportunity of beholding the "holy coat" in the cathedral at Treves. Permission was accordingly asked of Pope Leo X, who graciously consented to the granting of this high boon, upon the condition that every spectator should contribute freely towards rebuilding the old edifice, then nearly in ruins, rendered doubly dear to Catholics from the sacred relic which it contained. The experiment succeeded well. Vast sums were realized, and it was exposed to public view subsequently in the years 1531, 1545, 1553, 1585, and 1594. It was then removed to *Ehrenbreitstein*, (broad-stone-of-honor,) the strong fortification of Drusus, before Christ, and the present Gibraltar of Germany, where it was exhibited again in 1734 and in 1765. During the year 1794, when it was foreseen that the French would secure this commanding position on the Rhine, the "holy coat" was secretly conveyed to the interior of Germany, where it was kept hidden until 1809, when a new Bishop of Treves (Carl Monnay) caused it to be taken back to that city. The year following it was exhibited to nine hundred thousand persons; when the bishop announced, that henceforward it could only be opened once in thirty-four years (the length of time our Savior was upon the earth) to public examination. In pursuance of this declaration, it was exhibited in 1844 in the cathedral at Treves, under the personal superintendence of the bishop, from the 18th of August until the 30th of September, to upwards of two millions of persons.

The "holy coat," it must be confessed, is an exquisitely fine piece of workmanship, both as relates to the material and to the tailorship. It is impossible to form an opinion as to the nature of the staple from which the cloth was manufactured. The threads are so delicately fibrous, that the twist in them is almost imperceptible to the naked eye. The color is also very peculiar, and cannot be directly described, though its chief characteristic is a yellow-brown. Throughout, not the slightest appearance of a seam can be detected. At the

top there is a hole sufficiently large for a head to pass through. The sleeves are one and a half foot long, and a foot wide. The body is five feet four inches wide; its length five feet one inch and a half.

Thus I have given you the history, as related at Treves, as well as a description of the "holy coat;" the infamous exhibition of which last year engendered the denunciations of one of the most highly gifted and intrepid theologians of the age. Although a Catholic priest, Ronge dared to denounce the imposition as one unworthy of the church—unworthy of the righteous precepts of religion. His sentiments found an echo in Germany as enthusiastic as that which, more than three hundred years ago, gave such effect throughout Christendom to the tenets of a Luther. Popery, rely upon it, has received a blow, which will eventually upset its stronghold. The serpent was only scotched by the first reformer. It will expire under the tortures of the second. Man, in all civilized countries, is beginning to think for himself; and hereafter he will be guided by reason, instead of being governed by power. There is a spirit of inquiry abroad, which cannot slumber until every shackle which binds the intellect is burst asunder. Truth and light, emanating from Heaven itself, must triumph over falsehood and darkness. The miner's son of Eizelben hastened the colonization of this mighty republic, by imbuing the public mind in Europe with proper notions of religious liberty. Political liberty afterwards became its handmaiden; and the salutary results from their union embolden the timid and the fearful to speak aloud—to gird on their armor, and to "go forth conquering and to conquer" the vices of the world.—*Union.*

✂ We have extracted the foregoing not so much for intrinsic merit, as for the devices and stratagems of men. Jesus said: "Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me." and truly "the prince of this world" has ruled the world by flattery and deception: for Jesus never said that *virtue* went out of his garment when the diseased woman touched the hem, *but the virtue went out of HIM.*

One of the best traits of Mormonism is, that it cures all kinds of speculations, deceptions, and contrivances, which have the greatness of man for their object, rather than the glory of God.

Mormonism is a perfect Nebuchadnezzar's furnace for this generation, and if those cast into the "fire," whether catholic, protestant, or Pagan, have not "the form of the fourth like unto the Son of God," to shield them from the

flames, they will be scorched by it as soon as they come within reach of its blaze. The Infidel, the Perfectionist, and the Christian, are alike to Mormonism; it melts all, for God is a consuming fire.

OFFENCES MUST COME.

The Savior, clothed with the authority of the priesthood, was not slow to acquaint his disciples, and advertise the world what would take place in the last days. Matthew records one of his sayings thus: "Wo unto the world because of offences! for it must needs be that offences come; but wo to that man by whom the offence cometh! Now apostates and people will conspire to fulfil this saying: And to show it we have only to quote their own sayings and doings. The apostates will hazard their lives and characters to bring evil upon the church, and stop the spread of truth, and frustrate the gathering. The greedy world, swallow their falsehoods and enter into the secret, and join their *honor* together to persecute and crush the saints, because they worship God according to the dictates of their own consciences, and so the offences come.

We cannot better show this principle, than by copying from the Illinois State Register, and a New York paper, the following:—

PUBLIC SENTIMENT.

The unlawful doings in Hancock county are, as we expected, bringing the State into disgrace all over the Union. The press, every where, condemns, in the most emphatic and indignant language the treatment which the Mormons have received. When an unprejudiced man seriously and candidly reflects on what has been done—when he thinks of the hundreds of houses burnt to the ground, and their bereaved and shivering inmates turned out to starve—when he reflects that a whole community of people are, in this enlightened age, and in this free country, driven out from the comforts and blessings of civilization into the wilderness on account of their religion—for that will be the verdict of the age and of posterity, that sectarianism alone, has thus expelled them—he must admit that disgrace will cleave to our institutions, as a consequence of these outrages.

From a New York Paper.

"A whole community of the people banished! driven violently from their homes, their farms, and their Church; their blood shed by lawless adventurers of Illinois and the State, either unable or unwilling to protect them! How are we as a nation to explain to a civilized world this dire calamity, this desecration of all that is free in our Government? Was it

the religion of the Mormons to which objections were made? We have no right to interfere with the religion of any person, if the pursuit of that religion interferes with no man's rights or property. Were the Mormons a rascally, lying, thieving race of people, as alleged? Then enforce the laws against all offenders. But to drive them, their wives and children, beyond the Rocky Mountains, beyond the barriers of civilization, to take lawless possession of their farms and property, exceeds in iniquity everything that has been done in any country since the reign of the Goths and Vandals."

☞ So the truth, "because of offences," comes out of their own mouths.

A still stranger specimen of the folly of this generation, is found in the last dying words of *John Long* upon the gallows, at Rock Island, before he was hung for the murder of Col. Davenport.

"Mobs, said the prisoner, have made men desperate. He represented that Wm. F. Fox happened to be at Belview at the time of the mob there, and had, up to that time been an honest man, but from that moment, he became a determined and abandoned and successful robber; it is in consequence of being indiscriminately lynched without proof of innocence or guilt, that the country is now filled with horse thieves and robbers all determined to be revenged for their injuries, and to sell their lives as dearly as possible."

Truly, our country is in a state of anarchy and desperation, and the expulsion of the church of Jesus Christ of Latter day Saints from her realms, solely because their religious privileges, and common rights of citizens, are not protected by the laws of the land, will open the highway of *reserved rights*, among desperadoes, passionate and disappointed men, and demagogues, and the fields and habitations of the freemen of these United States, as well as the lives of men, women and children, will be sacrificed on the same bloody altar, where they tried to offer the innocent saints as a "peace offering," to the angry god of misrule, rebellion, and cozened ambition. The pit they digged for their neighbor's sins, becomes the furnace of their affliction, and God blows the fire.

MAGNANIMITY OF A DOG.

In the month of August last, a boy of about 11 years of age, the son of one of our citizens, was visiting in the country. As he was crossing a field, a dog pursued him as an intruder upon his masters premises, and the boy being alarmed, ran for some distance, the dog chasing and barking fiercely. At length, as the dog was within a few feet of him, the boy stumbled

and fell down a bank and broke his leg. The poor fellow was of course terribly alarmed, the dog still barking at him as he lay helpless at his feet. But the instant the dog perceived that the child was hurt, he returned to his master's house, and by his voice and actions convinced the family that something was wrong. Finally, after having tried in vain to quiet the dog, they followed him till they found the child crying for help, but at such a distance from any house that he could never have made himself heard. Had it not been for the dog, his enemy! the boy would have fainted there, or would have attempted to crawl away, in which case he would doubtless have destroyed his limbs.

The remarkable features in this case are, that the disposition of the dog was so suddenly changed. We often read of dogs making several efforts to save the lives of their masters, or children to whom they are attached, but this is the only instance we have ever met with, where a brute exercised what may be called, without irreverence, the "Christian principle" of kindness to a fallen enemy. In this respect, the dog was much *more of a man* than many in this world who walk upright.—*N. Y. Observer*.

What a noble enemy! How much in advance of the Missouri and Illinois mob! Truly this "*dog was MUCH MORE OF A MAN*" than all christendom put together. It may be that the spirit which ought to actuate the hearts of *christians*, has found a truer habitation in the person of a dog than a man. Aside from hydrophobia, dogs never mob, and only steal in case of starvation.

MINUTES OF A CONFERENCE HELD IN THIS, THE CLEVELAND BRANCH, OHIO, OCTOBER 30, 1845.

Conference called to meet on this the 30th day of September, by the authority of Br. Harris, President. Meeting opened by singing and prayer by Bro. Carpenter. Accusation brought against Br. Wm. Henry Parcell, by Br. Wm. Capner, for lying against him and defrauding him. Also, by the church, an accusation was brought against Sister Jane Parcell, for slander, and against Sister Tamer Ann Ackerly, for not attending meeting. The accused having been labored with by the officers of the branch, and neglecting to attend to answer the aforesaid accusation, after being duly notified by the lawful authorities of this branch, the business of the meeting was entered into, and after some appropriate remarks on the case of Br. Parcell, by President Harris, Br. Carpenter and Br. Wilson, the vote was called by the President; "All who have their minds made up of the propriety of cutting Wm. H. Parcell from this branch,

make it manifest by the uplifted hand." Voted in the affirmative. After some remarks by the President on Sister Parcell's case, the vote was called by the President; "All who are convinced that sister Jane Parcell deserves to be cut off from being a member of this branch, will make it manifest by the uplifted hand." Voted in the affirmative. Vote called by the President in sister Ackerly's case; "All who are in favor of withdrawing the hand of fellowship from sister Ackerly, make it manifest by the uplifted hand." Voted in the affirmative, and two weeks from the 5th of next month given her to deliberate on it. Br. Capner was called to an account for going to law with Br. Parcell; he being present to answer to the accusation, confessed his fault, and was forgiven. Br. Capner, Br. Carrigan, and sister Mudgett applied for letters, which were granted by vote of the church.

WM. G. HARRIS, Prest.

THOMAS WILSON, Clerk.

P. S. Sister Ackerly has given the branch ample satisfaction, and is admitted into full fellowship in the branch. T. W.

MOBOCRACY.

We cannot have a better comment on this New Court, than the recent facts in regard to the Convention at Carthage, for the expulsion of the Mormon Fanatics.

That convention was gathered from two or three counties—in a civil government, aside from State authority, without the countenance of the Federal Executive, passing their *fiat* upon the fortunes, destinies, and property of a population of perhaps 15 or 20,000! The census just taken (last week,) makes the population of Nauvoo proper to consist of 11,057 souls—without the limits it is supposed there is a third more! At Nauvoo may now be heard the notes of busy preparation, and we might add, the sound of hammers

"Closing rivets up."

Would it were those of boxes and merchandize alone.

We have no more sympathy with the Mormons than with the Abolitionists, and alike abominate both—but if the "*ipse dixit*" of any popular casualty is to be the *fiat* of command; if any minority is to forego home and sacrifice property, and flee to isles of the sea, at the caprice of any majority, if such be Democracy, then is it indeed true, that man's worst enemies are those of his own household.—*Saint Louis Evening Gazette*.

☞ It is well that all men have not become entirely destitute of feeling the true principles which must make up the catalogue of our

country's virtue and glory. The Mormon community embrace men and women of the best blood of the earth, and it is idle to suppose that they can be expelled from the United States, by mob violence, while government with *folded hands*, nods assent, without kindling the anger or indignation of friendly spirits in England, Scotland, upon the islands of the sea, or even of our own land.

From 15 to 20000 persons are "busy" preparing for their "exodus" next spring,

"Closing rivets up,"

And "hiding kindred love,"

for a better place, than graces the sterile plains where freedom once was! Truly have we learnt that "is not what is taken into the stomach of the nation that defiles it,—but it is *what is cast out*." "O generation of vipers, who hath warned you to flee from the wrath to come!"

NOTE OF PREPARATION.

As in all cases when union prevails, the Mormons go ahead like one man, in whatever they undertake;—the murderous plans of apostates, the connivance and craft of the executors of the laws, and the deadly persecutions of the mob, have no effect to deter a virtuous people from exercising faith in God for the salvation of Israel. The Temple was reared by the tithing of the people as by the influence of God, and the Nauvoo House was mounting up with the same "nimble faith and works" when mobocracy stopped the progress:—and, like the faithful servant, every "real Mormon" turned to abide in the doctrine, and began to fix for an exodus, where the "wicked cease from troubling;" and now at a meeting held in the Music Hall it was stated, that "3285 families were making ready with 1508 wagons on hand, and 1892 building." These with foreign companies, will make a great multitude by Spring.

CHRISTIANITY IN CHINA.

An imperial edict has been issued in China, giving Christian missionaries liberty to preach, and the Chinese freedom to embrace Christianity, in the five cities opened to foreign commerce, namely, Canton, Amoy, Shanghai-Ningpo, and Fou-chou-fou.—*Liverpool Mercury*.

☞ This will open the door for the Elders of the Latter day Saints, and as our future location will embrace California, Oregon, or Vancouver's Island, we may bring the Chinese, with their wealth, directly into the kingdom of God, to "build up the waste places of Zion," without molestation. The Lord is certainly preparing the way for all nations to go up to

his holy mountain, and worship him in the beauty of holiness. Mormonism is here a little and there a little, until the whole lump will be leavened.

INDIAN.

The word Indian, which is used to personify the natives of China, and America, is probably not fully and fairly understood. The word *Indian* is an adjective derived from the proper noun India, found in Esther 1: 1. The original Hebrew word is *Ho doc*—most likely from *Haudad*, to *Shout for Joy*.

When Columbus discovered Islands on his first voyage, he supposed they were situated upon the West side of the East Indies, and as a natural rule, called them the "West Indies." from this circumstance the natives of this continent have been favored with the appropriate and prophetic appellation of "Indians," which, no doubt means nothing more nor less than: *They shall shout themselves for Joy!*

From the Memorial de Rouen.

DREADFUL DISASTER NEAR ROUEN.

A frightful event occurred yesterday to fill all our district with consternation. A rather violent storm had broken over Rouen about noon, the rain had fallen in abundance, and some claps of thunder were heard; but there was nothing to presage the horrible disaster which has desolated one of the richest and most industrious portions of the arrondissement. At 35 minutes after twelve a furious whirlwind arose in the valley beyond Deville, commencing at the Houlme. It first carried away a part of the roof of the factory of M. Rouff, then gaining force as it proceeded, it overthrew several small buildings, broke down trees and hedges, and destroyed crops. Farther off buildings were unroofed, and others were literally crushed in. We have seen some in which the ruins, the furniture and the corn, hay, &c., were so confounded with the uprooted trees of the field, or gardens which surrounded them, that it is impossible to say where the buildings stood, or where was the garden. The scourge moving with the speed of lightning carried to a distance some parts of the ruins, then uprooted the highest and largest trees, and at last struck three of the principle factories of the valley. Lightning is in fact less rapid than was the destruction of these establishments.—The destruction is so complete that the imagination cannot conceive it, and no description could give an idea of it. They have been literally reduced to atoms. To crown the fatality, the event took place at an hour when the

greatest activity is going on, and the hands are most numerous. Of the three establishments which have been destroyed, one is in the commune of Malaunay—viz., that of M. Bailleul, and which was carried on by M. Neveu; the two others were situated near Monville—viz., those of M. Picquot and M. Mare. At M. Neveu's 120 persons were at work; the roof fell in, and the walls gave way before any person could escape. At M. Mare's the number of hands at work was 70; the calamity was not less sudden and complete. At M. Picquot's the number of persons at work was not less than 180. The roof being first carried away, all those within rushed to the doors, and they became so crowded that only a few comparatively could get out. This factory was finished scarcely a year ago, and the proprietor was blamed for erecting it in a more solid manner than any of the others of the valley. The chimney, which was 150 feet high, fell down to within a few yards of the ground, and was thrown across the river. The third floor, cut off with wonderful precision, was also carried into the water. The two other stories next gave way, and at last the ground floor was so completely demolished that scarcely two bricks remained in their places. All this was accomplished in less than two minutes; people from all parts hurried to render assistance; all the manufactories and workshops in the neighborhood sent out their men, and at once began to clear out the ruins to save those under them who might be yet alive. Nothing can equal the scene presented at the three principal theatres of this vast disaster. Machinery-looms and bars of iron were fractured, and enormous pieces of timber were broken as if they were mere straws, and all lying together in one confused mass. Torn fragments of clothing were seen among flocks of cotton wool with arms and legs protruding from the heap; pieces of flesh were adhering to the irons, and many parts were dyed with blood. Now and then deep groans were heard; some men and children preserved as if it were miraculously by an overhanging beam were taken out uninjured, but more frequently some severed limb or dead corpse, or a body so mutilated that death would have been preferable to the torture it endured. On the road nothing was to be seen but litters or carts carrying away the dead or wounded.—Temporary hospitals were promptly established. Surgeons came from Rouen, brought by M. Flobert, and bestowed their care and pains upon all, even those of whom no hope could be entertained. The master of the hotel of the Cheval Noir, placed at the disposal of the faculty the largest room in his house, with all the

linen and every other useful thing which he had then at his command. Twenty-six of the sufferers were laid in the ball room and in the orchestra. A number of the clergy came to bestow the consolations of religion, and the Cure of Monville, dressed in his surplice, recited the last prayers for the dying over those whom the faculty despaired of saving. Men, women, and children were weeping over their relations, many of whom were expiring in the most cruel agonies. This dreadful scene was rendered even still more harrowing, when the medical men, in the interest of such of their patients of whom they entertained hopes, required that all persons who could not be made useful should be withdrawn. This necessary demand was executed by the authorities with the most affecting kindness and consideration, but the cries and lamentations it caused were rending to the hearts of all present. At the guard-house at Monville were placed all the bodies taken out of the factory of M. Picquot. We have seen 17. Two were those of young girls, one that of a woman, and the rest of men and boys. Among these last several had been taken out of the river, into which they had been precipitated from the third floor.—Some were entirely crushed, others had their heads and chests driven flat, and some had their heads severed from the trunks. Need it be said that the spectacle was most horrible.—When we withdrew from the seat of the catastrophe, at 10 at night, we found at M. Picquot's house 25 dead and more than 50 wounded, part of whom could not be expected to live through the night. It was believed that there were ten more victims still under the ruins.—Out of three foremen, one was killed, the two others saved alive, but severely injured. The loss in money is estimated at 120,000*f*. At M. Neveu's there were nine killed and fifteen wounded but how many remained under the ruins was not known. His loss is estimated at 250,000*f*. At M. Mare's there were six dead and a great number wounded. His loss is put down at 120,000*f*. In all 40 dead and 100 wounded—many of these last mortally. The aggregate loss is computed to amount to 620,000*f*., for these three establishments only.—From one of these phenomena of which these storms present so many varied examples, these buildings were not destroyed regularly one after the other, but the whirlwind seemed to have moved in angular directions, and less solid buildings between the spinning mills were left standing. The effects of the hurricane extended upwards of a league and a half in length.—The communes which have chiefly suffered by it are Le Houltme, Malaunay, Monville, Eallette, Cleres, and Ancearnenville.

The *Memorial* publishes the following letter from the Secretary General of the Prefecture of the Seine Interieure:—

"Yesterday at noon a whirlwind blew down three factories in the valley of Monville: not less than 360 persons who were at work there have been buried in the ruins. Of these 40 have been got out dead, and nearly 100 wounded but a great number still remain. Permit me to have recourse to your journal to open a subscription in favor of the widows, orphans, and the unfortunate men who have been wounded. The inhabitants of the Seine Interieure will respond to my appeal, and will eagerly come forward to the assistance of their unfortunate countrymen. I shall write to the Receveur General to ask him to take in subscriptions, which will also be received at the prefecture and the Post Office."

Immediately after the news of this disaster, a subscription was opened at Rouen by some of the leading merchants and manufacturers.—The Rouen Railroad Company requests us to announce that a subscription in favor of the widows and orphans and the wounded workmen, has been opened at its several offices along the line, and at M. M. Laffitte, Blount, and Co's., Paris.

We learn by the Havre journals that the storm of Tuesday caused several disasters on the coast near the mouth of the Seine. Two English vessels were forced from their anchorage and driven ashore, and a sloop from Newcastle, bound for Rouen, with coals, went down near Leure. The crew was saved in the boat. An English schooner, from Caen, laden with stones, went down in view of the town, and the crew, who had taken refuge in the rigging, owed their safety, in a great measure, to the exertions of M. Lemetheyer, the lieutenant of the port, who, on the first alarm, proceeded to the jetty and had the life-boat launched, proposing a reward to any persons who would man it. Six Englishmen at once offered to proceed to the assistance of their countrymen on condition that a French pilot would accompany them. A young man named Lefebvre immediately offered himself, and the party rowed to the wreck. They succeeded, though not without great danger, in rescuing four sailors and the captain, whom they brought safe to land. A little sloop, with two men on board, was capsized near St. Adresse, and one of the men was drowned. The other was taken up, when nearly exhausted by swimming, by a fishing boat.

Subsequent accounts raise the total number of persons killed to be between 70 and 80, and the number injured to 200.

From the Millennial Star.

A violent hurricane did much damage in Paris and its neighborhood on Tuesday. At the Tuileries the Pavillion Marsan was completely unroofed, and large trees were torn up by the roots.

Asia Minor is, at the present moment, suffering all the horrors of a famine. For the last two years the crops have failed; and water is so scarce, that the quantity required for the consumption of a small family costs an enormous sum.

We have to record another dreadful calamity, occasioned by an explosion of fire-damp at Jarrow colliery, near Newcastle, on the Durham side of the Tyne. Nearly one hundred men were in the pit at the time. Thirty-eight lives were lost by the explosion, some of the bodies were so much mutilated that it was impossible to identify them.

Conflagration at Bordeaux.—A telegraphic dispatch was received at Paris on Saturday, announcing a dreadful fire at Bordeaux, which destroyed property to the amount of three millions of francs. The fire broke out in the house of M. Taslet. The wall of one of the houses burnt, fell upon the commandant, the adjutant, a lieutenant, and three pompiers, who were killed on the spot. Three other persons were severely wounded.

Since our last we have to record the most disastrous fire that has occurred in the city of New York since the great conflagration of December, 1835. Three hundred buildings, according to the best calculation, have been levelled to the ground. Most of them were large, three, four, and five story houses, and principally occupied by importing and other merchants. It is a close estimate to set the loss at from five to ten millions of dollars. There has been a considerable loss of life, not yet fully ascertained; while the scenes in the neighborhood of the fire, amongst the multitude of wretched outcasts by the occasion was most heart-rending. The cities of New Granada and New Brunswick have also suffered dreadfully from the same afflicting scourge.

A terrible fire has just laid in ashes the ancient city of Luezk, in Volhynia. The fire commenced in the chimney of the Convent of St. Bridget, and has destroyed many precious monuments of the ecclesiastical history of past times, in which the city of Duezk played an important part. It has, among other things, consumed the valuable library, containing a number of documents concerning church history, the Polish Diet, the incursions of the Tartars, and the conquests of the Poles and Russians.

says:—"The distress in Poland must be extremely great. The poor people penetrate in crowds into our province, and fall on the fields of peas and potatoes; the peas are immediately devoured raw—the stalks of the potatoes are cut down, and boiled and eaten in the field. A detachment of troops have been sent to protect our frontier. It is said, the fields in Poland so far as the eye can reach, lie desert, and therefore the distress must increase in the approaching winter."

The Dutch papers contain numerous accounts of the devastation caused in various parts of Holland, by a hurricane or waterspout that came from the south. The houses have suffered enormous damage, the roofs are carried away, and the windows smashed to pieces. It is impossible to estimate the damage, for not only the stock in barns, but also what corn was mown and still in the fields, was taken up and scattered far and near. A small vessel on the Rhine, on board which were a man and his wife and three children, was turned upside down; the mast of which was fixed in the bed of the river.

Terrible Conflagration at Toulon.—A supplement to the *Semaphore* of Marseilles, mentions the following particulars of a destructive fire which broke out in the dock-yard at Toulon, on the first instant:—"Marseilles, August 2, 1845.—We have just received, from our correspondent at Toulon, the news of a disaster which will plunge the country in consternation. The Mourillon of Toulon, the rich and immense depot of stores for our military and navy, has become a prey to the flames. It is with an unspeakable feeling of grief that we lay the following account of the catastrophe before our readers.—'Toulon, August 1, 1845—I write these lines in presence of an immense disaster. Our magnificent establishment of the Mourillon is on fire since this morning. At half-past eleven the town was immediately in a state of commotion, and every one was seen hurrying to the arsenal to inquire the occasion of the unusual summons, but it soon became evident of itself. Columns of smoke were seen to proceed from the Mourillon, and with the least possible delay, the fire-engines of the arsenal were brought to that spot, and the greater portion of the laborers in the arsenal, and all the disposable troops of the garrison were sent to work them. The Marine Prefect, the General commanding the department, the mayor of the town, and other authorities, were also in a very short time at the scene of the disaster. But, alas! all their efforts were nearly useless. The fire was hard'y discovered, when it seized upon the principal sheds, under which were piled al

A letter from Insterburg, dated August 13th,

most all the timber for the use of the dock yard. The flames rose to an immense height. Up to the present moment the firemen have been able to save the saw mills, an establishment which cost immense sums, and the ships on the stocks. The loss, however, is calculated at twenty-five millions of francs. It is very difficult to explain how the fire in the daytime could have gained so much head before it was discovered. When the first alarm was given, it had already created frightful ravages. Some attribute the fire to the convicts, many of whom contrived to escape in the midst of the confusion. The *Semaphore* adds that the travelers who left Toulon at eight o'clock at night, say that the fire was still raging, and that a great number of lives had been lost. There was some alarm for the parts of the town in the neighborhood of the fire.

CONFERENCE MINUTES.

FOREIGN BRANCHES.

We select from the "Millennial Star" a few items concerning the conferences, and spread of the truth in the old world. It is certainly gratifying to witness the glorious triumph of Mormonism, or in other words, the victory of truth over error. The everlasting gospel will prevail and so all Israel will be saved.

GLASGOW.

A meeting of the different branches in the Glasgow conference took place in the Odd Fellow's Hall, 175, Trongate, on Sunday the 31st day of August, 1845.

The meeting was called to order by elder Banks, and opened by singing and prayer.

Elder M'Cue presided, and Walter Thomson was appointed clerk, assisted by Thos. B. Stenhouse.

President M'Cue addressed the saints on the progress of the work of God, and rejoiced much in the same. The number of officers present: 2 high priests, 1 seventy, 25 elders, 25 priests, 16 teachers, 10 deacons.

The representation of the different branches was then attended to, the total number being 1148 members, including 1 high priest, 39 elders, 49 priests, 37 teachers, 25 deacons; 58 being added by baptism since last conference.

The branches in general, were represented to be in a flourishing and healthy condition. The meeting throughout was very harmonious—the principle of love flowed copiously amongst the Saints. Elder Houston took an affectionate farewell of the brethren, on his leaving them for Nauvoo; also elder Shields took his leave of the brethren, and bore his testimony to the work of God, and craved the

prayers of the saints, that he might be upheld in his mission to the Sister Isle.

Elder Banks preached in the evening to a crowded house and very attentive audience. Subject—The Marriage of the Lamb,—which was handled in a most eloquent, affecting, and impressive manner, to the astonishment of strangers, and rejoicing of the Saints.

I am, your very humble brother,

PETER M'CUE.

SHEFFIELD.

I attended a quarterly Conference held at Sheffield, on Sunday the 24th of August, and found the Sheffield Branch and Conference in general, to be in a very prosperous state. The conference met at the commodious Assembly Rooms at 10 o'clock, A. M. The room was well filled, and to add to the interest of the assembly, about sixty children belonging to the saints, who had been formed into a Sabbath school, took their seats together with their teachers. There were present at the opening of the conference, 1 of the quorum of the twelve, 1 patriarch, 2 high priests, 5 elders, 15 priests, 7 teachers and 3 deacons. Elder James Ure, the presiding elder of the conference, was called to the chair, and Elijah Mitchell chosen clerk. The Conference was opened by singing and prayer, after which the representations were given of seven branches, containing 394 members, 11 elders, 26 priests, 10 teachers and 7 deacons, 56 having been baptized since last conference, nearly all were represented as in good standing. In the afternoon, sacrament was administered to the Saints, twelve confirmed, two children blessed, and two ordained to the office of priest under the hands of elders Woodruff, Holmes, Ure, and Albiston. The assembly was addressed in the evening by elder Woodruff, and followed by elder Holmes. The conference was well attended during the day and evening, and much good seemed to be done.

On Monday evening we had an interesting address delivered by elder M. Holms, followed by elder Woodruff. Many through the Sheffield conference are investigating the principles of truth, and additions are being weekly made to the church.

JAMES URE, President.

ELIJAH MITCHELL, Clerk.

PRESTON.

I met with the Preston conference on the 31st of August, which was held at the Cockpit, in Preston, there being present, quorum of the twelve, 1; quorum of seventies, 1; 15 elders, 18 priests, 13 teachers, and 2 deacons.

Elder Leonard Hardy was called to the chair,

and elder John Fawly chosen clerk. Conference opened by singing and prayer, after which we had represented eleven branches, containing 542 members, 18 elders, 23 priests, 16 teachers and 4 deacons, 45 having been baptized since last conference, 16 of whom were added in the Preston branch. The conference was represented as being in general in good standing.

The representation of this conference, with the additions, spoke much in favor of the faithful labors of elder Hardy, the presiding elder of the conference. It was evident that he had done honor both to the cause of God and his brethren since he had the watch-care of this conference, from the departure of our much esteemed and worthy brother, elder John Banks, he having been called to take charge of the Edinburgh conference, where we rejoice to hear, that he is as usual accomplishing a good and glorious work in the cause of God.

As the time had come for elder Hardy to take his departure to his native country, and return to his friends, it was necessary for some person to be appointed for the time being, to preside over the Preston conference and also over the branch, it was accordingly moved by elder Hardy, seconded by elder Parkinson, and carried unanimously, that elder John Melling be appointed elder over the Preston branch for the time being. It was also moved by elder Hardy, and carried unanimously, that elder John Holsall be appointed presiding elder over the Preston conference for the time being. A letter of recommendation was then read and presented to Elder Leonard Hardy, with the unanimous vote of the conference. Sacrament was administered in the afternoon, six confirmed, and two ordained to the office of priest, under the hands of elders Woodruff and Hardy. The most perfect union prevailed, and not a dissenting vote in any of the business of the conference. Elder Woodruff addressed the meeting in the evening to a full house, from the last chapter of Malachi. Peace and good feeling prevailed through the conference, and much instruction received.

LEONARD HARDY, President.

JOHN FAWLY, Clerk.

MANCHESTER.

On Sunday the 15th, I also met the Manchester quarterly conference assembled at their usual place of meeting, there being present 1 of the twelve, 2 high priests, 1 of the presidents of the quorum of the seventies, 25 elders, 29 priests, 18 teachers and 5 deacons. Elder Milton Holmes, the president of the Manchester conference, was chosen president, and elder William Walker, clerk. The conference open-

ed by singing and prayer, after which we had 25 branches represented, containing 1769 members, 44 elders, 97 priests, 57 teachers, 27 deacons, and 115 baptized since last conference. The Manchester conference has been under the presidency and counsel of elder Holmes since his arrival in England, and he has been much blessed in his labors—brought forth much fruit, and he has had the support and love of the Saints through the whole field of his labors. There has been a continual increase of members from the commencement of his labors, and he has manifested much wisdom in the counsel he has given in the midst of his brethren. Manchester and most of the branches was represented as being in perfect union and good standing, it is the largest conference in the British isles, and has truly brought forth much good fruit.

As elder Holmes is about to return home to the United States, it became necessary to appoint another president over the Manchester conference, and brother J. D. Ross, the presiding elder over the Manchester branch, was appointed as president of the conference, and elder William Walker was appointed to preside over the Manchester branch. The faith and prayers of the saints were asked for on these subjects, and the result was, an unanimous vote was given. Resolved, that Thomas Bradshaw and Henry Druce, who are now holding the office of priests, be ordained to the office of elders.

A recommendation of the representatives of the whole conference was moved and seconded in favor of elder Milton Holmes, and was unanimously carried.

The sacrament was administered in the afternoon, and the ordination of the two elders took place. One member of the church was confirmed under the hands of elders Woodruff and Ross.

A large assembly was addressed in the evening by elder Woodruff.

Peace and good order was preserved throughout the day.

MILTON HOLMES, President.

WILLIAM WALKER, Clerk.

NEW YORK CONFERENCE.

The Church of Jesus Christ of Latter-day Saints met pursuant to appointment on the evening of the 12th of November, at the American Hall. Many of the brethren were present from Long Island, Connecticut, and New Jersey.

On motion, Elder O. Pratt was called to the chair, and G. T. Newell, Secretary.

After prayer and a dedication of the assem-

ay to God by the President, and a song of Zion by the whole assembly, the President arose and laid before the conference the present condition of the saints, and the necessity of all removing to the West. He exhorted them to a union of action for the benefit of the poor, that they might not be left behind. That as long as the church remained among the Gentiles, the fulness of the gospel could not be taken from them, and the Book of Mormon be fulfilled.

Elder Brannan then arose and presented the following preamble and resolutions, which were unanimously adopted by the whole assembly without a dissenting voice.

WHEREAS, we as a people have sought to obey the great commandment of the dispensation of the fulness of times, by gathering ourselves together; and as often as we have done so, we have been sorely persecuted by the Protestant Christian churches, our houses burned, and we disinherited of our possessions, and driven forth upon the charity of a cold hearted world, to seek protection and sustenance for ourselves and families.

And WHEREAS:—Inasmuch as the people and authorities of the United States have sanctioned such proceedings, without manifesting any disposition to sustain us in our constitutional rights, but have rejected our many petitions to judges, governors, and presidents for the last twelve years, having hardened their hearts, like Pharaoh of old, against the cries of the fatherless and the widow, That we now cease our cries—wipe away our tears, and prepare ourselves to “enter into our chambers, and shut our doors about us for a little season until the indignation be overpast.” Therefore,

Resolved, That we hail with joy the proclamation of our brethren from the City of Joseph, to make preparations for our immediate departure, and give thanks and praise of our heavenly Father that the day of our deliverance is so near at hand.

Resolved, That we look upon the proclamation sent forth and published in the Warsaw Signal by our former brother, William Smith, as being actuated by purely selfish motives alone, for his own personal emolument and aggrandizement, at the sacrifice of the lives of his best friends, and the defamation of the character of the whole church; unchristianlike, even if true, because it brings persecution and affliction upon the innocent.

Resolved, That we most heartily sanction the proceedings of the council and Church at Nauvoo, in his excommunication; and that suffering innocence in this city by his hands, has de-

manded it long since. And in it we believe the prayers of the fatherless and widow have been answered. And further

Resolved, That we caution all the honest in heart among the Saints, where he has not visited in the East and elsewhere, that have not had an opportunity of proving his apostleship as we have, to beware how they receive him into their houses, or bid him God speed, lest they bring condemnation upon themselves ignorantly.

Resolved, That during the mission and ministry of our brethren, the Twelve, among us, since the absence of William Smith, their conduct has been of the most exemplary character, both in practice and precept; which we are sorry we are not able to say of our former brother William Smith. And

Resolved, That we advise him if he wishes to keep himself from trouble, shame, and disgrace—that if he has any feeling for the character of his family, and his martyred brethren, that he stay where he is, or go where he is not known. For we, the Church in New York, have no desire to see him, unless he repent speedily, and go about making restitution for lifting his hand against the church and kingdom of God to destroy it.

Resolved, That the Church in this city move, one and all, west of the Rocky Mountains, between this and next season, either by land or water; and that we most earnestly pray all our brethren in the eastern country to join with us in this determination, and carry it out effectually, to the delivery of the people of God from the daughters of Babylon, and not one left behind.

Resolved, That there are no apologies required of those who do not go, but old age, sickness, infirmities, and poverty; “For he that will not forsake father and mother, houses and lands, wives and children for me and my name’s sake, is not worthy of me.”

Elder Brannan laid before the congregation his instructions from the authorities of the church directing him to go by water, and called upon all who wanted to accompany him, to come forward at the close of the meeting and put down their names. The conference was then dismissed by a benediction from the President.

ORSON PRATT, Pres’t.

G. T. Newell, Sec.

MINUTES OF A CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN BURK’S GARDEN, TAZWELL COUNTY, VIRGINIA, ON THE 31st OF AUGUST, 1845.

Opened by calling the meeting to order by

Elder Peter Litz, who motioned that Elder James Parke be appointed president, which was seconded, and carried unanimously. On motion, Peter Litz was appointed clerk of said conference by an unanimous vote. The president then arose, and opened the meeting by singing and prayer, and delivered a funeral sermon of Bro. A. Petty, from 1st Corinthians, 15th chap: 53, 54, 55 verses, and delivered a masterly sermon with power and much assurance of the Holy Ghost; the different branches were then presented; Burks Garden branch by Elder P. Litz, seventy-two in number, including three elders, one priest, one teacher, all in good standing. Elder Samuel Carter then presented Bluestone branch, which numbers fifteen, including three elders, one priest, one teacher and one deacon, all in good standing. The Wythe county branch not present, nor the Smyth county branch, but notwithstanding there has been a number added in that part of the vineyard, and a great spirit of enquiring prevails in that section of the country. After an interval of fifteen minutes,—conference met again when the president gave an exhortation of the nature and propriety of partaking of the sacrament. After the sacrament was administered, the president delivered an exhortation on the principle of love and unity amongst the saints, and made a few remarks on the claims of Sidney Rigdon, and took a vote of the saints if they would uphold the proper authorities of the church in all righteousness, and if they would do all in their power to build the Temple of the Lord, which was carried unanimously. On motion resolved that the minutes of this conference be forwarded to Nauvoo, and published in the Times and Seasons, after which the conference adjourned until the 6th of April, 1846.

JAMES PARKE, President.

PETER LITZ, Clerk.

Nauvoo, Ill., Nov. 14, 1845.

Having just returned from a mission eastward, appointed by the spring Conference of 1843; according to order established by the Church of Christ, that Elders should report their stewardship; I thought, although I was among the least, yet I would not be among the last in confessing my ignorance, and stating unequivocally, that I am but an unprofitable servant.

During my mission, which was in the fall and spring of '43 and '44, in the States of N. Jersey, and Maryland, in company with my fellow-laborer, S. H. Rogers; we endeavored, according to our ability, and the trust reposed in us, to help rear up the standard of Latter-Day glory,

and to facilitate the great and momentous work of God in these last days.

I will also say, that although we were weak, yet we were made strong by the hand of the mighty God of Jacob! And although we were little, yet we confounded the great; and although our wisdom consisted in the simplicity of Christ's gospel; yet the wisdom of man was confounded before our eyes.

Many honorable men were enamoured to the truth, and many honorable men instructed in the plan of salvation. We baptised thirty-five or forty for the remission of their sins, and organized one branch of twenty-five or thirty members in Md; and thus the words of God were fulfilled; that 'the weak should confound the wisdom of the mighty,' and the poor among men rejoice,' 'the meek increase their joy in the Lord,' 'those who erred learn doctrine,' &c. &c. Thus was the mission; and thus it ended.

May God bless his people, redeem and save Israel, and hasten his work in its time.

JAMES H. FLANIGAN.

"Whenever any thing is spoken against you, that is not true do not pass by or despise it because it is false; but forthwith examine yourself, and consider what you have said or done, that may administer a just occasion of reproof."

Elder J. Taylor,

Dear Sir:—Having observed in your paper of the first instant, an interesting communication from Elder Addison Pratt, and among the many items of interest, one relating to "the good Brethren in Philadelphia," and "our good Brother Grant." Sir, permit me through the medium of the Times and Seasons, to inform Brother Pratt, that his indignation, and incorrect information, has caused him to do injustice by the Saints in Philadelphia; and his *belief* of "good Brother G." came not from hearing the word of the Lord, but from hearing something else. Brother Hanks did not sell me a Book of Mormon, or any other Book, neither did any one under my jurisdiction buy books of him except they were requested to do so by him or his associates. To conclude allow me to say, NOT JESTING, that I hope the successor of the present *prime minister* of Toobouai, will retain in his head, eyes enough to tell true seamen from pirates; and thereby be able to do justice to his best friends in North America.

Yours respectfully,

J. M. GRANT.

City of Joseph, Nov. 14th, 1845.

BACK NUMBERS.

The back numbers of the *Times and Seasons*, for September and October; were not printed in their time, but the publication will continue until the volume is full.

CORRECTION.

In the *Times and Seasons* of August 15, the History says, "Brother Rich was called in question for transgressing the word of wisdom," &c. It should have read *Leonard Rich*.

NOTICE.

Robert Reid, James Riley, and Charles Pem-

berton of St. Louis, have this day been cut off from the church by the council of the Twelve.
W. RICHARDS, Clerk.

Nov. 1845.

NOTICE.

Elder Nelson Bates of the New Hampshire presidency, from whom the hand of fellowship was withdrawn, and published in the Messenger, is now restored to the full fellowship and confidence of the church.

W. RICHARDS, Clerk.

P. S. It was not our intention that Br. Bates should have been published.

POETRY.

For the *Times and Seasons*.

MY FATHER IN HEAVEN;

BY MISS ELIZA R. SNOW

O my Father, thou that dwellest
In the high and glorious place;
When shall I regain thy presence,
And again behold thy face?

In thy holy habitation

Did my spirit once reside?

In my first primeval childhood

Was I nurtur'd near thy side?

For a wise and glorious purpose

Thou hast plac'd me here on earth,

And withheld the recollection

Of my former friends and birth:

Yet oft times a secret something

Whispered you're a stranger here;

And I felt that I had wandered

From a more exalted sphere.

I had learn'd to call thee father

Through thy spirit from on high;

But until the key of knowledge

Was restor'd, I knew not why.

In the heav'ns are parents single?

No, the thought makes reason stare;

Truth is reason—truth eternal

Tells me I've a mother there.

When I leave this frail existence—

When I lay this mortal by,

Father, mother, may I meet you

In your royal court on high?

Then, at length, when I've completed

All you sent me forth to do,

With your mutual approbation

Let me come and dwell with you.

City of Joseph, Oct. 1845.

The Times and Seasons,

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JOHN TAYLOR,

EDITOR AND PROPRIETOR

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI No. 18] CITY OF NAUVOO, ILL. DEC. 1, 1845 [WHOLE No 126.

HISTORY OF JOSEPH SMITH.

CONTINUED.

April 1st 1834. This day at Brother Riders, in Chardon. The Court has not brought forward Hurlbert's trial yet, and we were engaged in issuing subpoenas for witnesses. My soul delighteth in the law of the Lord, for he forgiveth my sins, and will confound mine enemies. The Lord shall destroy him who has lifted his heel against me, even that wicked man, Doct. P. Hurlbert; he will deliver him to the fowls of heaven, and his bones shall be cast to the blasts of the wind, for he lifted his arm against the Almighty, therefore the Lord shall destroy him.

Wednesday the 2nd and Thursday the 3d, attended the Court. Hurlbert was on trial for threatening my life. Friday morning I returned home. And in the evening attended council of which the following are the minutes.

"Kirtland, April 4th 1834.

This evening a council of High Priests assembled at the house of President Joseph Smith, Jun., to reconsider the case of Brother George F. James. Pres. Joseph Smith Jun., presiding.

Bro. George said that he had often promised to take up his cross and magnify his calling, but had failed, and had ought to have written to the President ere this time, and given him the information that his pecuniary affairs called his attention at home, which prevented his fulfilling the promise he made to president Joseph in going out to proclaim the gospel, and he sincerely asked pardon of the Lord, and of his brethren, and particularly of Brother Joseph. He also said he was willing to ask the forgiveness of this church. He said that relative to certain charges, which were that he "had not attended meetings," and had treated lightly some of the weak" &c.; that he had attended meetings, generally; and as for speaking or treating lightly any brother because of his weakness, was foreign from his mind, and was that which he had never done, nor could ever find such principles in his bosom. President Joseph said he had no hardness; he only wished brother George to consider this as a chastisement, and that the council were bound to notice his conduct heretofore; but now if Bro. George was willing to walk according to the new covenant, he should have his hand of fellowship. The council then expressed their satisfaction at Bro. George's confession.

(Signed) OLIVER COWDERY, Clerk.

Saturday, March 5th; I went to Chardon, as a witness for Father Johnson, and returned in the evening. Mr. Russell, the State's Attorney, for Portage county, called on me. He appeared in a gentlemanly manner, and treated me with great respect.

April 7th. Bishop Whitney, Elders Frederick G. Williams, Oliver Cowdery, Heber C. Kimball, and myself met in the council room, and bowed down before the Lord, and prayed that he would furnish the means to deliver the Firm from debt, that they might be set at liberty; also that I might prevail against the wicked man, Hurlbert, and that he might be put to shame.

The Presidency wrote Elder Orson Hyde, who yet remained in the State of New York, as follows:

Kirtland, April 7, 1834.

Dear Bro Orson:—

We received yours of the 31st ultimo, in due course of mail, and were much grieved on learning that you were not like to succeed according to our expectations. Myself, Brothers Newel, Frederic and Oliver, retired to the translating room, where prayer was wont to be made, and unbosomed our feelings before God, and cannot but exercise faith yet that you, in the miraculous providence of God will succeed in obtaining help. The fact is, unless we can obtain help, I myself cannot go to Zion, and if I do not go, it will be impossible to get my brethren in Kirtland, any of them, to go; and if we do not go, it is in vain for our eastern brethren to think of going up to better themselves by obtaining so goodly a land, (which now can be obtained for one dollar and a quarter per acre,) and stand against that wicked mob; for unless they do the will of God, God will not help them, and if God does not help them, all is vain.

Now the fact is, this is the head of the church, and the life of the body, and those able men, as members of the body, God has appointed to be hands to administer to the necessities of the body. Now if a man's hand refuses to administer to the necessities of his body, it must perish of hunger; and if the body perish, all the members perish with it; and if the head fails, the whole body is sickened, the heart faints, and the body dies, the spirit takes its exit, and the carcase remains to be devoured by worms.

Now Brother Orson, if this church, which is assaying to be the church of Christ, will not

help us, when they can do it without sacrifice, with those blessings which God has bestowed upon them. I prophecy, I speak the truth, I lie not, God shall take away their talent and give it to those who have no talent, and shall prevent them from ever obtaining a place of refuge, or an inheritance upon the land of Zion: therefore they may tarry, for they might as well be overtaken where they are, as to incur the displeasure of God and fall under his wrath by the way side, as to fall into the hands of a merciless mob, where there is no God to deliver, as salt that has lost its savour, and thenceforth good for nothing, but to be trodden under foot of men.

I therefore adjure you to beseech them, in the name of the Lord, by the Son of God, to lend us a helping hand; and if all this will not soften their hearts, to administer to our necessity for Zion's sake, turn your back upon them and return speedily to Kirtland, and the blood of Zion be upon their heads, even as upon the heads of her enemies, and let their recompence be as the recompence of her enemies, for thus shall it come to pass saith the Lord of Hosts, who has the cattle upon a thousand hills, who has put forth his Almighty hand to bring to pass his strange act; and what man shall put forth his hand to steady the ark of God or be found turning a deaf ear to the voice of his servant, God shall speak in due time, and all will be declared, Amen.

Your Brethren in the New Covenant,

JOSEPH SMITH, Jun.,

F. G. WILLIAMS,

OLIVER COWDERY.

April 9th. After an impartial trial, the court decided that Doct. P. Hurlbut, be bound over under two hundred dollar bonds, to keep the peace for six months, and pay the cost, which amounted to near three hundred dollars, all of which was in answer to our prayers, for which I thank my Heavenly Father.

On the 10th, had a council of the United Order, in which it was agreed that the Order should be dissolved, and each one have his stewardship set off to him. The same day, the brethren in Clay county, Missouri, executed the following letters and petitions according to the revelation:

Liberty, Clay co., Mo., April 10, 1834.

To the President of the United States of America:

We, the undersigned, your petitioners, citizens of the United States of America, and residents of the county of Clay, in the state of Mo., being members of the Church of Christ, reproachfully called Mormons, beg leave to refer the President to our former petition, dated in October last, and also to lay before him the accompa-

nying hand-bill, dated Dec. 12th, 1833, with assurances that the said hand-bill exhibits but a faint sketch of the sufferings of your petitioners and their brethren up to the period of its publication.

The said hand-bill shews, that at the time of dispersion a number of our families fled into the new and unsettled county of Van Buren, but being unable to procure provisions in that county, through the winter, many of them were compelled to return to their homes in Jackson county or perish with hunger. But they had no sooner set foot upon the soil, which a few months before we had purchased of the United States, than they were again met by the citizens of Jackson county, and a renewal of savage barbarities inflicted upon these families, by beating with clubs and sticks, presenting knives and fire arms, and threatening with death, if they did not flee from the county—these inhuman assaults, upon a number of these families, were repeated at two or three different times through the past winter, till they were compelled at last to abandon their possessions in Jackson county, and flee with their mangled bodies into this county, here to mingle their tears and unite their supplications, with hundreds of their brethren, to our Heavenly Father, and the chief ruler of our nation.

Between one and two thousand of the people called Mormons, have been driven by force of arms from Jackson county, in this state, since the first of November last, being compelled to leave their highly cultivated fields, the greater part of which had been bought of the United States, and all this on account of our belief in direct revelation from God, to the children of men, according to the Holy Scriptures. We know that such illegal violence has not been inflicted upon any sect or community of people by the citizens of the United States, since the declaration of independence.

That this is a religious persecution, is notorious throughout our county; for while the officers of the county, both civil and military, were accomplices in these unparalleled outrages, engaged in the destruction of the printing office, dwelling houses, &c.; yet the records of the judicial tribunals of that county are not stained with a crime against our people. Our numbers being greatly inferior to the enemy, we were unable to stand up in self defence; and our lives, at this day, are continually threatened by that infuriated people, so that our personal safety forbids one of our number going into that county on business.

We beg leave to state that no impartial investigation into this criminal matter can be

made, because the offenders must be tried in the county where the offence was committed, and the inhabitants of the county, both magistrates and people were combined, with the exception of a few; justice cannot be expected. At this day your petitioners do not know of a solitary family belonging to our church, but what have been violently expelled from Jackson county by the inhabitants thereof.

Your petitioners have not gone into detail with an account of their individual sufferings from death and bruised bodies, and the universal distress which prevails at this day, in a greater or less degree throughout our whole body. Not only because those sacred rights guaranteed to every religious sect have been publicly invaded, in open hostility to the spirit and genius of free government, but such of their houses as have not been burnt, their lands and most of the products of the labor of their hands for the last year, have been wrested from them by a band of outlaws, congregated in Jackson county on the western frontiers of the United States, within about thirty miles of the United States military post at Fort Leavenworth, on the Missouri river.

Your petitioners say that they do not enter a minute detail of the sufferings in this petition lest they should weary the patience of the venerable chief, whose arduous duties they know are great, and daily accumulating. We only hope to show him that this unprecedented emergency in the history of our country,—that the magistracy thereof is set at defiance, and justice checked in open violation of its laws, and that we, your petitioners, who are almost wholly native born citizens of these United States, of whom they purchased their lands in Jackson county, Missouri, with intent to cultivate the same as peaceable citizens, are now forced from them, and dwelling in the counties of Clay, Ray, and Lafayette in the state of Missouri, without permanent homes, and suffering all the privations which must necessarily result from such inhuman treatment. Under these sufferings, your petitioners petitioned the governor of this state, in December last, in answer to which, we received the following letter:

FAREWELL MESSAGE OF ORSON PRATT.

To the Saints of the Eastern and Middle States, Greeting:

Dear Brethren:

The time is at hand for me to take a long and lasting farewell to these Eastern countries, being included with my family, among the tens of thousands of American citizens who

have the choice of DEATH or BANISHMENT beyond the Rocky Mountains. I have preferred the latter. It is with the greatest of joy that I forsake this Republic: and all the saints have abundant reasons to rejoice that they are counted worthy to be cast out as exiles from this wicked nation; for we have received nothing but one continual scene of the most horrid and unrelenting persecutions at their hands for the last sixteen years. If our heavenly father will preserve us, and deliver us out of the hands of the blood-thirsty Christians of these United States, and not suffer any more of us to be martyred to gratify their holy piety, I for one shall be very thankful. Perhaps we may have to suffer much in the land of our exile, but our sufferings will be from another cause—there will be no Christian banditti to afflict us all the day long—no holy pious priests to murder us by scores—no editors to urge on house burning, devastation and death. If we die in the dens and caves of the Rocky Mountains, we shall die where freedom reigns triumphantly. Liberty in a solitary place, and in a desert, is far more preferable than martyrdom in these pious States.

Perhaps the rich may ask, how they are to dispose of their farms and houses so as to get to Nauvoo this winter, and be ready to start early in the spring with the great company?—In reply to this inquiry, we observe that they can do it if they only have a disposition. Many of them might have disposed of their property years ago, but have been holding on to the same, for the purpose of getting a greater price, or for fear of losing their property by the ravages of mobs, if they gathered with the saints; thus they have not been willing to readily comply with the great commandment of God, concerning the gathering, and thus they are deprived of the privilege of sacrificing their property by being driven from the same: but still they can relieve themselves in some measure, by selling immediately, at all hazards, although they should not get one third of its real value.

The Lord requires a sacrifice, and he that is not willing, will fail of the blessing. Brethren now is the time for you to be up and doing, for unless you can get to Nauvoo this winter, it will be entirely needless for you to go in the spring for you could not arrive in time to leave with the saints.

We would say to the poor in the East, that it will be of no use for them to go to Nauvoo, unless they have means sufficient to purchase horses, wagons, tents, &c., for it will be in vain for them to think of starting for the Rocky Mountains without these things; and the

church at Nauvoo will have as much as they can possibly do to provide these things for the poor of that place. If they should have any means left after having provided for their own poor, they would of course be willing to help the poor abroad; the rich in the branches abroad, should help the poor to horses, wagons, &c.; and those who cannot possibly obtain these things, must raise means to pay their passage by sea around Cape Horn to the western coast of North America. Indeed our expenses by sea from here to the place of our destination, would be but a trifle more, than our expenses from here to Nauvoo. Hence all the poor that can raise funds sufficient to go to Nauvoo, can with a little exertion obtain sufficient to go by Cape Horn.

Those who go by sea, can carry with them many articles which it would be impossible to carry over the mountains. Elder S. Brannan has been counselled to go by sea. He will sail about the middle of January. Those who wish to accompany him are requested to give him their names as early as possible. If one hundred and fifty or two hundred passengers can be obtained, he can venture to charter a vessel for them, and thus their fare will be scarcely nothing. The voyage can be performed in four or five months. Brethren awake!—be determined to get out from this evil nation next spring. We do not want one saint to be left in the United States after that time. Let every branch in the East, West, North, and South, be determined to flee out of Babylon, either by land or by sea, as soon as then.—Judgment is at the door; and it will be easier to go now, than to wait until it comes.

Those who go by sea, should go as soon as possible, as it will be almost impossible to double Cape Horn in our summer months; as the seasons there are directly the opposite of ours.—Their coldest months are in July and August, their warmest months in January and February. There is too much ice in our summer months to admit a safe passage round the Cape.

Elder Samuel Brannan is hereby appointed to preside over, and take charge of the company that go by sea; and all who go with him will be required to give strict heed to his instruction and counsel. He will point out to you the necessary articles to be taken, whether for food or for raiment, together with farming utensils, mechanical instruments, and all kinds of garden seeds, seeds of various kinds of fruits, &c., &c. Several have already given their names to go with him, and I think he will soon raise a company as large as can conveniently go in one vessel.

Brethren if you all want to go, charter half

a dozen, or a dozen vessels, and fill each with passengers, and the fare among so many will be but a trifle. The most of those, however, who can get teams this winter, had better go by land.

Do not be faint hearted nor slothful, but be courageous and diligent, prayerful and faithful, and you can accomplish almost anything that you undertake. What great and good work cannot the saints do, if they take hold of it with energy, and ambition?

We can do almost anything, for our Father in Heaven will strengthen us, if we strengthen ourselves. He will work according to our faith. If we say we cannot go, God will not help us; but if we say, in the name of the Lord, we will go! and set ourselves about it, He will help us. The saints must do greater things than these, before many years pass away, and now is the time to try your faith and ambition, and thus by experience be prepared for greater achievements.

Brother Snow and myself are called upon to leave you, to visit our families and friends in the West. After our departure apostates will prowl around the branches here in the East, seeking whom they may devour. They will present themselves before you as very pious and holy beings, mourning over the corruptions of the church while the Twelve apostles of the Lamb will be represented as devils incarnate. But dear brethren, our works you have seen, and our diligence and anxiety for your salvation, you are not ignorant of. We have labored with all patience and diligence with you. We have prayed with you, and taught and instructed, and counselled you according as the Lord has given us wisdom.—

And I hereby testify unto you in the name of the Lord God of Joseph, that, if after all the instruction you have received, you suffer yourselves to be influenced and led away by apostates, such as Rigdon, Adams, William Smith, and others who have been legally cut off from the church—your sins shall be upon your own heads—our garments are clean. Remember these words, and let nothing move you. Let no apostates be in the least welcome under your roof. Be ashamed and blush at the very idea, of attending one of their wicked meetings. Despise their principles, and all their apostate doings, as you would the very gates of hell. Touch not—taste not, and handle not any of their accursed doctrines; for they shall utterly perish, and all that follow them. The day shall come, when they shall weep and howl for vexation of spirit, for their miseries shall come upon them; and all shall know and discern between the righteous and the wicked—between saints and apostates.

When the saints get this message, I shall probably be on my way to the West. Should they wish to forward me letters or assistance, they can direct the same to Nauvoo. I hereby tender my thanks to the saints for such assistance as they have rendered me. I have received in the neighborhood of twenty dollars in fulfilment of my dream. Those who have responded to the same, have the warmest gratitude of my heart. I have just returned from a tour of about eight hundred miles, all at my own expense. And I assure you dear brethren, that it is a difficult matter for the servants of God to spend all their time in the ministry unless the saints uphold their hands. I should have probably have visited more branches of the church in the East, if I had been in the possession of sufficient funds to have paid my travelling expenses. I have no fault to find.—The saints in the East have done well in the main; for they have responded to the call of our brethren in the West, in relation to tithing, tabernacle &c.; and they shall in no wise lose their reward. We love the saints, both in the East and in the West, and it grieves our hearts, that circumstances should force any of you to tarry in the States after next spring. If it were in our power, our hearts would leap for joy at the prospect of taking you all with us: and thus would the fulness of the gospel be fully brought from among the Gentiles.

1 Brethren and Sisters, remember the Book of Mormon, the Book of Covenants, and the instructions, teachings, and counsels, which the faithful servants have given you from time to time. Be strictly virtuous, pure, upright, and honest in all things; and comply faithfully with the instructions upon these points, as pointed out in my message. You can now see the consequences attending those who have violated those virtuous principles. They have apostatized, and become the bitterest enemies of the servants of God: thus fulfilling the words of Jesus—"He that looketh on a woman to lust after her, or if any one commit adultery in their hearts, they shall not have the spirit, but shall deny the faith." (Book of Covenants, p. 204, 5th paragraph, stereotyped edition.)

It is a fearful thing to violate the commandments of God, and depart from the strict laws which he has given concerning these matters. There is a right way, and there are many wrong ways; and blessed is that person who findeth the right way, and walketh therein even unto the end, for they shall be crowned with great glory, and of the *increase* of their kingdom, there shall be no end. Such shall be honored among the sons and daughters of God, while the corrupt, the whoremongers,

and the vile seducer, shall be abased, where there is wailing, and wretchedness indescribable.

Who then, for a moment's gratification, will sacrifice an eternal kingdom, where pure virtue, and love, and affection, shall beam forth like the rays of the morning from every joyful countenance?

O Virtue! How amiable thou art! Strength and beauty, and excellency, and dignity, and honor, and immortality, are thine offspring!—Gentle peace, pure affection, unbounded love, and omnipotent power, shall reign triumphantly in thy habitations forevermore.

And now I must say to the saints in the Eastern countries farewell. Farewell till we meet on distant lands. May our kind Father hasten that time. Yea, O Lord God, remember these my brethren and sisters, and save them. Behold O Lord, they have received thy servants, and the message thou gavest them to declare. They have fed us and clothed us; they have given their tithes for the building of thy Temple, and now, O Father, reject not their offerings, neither cast away thy people who are called by thy name. Forgive their sins, and pity them even as a Father pitieth his own children. Behold O Lord, the desire of this thy people to go forth from among the Gentiles, who have sorely persecuted them all the day long. But thy people are poor. Wilt thou not help them? Wilt thou not deliver them out of the hands of all their enemies who hate them? And when thou shalt visit this nation in sore judgment, according to that which thou hast spoken, destroy not thy people who are poor, with the wicked; but hide them with thine own hands, and shield them from judgment.

Hear the prayer of thy servant kind Father, in behalf of his brethren, over whom he has presided, and whom, he is now about to leave. For I ask thee for all these things, in the name of thy Son. Amen.

And again, with my heart full of blessings, I say FAREWELL.

ORSON P. RATT.

City of New York, Nov. 8, 1845.

WHAT IS TRUTH?

When Jesus had told Pilate what he came into this world for, and that he should bear witness of the *truth*, Pilate asked, *what is truth?* but Jesus answered not a word; neither have we, as to the *threats* and *lies* published in the pamphlet alluded to below, knowing that all things shall work for good to those that serve the Lord in righteousness, and endure all things patiently for the glory that shall come after much tribulation.

The exposition of the editor of the *Messenger*, that William Smith, (though he boasted of it in Nauvoo) never owned that establishment, nor paid a cent to sustain it, is a kind of *velo* on his proclamation, that seems to say; if one prominent article was manufactured out of "falsehood" to stir up the jealousy of the people, the whole must be a "bastard" production, conceived in sin, and brought forth in iniquity.

Leaving the apotates, hitherto, to "glitter on the darkness of midnight," and corrode in their own poisoned ooze, we cannot but lament that any should be so short sighted, now as to cover themselves with a net of lies, and then tangle themselves in their own NET, *but so it is!*

Read the following from the N. Y. *Messenger*:

BEWARE OF STRONG DELUSION, LEST YE BELIEVE A LIE AND BE DAMNED.

Beloved brethren and sisters:—We have received a proclamation published in the *Warsaw Signal*, purporting to come from William Smith, who has been cut off from the church in Nauvoo by a unanimous voice of the whole city, not one dissenting voice. What could have been the reason of this movement of the people of Nauvoo? Could it have been through any malicious feeling against their brother William, the only surviving brother of the family? Was it because Bro. William was so much more just and righteous than all the rest of the people in Nauvoo? Or was it because his conduct was insufferable in the extreme? We leave the saints to draw their own conclusions. His conduct in the east has been sufficient to place every enquiring mind on the right track. He states in his proclamation, things we consider worthy of comment, lest many who are unacquainted be led astray.

He pronounces the Twelve guilty of conduct "disgraceful to humanity," which comes certainly with a very bad grace. We would ask if Parly P. Pratt, Orson Hyde, or Orson Pratt, during their mission to the eastern country, carried on the work of seduction, on the ground of marrying their victims on the decease of their wives? If they have been the means of driving people from the church, instead of bringing them in? Let the church of New York, Boston, and Philadelphia speak out and answer these questions. But you do not pretend to say that William Smith was guilty of such conduct. Let the churches in the eastern country speak, or let him come to the east and meet his accusers face to face. We do not feel to do William Smith any personal injury. But for a man like him, having been an eye witness of the fall of former apostates, to pub-

lish such a document to the world, shows very much the mark of madness and insanity. We will now notice one of his presumptions, which if he has no more foundation to predicate the rest of his assertions upon, than he has for this, his foundation will crumble from beneath him. "In the mean time, as all the saints well know, I was engaged in publishing a paper in New York, entitled the 'Prophet,' got up by MY own labors, and carried on with as much earnest zeal as I could possibly employ upon it. All at once early in the spring, whom should I encounter but Mr. Parley P. Pratt, who had come from the West, with specific authority from the quorum of the Twelve, to take charge of all the printing etc., without a single provision with respect to MY own personal rights, or relative to any outlay I had subjected MYSELF to, in getting up the paper, materials for printing, etc., etc."

Who does not know, that has been acquainted with the first establishment of this paper, that William Smith was in Nauvoo when the first paper was published—that it was not got up by his labors, nor carried on or sustained by his "earnest zeal," neither was he subjected to any personal outlay for type, paper, press or utensils. The type, press and materials, were purchased by Bro. Doremus and the debts contracted by the extravagant management in publishing the first two or three numbers, we assumed the responsibility of, when it changed hands. And since that time, the publication of the paper has depended entirely upon our labors. This the saints in New York well know. Again he says, "I had labored hard for three years to build up the church, and for the last year to wrest it from the influence of 'Rigdonism.'"

What has been the greatest objection brought against the church in the eastern country by the Rigdonites? It was the conduct of William Smith. Benj. Winchester in conversation with Br. G. B. Wallace in Pittsburgh two weeks ago, said "if it had not been for William Smith, he should have been in the church to this day,"

And we have not the least doubt but half of the Rigdonites in this and other cities, would make the same answer. There has individuals to our knowledge, left the church in this city, for no other reason than the conduct of this man, and are now going from place to place, threatening him with the rod of justice. We have neither time nor room to give much attention to such matters. If any of the saints suffer themselves to be led by such a spirit, they are not of us, and of course will go out

from among us, and the body will be left more sound and healthy than ever.

Since writing the above we have received an advertisement of his lectures in St. Louis, at twelve and a half cents admittance. It is a second edition of Hurlburt, Hinkle, McLelland, Bennet, Law, Foster and Rigdonism. We have been aware of his designs and intentions a long time since, by a bombastical letter written to Bro. David Rogers in this city, when he was at Galena, stating that he was with G. J. Adams and family, who were playing in a theatre to crowded congregations, and that the western boys would soon be among the Yankee's, and then we might look out for black ducks, for they always fly in the fall of the year."

We would respectfully give notice to those reverend gentlemen, that while we 'are looking out for black ducks,' they had better look out for the Yankee girls, for they might find their match. Wounded virtue has not been healed, and might require a balm. We would say there are letters and documents in the hands of elders in the east, of Wm. Smith's writing, that should cause a reign of silence, at least for the space of half an hour."

FROM THE WEST.

As Oregon, California and Vancouver are all the "go" in these last days, we have thought it advisable to give in this number of the Times and Seasons the following intelligence. Although it is not of so religious a cast as we generally publish, yet it may be of general benefit to the great exodus of the Mormons next season. We must be ready and profit by what we learn.

From the Independence Express, Nov. 17, Extra.
OVERLAND MAIL FROM OREGON—ARRIVAL OF DR. WHITE, DIRECT FROM OREGON—UNPRECEDENTED DISPATCH—THROUGH IN NINETY DAYS!

We had the pleasure on Saturday evening last, of taking by the hand our old friend, Dr. Elijah White, Sub-Agent of Indian Affairs for the territory of Oregon, who had just arrived, with a party of only three men; Messrs. Chapman, Brown, and Saxton, all claiming to be citizens of Willamette—two of whom, Oras Brown and Charles Saxton, had accompanied him for some time previously, on an interesting and important exploring expedition, the results of which will soon come before the public, officially.

They left the beach of the Pacific on the 30th of July, some forty miles from the Umpqua river, and arrived in the Colony about the 10th of August. They found the Legislature in session in Oregon city, and Dr. White being officially

requested to bear a memorial and petition emanating from that body and signed unanimously by them—also by the Judge of the Territory and Executive Committee—to the Congress of the United States, left on the 16th. They arrived at Fort Vancouver on the 17th, the Dalles of the Columbia on the 20th, and on the 23rd proceeded on their journey.

At the first camp, Major Moses Harris, *alias* "Black Harris," his pilot and his dependence, as interpreter for the Sioux and Pawnee Indians in passing through their country, without any difference or explanation, withdrew from the party and returned to the valley. Surprised, but nothing intimidated, they moved forward. They met Wallawalla Indians—so much excited the spring before, by reason of the violent and treacherous death of Elijah Heading, an educated young Chief of distinction, killed by a white man in California—and were "handsomely saluted and most cordially received—the excitement having entirely subsided. Corn, potatoes, peas, camas and cherries, were brought forward for the consumption of the party, and their plantations, with those of the Keyuse, speak well for their advancement in agriculture and civilization. Not many of the Wallawallas cultivate; they generally subsist on fish. But the Keyuse and Nezperces, or Scheptans, under the auspices of Dr. Whitman and lady, and Rev. H. H. Spaulding and lady, are represented as having made most commendable advancement in agriculture, science, arts, morals, and religion—many of the latter reading their own language fluently and writing well, and in the regularity of their family devotions, and observance of the Sabbath, it is believed few equal them.

On the first of September, they met at Bunt river, Capt. Barlow, Knighton, and McDonald's, companies of emigrants—the three companies comprising some eight hundred persons, with eighty-seven wagons, within some three hundred and fifty miles of their destination, all in good health and fine spirits, representing the difficulties of the route as nothing in comparison with what they had expected. While the Doctor was giving them an intellectual treat, to which all listened with indissoluble interest some of the ladies prepared a rich repast for him and his little party: coffee, sugar, bread, biscuit, butter-milk and honey, with bacon, rice and several kinds of dried fruits, were nicely spread out; they ate and drank, talked and mutually cheered each other, and parted in the happiest mood. At different points, for a distance of a hundred and thirty miles they met others—each party soliciting, they all received a lecture on Oregon. The last party, called

the St. Joseph company, were met on Snake river, camped disadvantageously, being some two and a half miles from wood and water on the sandy desert; but they found them in the best spirits, and after advising them at some length on Oregon, the party was invited to dinner, and sat down to table in the tent of Rev. M. Fisher, a Baptist clergyman, spread with a white cloth, and partook of tea, light bread, crackers, maple molasses, dried beef and butter, all prepared in the neatest manner.— This company were mostly New England people, had emigrated to Iowa and from thence to Oregon, and carried their virtues and intelligence over the mountains with them. All much happier and better for the interview, the party took their leave of this interesting group of venerable sires, aged matrons and smiling youth, and passed on to Fort Hall, where they arrived on the 19th of September, and met a cordial reception from Capt. Grant. On the 23d they passed the romantic and interesting Soda Springs, where all drank freely.

On the 27th, met Dr. Joseph Burk, Botanist and Mineralogist, sent out by the English government to make collections, and return in seven years from the time of his departure—dined with him, found him an intelligent, unassuming gentleman. The party passed the divide on the 4th of October, all walking over it, and on striking the Sweet Water, all drank, not a little pleased to behold the water once more running into the Atlantic. On the 13th of October, came in sight of a large Sioux village of some three hundred lodges, and containing 2,000 souls—went immediately to it—were met by several chiefs, and the party conducted by them to the Soldier's lodge, where they feasted on the choicest buffalo meat. Dr. White exchanged a horse with a chief, at the Indian's request, and left, after tarrying two hours, the party being as much pleased with their reception, as the Indians appeared to be in entertaining them. They encamped three miles below the village, horses unmolested and nothing missed. Next day met Smoke, a notable chief, and 200 Indians with him, moving up to the large village which they had passed; exchanged the usual salutations of the day, and all went off most agreeably. On the 15th reached Fort Laramie, where the party were hospitably entertained as at Fort Hall, by Mr. Papin. Left on the 16th, having purchased a sufficient supply of dried buffalo meat and flour, with groceries to last to Independence, intending to accomplish the journey with all possible expedition, and not to stop to kill game. On the 17th, met eight or nine ox

teams, heavily loaded with goods for trading with the Indians, in charge of Captain Finch, who had a trading post seven miles below Fort Laramie, on the Platte. On the 18th, met Mr. Spane, he had also several teams loaded with goods for trading with the Sioux; he had buried his partner the day previous, having died of a nervous fever. On the 29th, met two men on an express to Fort Laramie, from the American Fur Company of St. Louis. They told the Doctor he would probably meet the Pawnee Indians before leaving the Platte, and if he did they would rob him and his party.

On the 31st, at about 11 o'clock, the Doctor riding in front of the party to keep a look out for the Pawnees, discovered a large smoke ahead; halted, adjusted the pack animals, and then went cautiously on again; proceeded a few miles, when a horse was discovered three or four miles ahead, tied, and apparently uneasy. The party were now convinced that the Pawnees were not far off, halted again, and each man examined his fire-arms. The Doctor proposed to leave the road and go into the hills, and to keep on travelling all night to avoid coming in contact with Indians, whose character is that of highway robbers. They did so, and proceeded four or five miles in the direction of the hills, when three Indians were seen advancing in front of them; the party went on a short distance, and twelve or fifteen came up to them. The Doctor made signs to them to keep away, and that he was in great haste to go on, but they all came up; when the Doctor stopped, requested Saxton to get off his horse and open a pack, get some tobacco and give them; he did so, and gave them all there was; mounted his horse again, when one of the pack horses took fright at the Indians, and ran with great violence, but was at last caught by Chapman and Saxton, the pack adjusted by them, ready to go on again. But the Indian who had been very impudent and saucy, now came to Chapman and asked him for powder; he refused to give him any, when the rascally Indian cocked his gun. At the suggestion of the Doctor, Chapman gave him some powder and he went off; but while the Doctor was talking to Chapman, six or seven had surrounded him, and two had his horse by the bridle, when he asked Brown to come up to him. Brown did so, presented his pistol at one of them, and the Doctor motioning them at the same time, with his sixshooter in his hand, to be off; they left, and the party halted their animals, and started on again towards the hills, when a large Pawnee village, of some three hundred lodges, appeared in sight, several miles from the road.

As the Indians left the party, they fired three times at them, and the shot fell thickly around Brown—the Indians going towards the village, and the party from it over the hills. When out of sight of the Indians and the village, the party again halted, filled their powder horns, and took a good quantity of balls in their pouches, and went on again; but they had scarcely started, when two Indians were seen coming from towards the village over the hills; soon another, & another appeared in sight, each coming from different directions, & in ten minutes from the time the first two appeared in sight, the party were completely surrounded by two or three hundred men armed with rifles, muskets, bows & arrows, tomahawks & war-clubs, while the air resounded with the awful war whoop, as they still continued to dash upon them on their fleet horses. Seeing that four could do nothing by firing on such numbers, the Doctor told the party not to fire, while the Indians were in great confusion among themselves. The first who came, talked loud and boisterous, and began to catch the pack horses, when it was proposed to go with them to the village.

In the mean time, all was confusion, some snatching a rifle from one, while another caught a blanket from another, and run off. Saxton first got under way, following his pack horse, having many valuable papers, and surrounded by some twenty Indians; they soon stripped him of his powder horn and his horse and saddle, and put him bare back, while a brave, with a huge battle axe, led his horse by the bridle. Brown followed Saxton in a similar manner, passed him, and was the first to grace their fiendish triumph as they entered their village in full gallop. The Doctor was next suffered to start towards the village, but not until they had torn his coat into pieces, and stripped him of his vest. One Indian then struck him a hard blow with his bow on the right cheek; another hit him two blows on the top of the head with a war club, which nearly deprived him of his senses. With nothing left but his flannel shirt and pantaloons, he passed Saxton soon after Brown, with a brave leading his horse, and a Chief riding behind him, embracing him in his arms. Chapman followed immediately after Brown; they struck him several times as he was riding; he was hurried along and taken into the village. The Doctor was last on the ground, and was conducted into the lodge of a Chief, but not permitted to converse with any of his party: the rest of the men were conducted to separate lodges and treated in a similar manner.

The party were fed several times during the evening on boiled corn, at different lodges, ac-

companied by an Indian, but were not permitted to be together, except about ten minutes at a time. The first impression made upon the Doctor and all the party, on entering the lodges was, that the Chiefs would cause most of the property to be given back, but before morning all were convinced to the contrary, by having their packs opened, and pillaged of every thing of value; not even letters to people in the States were omitted. Dr. White lost many of his most valuable papers, and some twenty letters, though he mailed at this place 541, to various persons in the Union. After robbing the party of all their provisions and clothing, as well as horses; in the morning several squaws, true to the character of women, put up some corn, and the Chiefs who were at the head of the outrage, brought forward several poor, lame ponies and mules, and gave each man a few old garments, scarcely enough to cover him, much less to protect him from the inclement season. A little after sunrise they told them to be off, pointing over the hills where they were taken prisoners.

In the lodge where Saxton stopped during the night, while Brown was with him a few moments, an old Chief came in with a large package of papers, evidently robbed from some individual, but he would not suffer him to read any of them except the wrapper, which was of the kind of paper used for envelopes in the War Department, and directed on the envelope, "*Tangawanga*, Chief of the Oto nation." The Indian then opened the package and took out a passport from the United States, and a large paper having ten or twelve seals upon it, opposite of which were many signatures, a large paper resembling a deed, and a French passport; he then folded them all up, after pointing to the coat of arms on each, but would not suffer them to be investigated; putting them all into the envelope, laid them under his thigh, gave a contemptuous laugh, and soon left the lodge. The party travelled till one o'clock at night without a drop of water, on the day they left the village on the open prairie, taking as their guide the north star, and going in an easterly direction. The Doctor was very much indisposed, owing to the violent blows he had received. Soon after the party were out of sight of the village, the smoke behind them told them that their enemies had fired the prairie, and all that day the wind drove the fire hard upon the party, and at night the flames of the tall grass were seen behind them, mingling with the horizon, giving it the appearance of an ocean of fire. One of the party kept watch while the other slept, or rather dozed. Next morning taking a bit of raw

corn, they continued their course north-east; the party and poor animals suffering extreme want of water. About ten o'clock they found a stagnant pool, where all the party were once more sensible of the watchful care of divine providence. They continued on in the same direction till three o'clock, when the party struck a deep ravine and began to follow it, but they had only proceeded a short distance, when the Doctor discovered two Indians far in the distance, to the south east; the party stopped, and concealed themselves in the ravine; Brown crept to the bank to watch their movements; the Indians advanced a little, then also stopped. The Doctor then prepared to retreat and change the course of travel, and the party readily complied with his suggestion, went up the ravine some distance, took a southerly direction and travelled six miles, when they struck a small creek, kept their course still towards the south, and just at dark struck the Oregon road, to the great joy of all the party. They encamped that night at 12 o'clock on the Republican Fork, again eating raw corn for supper.

On the 3d of November, they considered themselves nearly out of reach of the Pawnees, being fifty miles from their village. They arrived at the bank of the Big Blue on the evening of the 7th, when on entering the tall forest trees, by the light of the moon, a large flock of turkies were heard among the branches. All were excited with pleasing anticipations of once more tasting something palatable, as the corn, in whatever state it was taken, for several days had soured on the stomachs of the men, and they ate it only to keep from starving. The next morning, Brown's well-directed rifle brought a fat turkey to the ground. After the turkey was despatched, they returned to the corn again, as the Indians gave them only two rifles, having percussion locks with no more ammunition, and the other rifle was unloaded to strike fire with the powder.

On the evening of the 13th, they ate the first meal in the house of Mr. Charles Fish, quickly prepared by his lady, residing among the Shawnee Indians, thirty miles from the United States line.

The Doctor left the Willamette colony in a very flourishing state, and is of opinion that Oregon, at no distant day, will rival many of the Atlantic States in agriculture, science, and the arts. In this opinion all the party concur, and they intend to return again in the spring.

A daily computation makes the distance from

Oregon city to Fort Hall	800 miles
From Fort Hall to Green river,	195 "

From Green river to Fort Laramie,	400 "
From Fort Laramie to Independence.	630 "

2025½

From the St. Louis Republican."

St. Louis, Nov. 23rd, 1845.

Sir: I received with pleasure your polite note of inquiry, regarding Oregon, from the consideration of the warm interest you have manifested in favor of that new, distant and interesting part of our wide domain, and am most happy to assure you, and through you, the good citizens of St. Louis and Missouri generally, who have said and done so much to advance our interests, that aside from some inconvenience for the want of a circulating medium, or the establishment of proper commercial regulations, our little colony of eight thousand, are going forward most vigorously and prosperously, and, so far as the accumulation of property is concerned, I know of no people so rapidly advancing as those who have planted themselves in the valley of the Willamette, nor do I know of any like population so uniformly pleased with the country of their adoption—none, sir, of the sober, industrious and intelligent part of our cheerful little colony, but are greatly pleased with Oregon, and its prospects, uniformly extolling the climate, soil, scenery, &c., &c. And, sir, of this you need not be surprised, as from a residence of nine years in that delightful valley, I assure you I know of no country possessing so mild, equable, salubrious and agreeable climate, nor a country of such varied and beautiful scenery, nor one of such certainty or uniformity of all kinds of crops peculiar to such latitude, save Indian corn, which, though more certain from the uniformity of cool nights, does not in growth yield more than an average New England crop. Nor do I know of a country, every where possessing such purity of water, or considering its extent, more valuable water privileges. Of its natural and commercial advantages, I need not speak, as from its contiguity to the Sandwich Islands, China, Peru and all the western world, it will be seen at a glance that these are very great.

I do not deny that, at the first glance, a great portion of the eastern and interior of that territory appears of little worth, nor would otherwise say than that in the Willamette Valley, the garden of the world, possessing more strength and depth of soil, and less waste land than any country of like extent; that three months out of twelve, arising from the continuous rains, are disagreeable; but, sir, the time is coming, and rapidly advancing, when

domestic herds will take the place of immense herds of buffaloes, and prove a rich source of revenue. Experiments at Fort Hall, Basea Wallawalla and other parts, demonstrate this clearly.

My time is up, more upon this and other subjects relating to Oregon very soon.

Very respectfully,

Your obedient servant,

ELIJAH WHITE.

TIMES AND SEASONS.

CITY OF NAUVOO,

DEC. 1, 1845.

THE PROSPECT.

Peace and union reign at Nauvoo, and as to business, every saint that means to keep the commandments of the Lord, and prepare for the revelation of Jesus Christ, is earnestly employed in fitting out for the intended removal next spring: or, as a willing and obedient people many are engaged upon the Temple—determined to finish that glorious structure of Latter-day Saints' faith and works, as a monument, that they were industrious, noble minded, and sincere.

It is now the first of December, and the suit of rooms in the attic story for the accommodation of the Priesthood, in the ordinances of washings, anointings, and prayer, are nearly ready for use; so that the faithful saints begin to rejoice in the Holy one of Israel. The tithings of good men; the widow's mite; the blood of the martyrs, and the tears of the fatherless, have not been unavailing, but, like the prayers of the saints which are bottled up in Heaven for the gratification of holy beings, they sparkle before the Lord, as monuments of virtue, union, perseverance and religion unknown to the world. We have great reason to rejoice, for the Lord is with us.

The mob, as usual, are busy in manufacturing lies about the saints; and what they lack, is gratuitously supplied by apostates, who naturally drop down among the dregs of society, as a fall from a slaughter house, and are devoured up by beasts of prey. We believe also, that the mob keep up the old system of plundering and crying *mad-dog* in order to prejudice the community against the saints, but God, who never fails to bless the righteous, is our friend, and *we live*, and blessed be his name.

We can say in the voice of truth; brethren; be just—be wise—be watchful—be prayerful—and put away all evil, and he that said to the raging waves; "peace, be still," will say, *well*

done good faithful servants, enter into the joys of your Lord.

TIDINGS.

We select the following from the last arrivals, as a specimen of what may be expected in the old world, in the formidable appearance of calamities:

WARLIKE PREPARATIONS.

There is evidently a screw loose between us and some or other of the countries from which, according to royal speeches, we are everlastingly receiving assurances of love and amity. Preparations for sudden hostilities are going on in all directions. Signs of the *qui vive* are to be traced in every quarter. Old fortifications are being repaired, added to, and strengthened.—New ones are being erected. There is an unusual bustle in the naval yards, as well as in the arsenals. Ships are being made ready up to that point from which they could at once be pushed into immediate service. Those in service are gradually increasing their crews to the war complement, while a large fleet, delicately called "an experimental squadron," as an army of observation is sometimes designated a 'cordon sanitaire,' is in high order, and fully manned, prepared for a dash to any part of the world, and against any enemy against whom it may be required. But what is it all for—what is it all about? These preparations cannot be from any apprehension of a quarrel with the United States about Mexico or the Oregon territory. Some of them are being made too near home for that.—The real cause is, we opine, without mincing matters, that, in spite of the recent bathing machine alliance, things are not quite comfortable between us and our French neighbors just now. The causes of difference, if not dispute, between us are indeed many. Not satisfied with kicking us out of Spain, and turning us out of Greece, they are now busy with their intrigues in China, that they may carry off all the advantages for which we fought and conquered in the late war with that country. Their eagerness to repeat the fable of the wolf and the lamb towards our ally of Morocco may, also in the end, lead to an unpleasant issue with us. But the grand bone of contention just now is the marriage of one of Louis Philippe's sons with the sister of the Queen of Spain, which is sure to elevate him to the throne of that country, and bring about a new and formidable compact between France and Spain. We say that such a marriage would surely elevate the French prince to the throne of Spain. We have not a doubt of it. Louis Philippe has no such thought; but the wretches by whom Queen Isabella is surrounded and held in captivity, are too deeply steeped in crime and

blood and villany, to hesitate about adding one more murder to those which they have already committed, to subserve their selfish and ambitious purposes.—*Liverpool Chronicle*, Nov. 1.

FAMINE EXPECTED IN ENGLAND.

Hitherto the cycle of the seasons has befriended Sir Robert Peel. Four good harvests in succession have filled his exchequer—filled the stomachs of the lieges—made the nation prosperous, the people contented. Alas! the scene is changed—the evil day has come upon him, and has found him unprepared to face it. Famine—gaunt, horrible, destroying famine—seems impending. Fears have seized the public mind. In Ireland matters look appalling—in England gloomy. The granaries of the continent are exhausted. The corn-fields of the Vistula, the Danube, and the Elbe, are barely sufficient for the local wants of the inhabitants. The nation is in commotion; and the cry of “Open the ports and let in corn duty free,” is heard on all sides, reverberated from every part of the empire.—The “pressure from without” has made itself heard in Downing street; and faith in the sliding-scale—Peel’s sliding-scale, is gone forever. A third of the potato crop in Ireland is destroyed. The government has sent scientific professors to the scene of the mischief; and the awful truth is out, that this large portion of the people’s food—the esculent that Cobbett abhorred—is unfit for use. What is to be done, in this terrible, this unlooked for emergency? “Open the ports!” is the exclamation; and there stands the shivering Premier, like a reed in the wind, paralyzed between affection for his sliding-scale, and the horrors of public famine.

IRELAND.

The accounts from the sister island, for some days past, as regards the potato crop, are of a very serious and alarming character. The failure is dreadful in the extreme, and the prospects before the great majority of the lower classes truly horrifying. The authorities at Dublin Castle seem to have directed their attention to the matter. Commissioners have been employed to visit the different provinces, and to report to his excellency the result of their examination. Up to the present time, these reports are of the most discouraging character. With a people so steeped in poverty as the Irish are, and discontented with “the powers that be,” it is frightful to contemplate the consequence of scarcity. The numerous railways likely to be in progress of formation next summer, and during the course of the present winter, will no doubt, materially assist to alleviate much of the suffering that would otherwise ensue.

THE POTATO, THE FAMINE, AND THE RENT.

A correspondent of the Dublin Mail, calcula-

ting that one-third of the potato crop has been destroyed; that six millions of the Irish population are dependent for their existence on this esculent; that the smallest average quantity of oatmeal, the next cheapest food that can be allowed to sustain human life for a day, is one pound avoirdupois—comes to the legitimate conclusion that, supposing oatmeal now selling from 16s. to 17. 6d. per cwt., should during the dearth, rise no higher than 20s., it would take no less a sum than £17,940 a day, or £3,255,000 for the half year, to sustain the lives of two millions (one-third of the six millions) of the Irish people. As our contemporary well observes, this is a faithful estimate, and the great agitator has turned the matter in his capacious mind, and has just issued his appeal for—what does the reader think? Why, for nothing less than the annual O’Connell tribute. This would be incredible if told in a romance; but simple truth beats the most elaborate fiction. The “faithful” are to contribute on Sunday, Nov. 16.

THE MORMONS.

The last New York Sun has an editorial article, as well as a letter from Nauvoo of the 27th October, concerning this extraordinary people. The letter is from Mr. James Arlington Bennett, and professes to sketch their future designs as follows:

The present organization of the church, with the twelve apostles at its head, with a president who holds the keys of the kingdom, is the one that must stand; and when these shall have gone to California, Mormonism will be no more in the United States. But there will be a mighty gathering from all nations of the earth to the Mormon empire now about to be established on the Pacific ocean! One thing you may rely on—and that is, this people will never annex themselves to any government on earth; nor is it desirable they should, as they are determined to be governed by their own laws. The Mormons consider Governor Ford as an old woman in breeches. They say that, instead of permitting them to defend themselves against the mobs, he legalizes the mobs by throwing into their aid some of the State forces. This is what is called their abuse of the governor that we see in the papers.

There are already organized twenty-five companies of one hundred families each, to be filled up during the winter, for the march to California. Each family of ten persons will have a wagon drawn by four oxen, and supplied with everything necessary for the journey.

A troop of horse will be organized as an advance guard.

The whole Mormon people are called in from Europe and America, so that they expect about two hundred thousand persons to congregate within one year at the bay of San Francisco! Several ships will be fitted out in England to take their people round Cape Horn, and others will sail from New York in the spring. Is not this a tempting place for an old United States officer like myself, who has been through the last war? They wish me much to join them, and I presume, if I did, I would have the first military command in the camp of the saints. They certainly require a leader with a military and mathematical head, and one who has seen active service; but I am too old to settle in the West.

The New York Sun, in its own editorial article, runs as follows:

THE MORMONS.

William Smith, brother of Joe Smith, the Mormon prophet, states that it is their design to set up an independent government somewhere in the neighborhood of the Rocky mountains, or near California. That the plan has been maturing for a long time, and that, in fact, with hate in their hearts, skillfully kept up by the Mormon leaders, whose pockets are to be enriched by their toil, the mass of the Mormons will be alike purged of American feeling, and shut out by a barrier of mountains and church restrictions from any other than Mormon freedom. That the design of Brigham Young and the twelve is to build up a sacerdotal tyranny, the spirit of which will be more repugnant to the spread of republican principles than could possibly be the rule of Europe. These are William Smith's views. He is opposed to the plan of organization and its leaders. We find the following in the Mormon paper, which speaks a bitter, and in some respects, we apprehend, a true spirit in reference to their wrongs. We could not believe that, in a government of laws, any sect, no matter what their faith might be, would ever have been driven out of the land *vi et armis*. The Mormon paper says:

"We owe the United States nothing. We go out by force, as exiles from freedom. The government and people owe us millions for the destruction of life and property in Missouri and in Illinois. The blood of our best men stains the land, and the ashes of our property will preserve it till God comes out of his hiding place, and gives this nation a hotter place than he did Sodom and Gomorrah. 'When they cease to spoil, they shall be spoiled,' for the Lord hath spoken it."

They will become formidable enemies to the United States, either in California or Oregon;

and government should look to this matter in season.

We entirely concur with the Sun in the belief that "our government should look to this matter in season." With angry and fanatical feelings such as the Mormons would carry with them, our own citizens would find them troublesome customers, let the tide of emigration be diverted to Oregon or to California.

We understand that the number of Mormons is already estimated at 57,000.—*Union*.

The United States will hardly be justified in the eyes of the nations, in amending the constitution, so as to prevent the Mormons from living in the confines of Democracy, or emigrating to a region *without*.

From the Washington Union of Saturday night. AN INDIAN COUNCIL IN WASHINGTON.

The newly arrived delegation from the Pottawatomies held a "talk" yesterday afternoon with the Cherokee delegation which has been in this city for some time past. The meeting was requested by the former, some of whom had attended as delegates from their tribe at the last grand council held in the Cherokee nation at Tah-le-quah in the month of June, 1843.

Mr. John Ross, the head chief of the Cherokees, first spoke, expressing his gratification at meeting his brethren of the Pottawatomies in the town of their great father, the President of the United States, to which he and the rest of the Cherokees present had come, like the Pottawatomies, on business connected with the interest of their brethren in the Far West. He said it was well that the red man came to their great father for advice when they needed it; for he always stood ready to point out to them the path that led to peace among the various tribes and with their white neighbors; and that he considered it no less his duty to watch over the interests of the red man than over those of the white.

He asked the Pottawatomies what had been done by their nation to further the object for which they, with the other tribes, had assembled in council last spring, in the Cherokee nation, towards bringing about such an understanding among all the red men of the West, as would keep the hatchet forever buried between them. He said his heart was very full of this subject; that it could be effected if the braves and sages of the different tribes would earnestly strive to impress its importance on their followers.

His speech was then translated into the Pottawattomie dialect by their interpreter, Pierre Le Clerc, (a half breed.)

"Half day," the Pottawatomie orator, replied; whose answer, being interpreted, was as follows:—

My brethren: The Pottawatomies were much pleased with the doings of the last general council of the Cherokee nation. The advice you and other Indians, who had adopted the habits and customs of the whites, gave them was good, and had been impressed on their memories. They would not forget what you told them of the importance of at all times looking up to the government of the United States as their most reliable friend, and to its agent as their best adviser, which was the only certain way of avoiding trouble with their white neighbors. A letter from your people, too, repeating the same things said in your speech, has been communicated to us through our clerk, who received it from yours, and it had received much attention from the Pottawatomies. I was much pleased with it, and so were all the chiefs and headmen of our nation. It was immediately translated, and sent on wampum by a runner to the Chippewas, our kindred, with a request from us that they would hearken to its words in favor of general peace, and earnest efforts for the civilization of the various tribes. This was done about the time we started on our journey to this city.

When their answer is received by our brethren at home, that, and the letter, together with a "talk" from us, will be sent on wampum to the Delawares, and when we again meet in the spring, in council, we hope to be able to bring answers from both of these tribes, to tell you that your letter has had the effect of teaching us the importance of looking up to our fathers, the United States agents, and also of cementing peace and good will among red men, and between them and the whites. My brethren, the Pottawatomie chiefs, now here, wish me to assure you that when we return, we shall strive to induce as many nations as possible to unite with us in council next spring; and, according to your advice, to bring with them their fathers, the agents, to consult and advise with us, as we place great confidence in their friendship and wisdom. The talk which you have just given us is good. We like it.

Mr. John Ross answered, that what they had done was well, and would doubtless have a good effect if the other tribes would harken to the substance of the wampum containing his speech and letter, which he trusted, through their efforts, would be widely circulated. The pipe of peace was then lighted; and after it had been passed around the council, Mr. Ross again spoke; saying, that at the time of the

council he had heard of the bad feeling existing between the Pottawatomies and Sioux, which had given him much distress; and that after it (the council) had broken up, he had sent a runner to the latter, urging them strenuously to make peace, and pointing out the folly and impropriety of wars between red men, when so many causes were combined to sweep them from the face of the earth. He now wished to know if peace had been made?

Half day answered, through the interpreter, that when he reached home after the council broke up, acting upon the advice of the Cherokee chief, (Mr. Ross) he, too, had endeavored to bring about a peace between the two nations, and had sent to the Winnebagoes to urge their friends (the Sioux) to bury the hatchet; and that, up to within a few days of their departure on this journey, the Sioux had given them no trouble; but just before they left, a Sioux war party had made their appearance in their country, laden with plunder they had taken elsewhere. As soon as the alarm was given in the Pottawatomie village their young men assembled and went out to meet the enemy, whom they came in sight of at a place about twelve miles west of their town. When the Sioux discovered them advancing, they retreated, dispersing in different directions, and the Pottawatomies only followed them until satisfied that they had left their country. He was glad that they had not come to blows; but his young men went prepared to make peace, or to fight if necessary. The manner in which they had retreated and were equipped, proved that they came with no good intentions, however. He hoped, however, that at a future general council, the difficulties between the two nations would be satisfactorily settled. At the next council there would doubtless be many more tribes represented, who would lend their efforts to bring the Sioux and Pottawatomies to a good understanding.

Le Clerc, the half-breed interpreter, next said, that, on his way to the town of their great father, (Washington city,) he had met the United States agent stationed among the Sioux, and had asked him whether or not they were disposed for peace. The agent told him that the main body of the tribe were anxious to bury the hatchet, and had proposed to send a proposition to the Pottawatomies, but that he had advised them to defer it until his return to the nation, when he would attend himself to the matter. The agent also said that the Creeks had complained of depredations and murders committed by the Sioux or Pawnees on their people, who, if it was not stopped, would certainly be revenged. They had sen-

a wampum to the Delawares, signed by seven different nations who had suffered injuries at the hands of these same Indians, and who wished a council to determine how to right themselves if these things continued. The agent also said that the Sisseton Sioux alone had done all the mischief.

The calumet was again passed round, and then Mr. John Ross again addressed them upon the importance and good effects of annual general councils, which, being attended and participated in by the United States agents, brought them into more frequent and direct communication with the United States government, and thus gave the latter a better knowledge of their wants, as well as of the best mode of attending to them. He said the Indians only wanted a close intercourse with the government to learn how truly they were their friends. He also spoke of the importance of these meetings in influencing the red men to live in peace with all the world, that if they did not soon give up their old habits, the different nations would soon cease to exist, because, while in their present state, everything tended to destroy them. He remarked that the Pottawatomies at the last council had seen what civilization had done for the Cherokees. It had made them men in all respects; that they were rapidly improving, while the other nations, who still clung to their ancient habits of life, were retrograding, and, like the leaves of the forest in autumn, were passing away.

He warned the Pottawatomies that they too, if they would continue to exist, must adopt the habits of the whites; and referring to the patience, and energy, and judgment for which their tribe had been remarkable for untold ages, assured them that those were the national characteristics likely to make them most prosperous if their attention could be turned to the important work of civilization. The speech of Mr. Ross upon this subject was marked throughout with sound advice and good feeling, and evidently made a deep impression upon his auditors, who, notwithstanding their characteristic stoicism, appeared deeply touched by his arguments, showing the importance of saving their nation by strenuous efforts to adopt the habits of the whites. After he had concluded, the pipe of friendship was again passed round the council, which then broke up; the Pottawatomies rising, and passing around the circle, each shaking hands with every other person in the room.

☞ We like to read these moves of the red men,—it shows that the great day of Israel is at hand, and that God has respect to his word and people.

THE EXCITEMENT IN THE CHEROKEE NATION.

The papers from Van Buren, Ark., by last night's mail, says the Missouri Republican, mentions several cases where lives have been destroyed by the National Police. Joseph Swimmer and Stoain, Cherokees of the treaty party, were killed on the 20th, by a party of fifteen men; the first was shot five times, and the latter stabbed twice through the heart. On Friday night, the 14th ult., Tom Watie, a Cherokee, was killed in a barbarous manner, about twelve miles north of this, in the Cherokee nation. The circumstances are thus stated in the Van Buren Intelligencer: A police party of Cherokees came to the house of Arch Gurtrey, where Watie resided, about the time he was going to bed, and one of them told him he was their prisoner, and that he should go with them; W. replied that he wished to dress himself, and then he would go. As he raised himself in bed he was shot dead, his head split open with a tomahawk, and his body horribly cut and mangled with knives.

It is added that great excitement exists in the Nation, in consequence of these acts of atrocity. The Intelligencer invokes the interposition of the State, or of the United States, to stop these proceedings.

On the other hand, the Cherokee Advocate, avows, that these proceedings have nothing to do with politics, but 'are the ebullitions of popular feeling, irritated by a long series of outrages, and maddened by the perpetration of one of deep enormity;' and that paper counsels the pursuit and arrest of the outlaws, five or six in number, who have done so much mischief and caused the recent enormities. The Advocate says:

Major Bonneville, U. S. A., arrived at Evansville, some time last week, having been dispatched from Fort Smith, by Gen. Arbuckle, to inquire into the State of affairs in that section. Col. McKissick, U. S. Agent for the Cherokees, and Captain Boone, with from thirty to forty Dragoons, are also at the same place, or in the vicinity. Capt. Boone was ordered from Fort Gibson, for the purpose of preventing any further effusion of blood, and to afford protection to any person that might desire it. We are glad of their location on the line, under the command of Capt. Boone, a prudent and gentlemanly officer, as they will prevent any unnecessary officiousness from beyond, that might otherwise occur.

But even in the absence of the troops, the citizens of Arkansas have nothing, whatever, to fear from the Cherokees, in their vicinity, as they would under no circumstances, perform

any act to disturb the relations of peace and friendship, so happily existing.

Within two or three miles of Evansville, there are from forty to sixty Cherokees, some of whom, it is said, were concerned in killing James Starr, and Rider, and who have been in pursuit of Tom Starr, and three or four of his associates. The company is doing nothing.

A delegation of four men were sent up yesterday, from this place, to inquire into the condition of things, and to prevail upon the company to disperse and return to their duties, as good and orderly citizens. This we hope and believe they will do."

☞ How natural it is for the spirit of man, when unrestrained, to seek revenge. As it was in the days of Noah, says Jesus, so shall it be in the last days. When the Mormons were persecuted for their religion, in Missouri, the nation laughed! Now the Lord is withdrawing his spirit, and Satan reigns in the hearts of men—to break in pieces the kingdoms and destroy the powers that be. So it is—and so it will be till wickedness and wicked men are swept from the earth.

EARTHQUAKE.

Quite a severe shock was felt in the vicinity of this city last (Sunday) evening. On Long Island, at Bedford, Jamaica, Hemstead, and for many miles, it was felt at 6 o'clock. On Staten Island, at very different and distant points, at 10 minutes past 6 o'clock. The sound appeared like the rolling of a heavy loaded wagon over frozen ground, and continued for about three seconds.

MORE OF THE EARTHQUAKE.

The Post gives a full account of the slight earthquake felt Sunday evening. It says:

We were reclining at the time on a couch in a house situated in the village of Roslyn, Long Island, when the building began suddenly to shake with great violence, so that the windows rattled and the rafters cracked. Our first impression was that some body was endeavoring to move a heavy stove on the floor below; then it was suggested by one of our

companions that a violent wind had sprung up; but as the shaking of the house was soon followed by a deep hollow sound like the rolling of thunder under the earth, it became evident that the phenomena were the effects of an earthquake. The trembling and sound must have lasted about two minutes. The movement of the sound was a very deliberate one, and seemed to us to be in a direction from South to North, or perhaps a little to the East of North. We afterwards learned that the shock had been felt in all parts of the village, and the persons who spoke of the noise, compared it to the rushing of heavy chariots along a hard stony street. Some of those who were out-doors pretended to say that the shock was accompanied by a brief electrical excitation of the air, but of these appearances we could get no confirmation from others.

Coming along the line of the railroad this morning, we ascertained that the shock was distinctly experienced in several of the towns on Long Island. At Oyster Bay, a friend informed us the agitation was so perceptible that the people in his house ran out into the yard, under an apprehension that the building was falling down, and the women and servants uttered shrieks of alarm. At Glencove, Hempstead branch, Hemstead, Jamiaca, &c., similar impressions were produced.

In Brooklyn the noise was also heard, though most persons supposed it to be the rattling of carts or heavy laden wagons passing through the streets. We are told also by those who live in the neighborhood of Bleecker and Mulberry streets, that the phenomena we have described, were observed in this city. In some streets, it is said, mantle ornaments were broken.

The months of October and November, we believe, are the periods of the year when these singular commotions usually occur. The great disaster at Lisbon, in 1755, took place on the 1st of November, and that at Caraccas, if we remember rightly, in which eighty thousand human beings perished, was on the 28th of October. In South America, where these events most often happen, they take place generally in the fall of the year, after a season of unusual heat or dryness.—[N. Y. Paper.

☞ The scriptures say there should be earthquakes in diverse places in the last days, and, of course, we expect them, but who is prepared for the general result?—the end?—the final dissolution? We pause for the Judgment.

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JOHN TAYLOR,

EDITOR AND PROPRIETOR

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI No 19]

CITY OF NAUVOO. ILL DEC. 15, 1845

[WHOLE No 127.

HISTORY OF JOSEPH SMITH.

CONTINUED.

Gov. Dunklin wrote the brethren as follows:

City of Jefferson, Feb. 4, 1834.

Gentlemen—

Your communication of the 6th Dec. was regularly received and duly considered, and had I not expected to have received the evidence brought out on the enquiry ordered into the military conduct of Colonel Pitcher; in a short time after I received your petition; I should have replied to it long since.

Last evening I was informed that the further enquiry of the court was postponed until the 20th instant. Then, before I could hear any thing from this court, the court of civil jurisdiction will hold its session in Jackson county, consequently cannot receive any thing from one, preparatory to arrangements for the other. I am very sensible indeed of the injuries your people complain of, and should consider myself very remiss in the discharge of my duties, were I not to do every thing in my power consistent with the legal exercise of them, to afford your society the redress to which they seem entitled. One of your requests needs no evidence to support the right to have it granted; it is that your people be put in possession of their homes from which they have been expelled. But what may be the duty of the executive after that, will depend upon contingencies.

If upon enquiry it is found your people were wrongfully dispossessed of their arms by Col. Pitcher, then an order will be issued to have them returned; and should your men organize according to law, which they have a right to do, (indeed it is their duty to do so, unless exempted by religious scruples) and apply for public arms, the executive could not distinguish between their right to have them, and the right of every other description of people, similarly situated.

As to the request for keeping up a military force to protect your people and prevent the commission of crimes and injuries, were I to comply, it would transcend the powers with which the executive of this state is clothed.—The federal constitution has given to congress the power to provide for calling forth the militia, to execute the laws of the union, suppress insurrection, or repel invasion; and for these purposes, the President of the United States is authorized to make the call upon the executives of the respective states; and the laws of this state em-

power the "commander-in-chief in case of actual or threatened invasion, insurrection or war, or public danger, or other emergency, to call forth into actual service, such portion of the militia as he may deem expedient." These, together with the general provision in our state constitution that "the Governor shall take care that the laws are faithfully executed," are all upon this branch of executive powers. None of these, as I consider, embrace this part of your request.—The words "or other emergency" in our militia law seem quite broad, but the emergency to come within the object of that provision should be of a public nature.

Your case is certainly a very emergent one, and the consequences as important to your society as if the war had been waged against the whole state, yet the public has no other interest in it, than that the laws be faithfully executed; this far, I presume the whole community feel a deep interest, for that which is the case of the Mormon to-day, may be the case of the Catholics to-morrow, and after them any other sect that may become obnoxious to a majority of the people of any section of the state. So far as a faithful execution of the laws is concerned, the executive is disposed to do every thing consistent with the means furnished him by the legislature, and I think I may safely say the same of the judiciary.

As now advised I am of the opinion that a military guard will be necessary to protect the state witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county.

By this mail I write to Mr. Reese, inclosing him an order on the captain of the "Liberty Blues" requiring the captain to comply with the requisition of the circuit attorney in protecting the court and officers, and executing their precepts and orders during the progress of these trials. Under the protection of this guard, your people can, if they think proper return to their homes in Jackson county, and be protected in them during the progress of the trial in question, by which time facts will be developed upon which I can act more definitely. The attorney general will be required to assist the circuit attorney, if the latter deems it necessary.

On the subject of civil injuries, I must refer you to the courts; such questions rest with them exclusively. The laws are sufficient to afford a remedy for every injury of this kind, and whenever you make out a case entitling you to dam-

ages, there can be no doubt entertained of their ample award. Justice is sometimes slow in its progress, but is not less sure on that account.

Very respectfully,

Your ob't serv't,

DANIEL DUNKLIN.

To Messrs. W. W. Phelps, Isaac Morley, John Whitmer, Edward Partridge, John Correll & A. S. Gilbert.

By the foregoing letter from the Governor, the President will perceive a disposition manifested by him to enforce the laws as far as means have been furnished him by the legislature of this State. But the powers vested in the Executive of this State appear to be inadequate for relieving the distresses of your petitioners in their present emergency. He is willing to send a guide to conduct our families back to their possessions, but is not authorized to direct a military force to be stationed any length of time for the protection of your petitioners.—This step would be laying the foundation for a more fatal tragedy than the first, as our numbers, at present are too small to contend single handed, with the mob of said county,—and as the federal Constitution has given to Congress the power to provide for calling forth the Militia to execute the laws of the Union, suppress insurrections, or repel invasions,—and for these purposes the President of the United States is authorized to make the call upon the Executives of the respective States.” Therefore, we your petitioners, in behalf of our society, which is so scattered and suffering, most humbly pray that we may be restored to our lands, houses and property in Jackson county, and protected in them by an armed force, till peace can be restored, and as in duty bound, will ever pray.

Here followed one hundred and fourteen signatures, viz: “Edward Partridge, John Correll, John Whitmer, Isaac Morley, A. S. Gilbert, W. W. Phelps,” &c. &c.

The following letter, accompanied the foregoing Petition:

“Liberty, Clay county, Mo., April 10th 1845.
To the President of the United States:

We the undersigned, whose names are subscribed to the accompanying petition, some of the leading members of the church of Christ, beg leave to refer the President to the petition and hand bill herewith, (See Times and Seasons, Vol. vi: Page 831.) We are not insensible of the multiplicity of business and numerous petitions, by which the cares and perplexities of our chief ruler are daily increased; and it is with diffidence we venture to lay before the executive at this emergent period, these two documents, wherein is briefly portrayed

the most unparalleled persecution, and flagrant outrage of law that has disgraced the country, since the Declaration of Independence;—But knowing the independent fortitude, and vigorous energy for preserving the rights of the citizens of this Republic, which has hitherto marked the course of our chief magistrate, we are encouraged to hope, that this communication will not pass unnoticed, but that the President will consider our location on the extreme western frontier of the United States, exposed to many ignorant and lawless ruffians, who are already congregated, and determined to nullify all law that will secure to your petitioners the peaceable possession of their lands in Jackson county. We again repeat, that our society are wandering in adjoining counties at this day, bereft of their houses and lands, and threatened with death by the aforesaid outlaws of Jackson county.

And lest the President should have been deceived in regard to our true situation, by the misrepresentations of certain individuals, who are disposed to cover the gross outrages of the mob, from religious, political, and speculative motives, we beg leave to refer him to the Governor of this State, at the same time informing, that the number of men composing the mob of Jackson county, may be estimated at from three to five hundred, most of them prepared with fire arms.

After noting the statements here made, if it should be the disposition of the President to grant aid, we most humbly entreat, that early relief may be extended to suffering families, who are now expelled from their possessions by force of arms, our lands in Jackson county, are about thirty miles distant from Fort Leavenworth, on the Missouri river.

With due respect, we are Sir,

Your obed. serv'ts,

A. S. GILBERT,

W. W. PHELPS,

EDWARD PARTRIDGE.

P. S. In February last a number of our people, were marched under guard furnished by the Governor of the State, into Jackson county, for the purpose of prosecuting the mob criminally; but the Attorney General of the State, and the District Attorney, knowing the force and power of the mob, advised us to relinquish all hope of criminal prosecution to effect any thing against the band of outlaws, and we returned under guard, without the least prospect of ever obtaining our rights and possessions in Jackson county, with any other means than a few companies of the United States' regular troops to guard and assist us till we are safely settled.

(The foregoing letter and petition were forwarded by mail some days; also the following:)

"Liberty, Clay county, Mo., April 10, 1834.

To His Excellency, Daniel Dunklin,

Governor of Missouri:

Dear Sir: Notwithstanding you may have become somewhat tired of receiving communications from us, yet we beg of your Excellency to pardon us for this, as we have this day forwarded a petition to the President of the United States, setting forth our distressed condition, together with your Excellency's views of it, as well as the limited powers with which you are clothed, to afford that protection, which we need to enjoy our rights and lands in Jackson county, a few lines from the Governor of the State, in connection with our humble entreaties for our possessions and privileges, we think, would be of considerable consequence towards bringing about the desired effect, and would be gratefully acknowledged by us, and our society, and we may add, by all honorable men.

We therefore, as humble petitioners, ask the favor of your Excellency to write to the President of the United States, that he may assist us, or our society, in obtaining our rights in Jackson county, and help protect us when there, till we are safe, as in duty bound, we will ever pray.

(Signed) W. W. PHELPS,
JOHN WHITMER,
A. G. GILBERT,
E. PARTRIDGE,
JOHN CORRILL."

Also the following was sent by the same mail, to the Senator from Missouri, then in the Congress of the United States, at Washington:

"Liberty, Clay county, Mo., April 10, 1834.

Dear Sir: As our society has just sent a petition and hand bill to the President of the United States, setting forth their distressed condition since expelled from their homes by the Jackson county mob; and as you may remember that I was about to establish, last summer, previous to the destruction of my office by the mob, a weekly newspaper, in favor of the present administration, I have thought best to address this communication to your honor, and refer you to said petition and handbill, and assure you at the same time, that my determination is to publish a weekly paper, in favor of the present administration, in Jackson county, as soon as our society is restored to its legal rights and possessions.

As a people we are bound to support our republican government, and its institutions: and more than all, my press, which was wrested

from me, is now printing a mean opposition paper, by "Kelly & Davis." Any communication from you will be received by

Your obed't serv't,

W. W. PHELPS.

Hon. T. H. Benton.

Friday, April 11th, I attended meeting, and Father Tyler was restored to the fellowship of the church.

On the 12th I went to the Lake, and spent the day in fishing, and visiting the brethren in that place.

Sunday the 13th, was sick and unable to attend meeting.

On Monday 14th, I purchased some hay and oats and got them home.

Tuesday 15th, drew a load of hay; and on Wednesday ploughed and sowed oats for brother Frederick.

Thursday the 17th, of April, I attended a meeting agreeably to appointment, at which time the important subject of the deliverance of Zion, and the building of the Lord's House in Kirtland, was discussed by Elder Rigdon. After the lecture I requested the brethren and sisters to contribute all the money they could, for the deliverance of Zion, and received twenty nine dollars and sixty eight cents.

April 18th, I left Kirtland in company with Elder Sidney Rigdon, Oliver Cowdery and Zebedee Coltrin for New Portage, to attend a conference; dined at W. W. Williams, in Newburgh, and continuing our journey, after dark we were hailed by a man who desired to ride. We were checked by the spirit, and refused. He professed to be sick, but in a few minutes was joined by two others, who followed us hard, cursing and swearing, but we were successful in escaping their hands, through the providence of the Lord, and staid that night at a tavern where we were treated with civility.

On the 19th continuing our journey, dined at brother Joseph Bosworth's, in Copley, Medina county. Brother Bosworth was strong in the faith, and if faithful may do much good. We arrived the same day at brother Jonathan Taylor's, in Norton, where we were received with kindness. We soon retired to the wilderness, where we united in prayer and supplication for the blessings of the Lord to be given unto his church. We called upon the Father in the name of Jesus to go with the brethren who were going to the land of Zion, and that I might have strength and wisdom and understanding sufficient to lead the people of the Lord, and to gather back and establish the saints upon the land of their inheritances, and organize them according to the will of heaven,

that they be no more cast down forever. We then united in the laying on of hands.

Elder Rigdon, Cowdery and Coltrin, laid their hands on my head and conferred upon me all the blessings necessary to qualify me to stand before the Lord, in my calling, and be returned again in peace, and triumph, to enjoy the society of my brethren.

Those present then laid their hands upon Elder Rigdon, and confirmed upon him the blessings of wisdom and knowledge to preside over the church in my absence; to have the spirit to assist Elder Cowdery in conducting the Star, and arrange the covenants, and the blessings of old age and peace till Zion is built up and Kirtland established, till all his enemies are under his feet, and a crown of eternal life in the kingdom of God with us.

Previous to blessing Elder Rigdon, we laid hands on Elder Cowdery, and confirmed upon him the blessings of wisdom and understanding sufficient for his station, that he be qualified to assist Elder Rigdon in arranging the church covenants, which are soon to be published; and have intelligence in all things to do the work of printing.

After blessing Elder Rigdon we laid our hands upon Brother Zebedee, and confirmed the blessings of wisdom to preach the gospel even till it spreads to the Islands of the sea, and to be spared to see three score years and ten, and see Zion built up and Kirtland established forever, and even at last to receive a crown of life. Our hearts rejoiced and we were comforted with the holy spirit.

Sunday, April 20th, Elder Rigdon entertained a large congregation of saints with an interesting discourse upon the dispensation of the fullness of times, &c.

The Governor of Missouri wrote to the brethren as follows, in reply to their last letter.

“City of Jefferson, April 20th 1834.

To Messrs. W. W. Phelps, E. Partridge, John Corrill, John Whitmer, and A. S. Gilbert.

Gentlemen, yours of the 10th inst. was received yesterday, in which you request me, as Executive of this State, to join in an appeal to the President of the United States for the protection in the enjoyment of your rights in Jackson county. It will readily occur to you, no doubt, the possibility of your having asked of the President, protection in a way that he, no more than the Executive of this State, can render—if you have, for that which I may be of opinion he has power to grant, I should have no objection to join in urging it upon him; but I could no more ask the President, however willing I am to see your society restored and protected in their rights, to do that which I

may believe he has no power to do, than I could do such an act myself. If you will send me a copy of your petition to the president, I will judge of his rights to grant it, and if of opinion he possesses the power, I will write in favor of its exercise.

I am now in correspondence with the federal government, on the subject of deposits of munitions of war on our Northern and Western borders, and have no doubt but shall succeed in procuring one, which will be located, if left to me, (and the Secretary at war seems willing to be governed by the opinion of the Executive of this State,) some where near the State line, either in Jackson or Clay counties. The establishment will be an ‘Arsenal’ and will probably be placed under the command of a Lieutenant of the army. This will afford you the best means of military protection, the nature of your case will admit, although I can see no direct impropriety in making the subject of this paragraph public, yet I should prefer it not to be so considered for the present, as the erection of an Arsenal is only in expectancy.

Permit me to suggest to you that as you now have greatly the advantage of your adversaries in public estimation, that there is a great propriety in retaining that advantage, which you can easily do by keeping your adversaries in the wrong. The laws, both civil and military seem deficient in affording your society proper protection, nevertheless public sentiment is a powerful corrector of error, and you should make it your policy to continue to deserve it.

With much respect, and great regard

I am your obed^t serv^t,

DANIEL DUNKLIN.

On the 21st I attended conference, and had a glorious time. Some volunteered to go to Zion, and others donated sixty six and thirty seven cents, for the benefit of the scattered brethren in Zion. The following are extracts from the minutes of the conference:

“This day a conference of Elders assembled at the dwelling house of brother Carpenter, President Joseph Smith Jun., read the 2nd chap. of Joel’s prophecy, prayed and addressed the conference as follows:

It is very difficult for us to communicate to the churches all that God has revealed to us, in consequence of tradition; for we are differently situated from any other people that ever existed upon this earth; consequently those former revelations cannot be suited to our conditions; they were given to other people, who were before us; but in the last days, God was to call a remnant, in which was to be deliverance, as well as in Jerusalem and Zion. Now if God should give no more revelations, where

will we find Zion and this remnant? The time is near when desolation is to cover the earth, and then God will have a place of deliverance in his remnant, and in Zion," &c.

The President then gave a relation of obtaining and translating the Book of Mormon, the revelation of the Priesthood of Aaron, the organization of the church in 1830, the revelation of the High Priesthood, and the gift of the Holy Spirit poured out upon the church, &c., and said:

"Take away the Book of Mormon, and the revelations, and where is our religion? We have none; for without a Zion, and a place of deliverance, we must fall; because the time is near when the sun will be darkened, and the moon turn to blood, and the stars fall from heaven, and the earth reel to and fro. Then, if this is the case, and if we are not sanctified and gathered to the places where God has appointed, with all our former professions and our great love for the Bible, we must fall, we cannot stand, we cannot be saved; for God will gather his saints out from the Gentiles, and then comes desolation or destruction and none can escape, except the pure in heart who are gathered," &c.

Elder Rigdon addressed the Conference and said, "on two points hang all the revelations, which have ever been given, which are the two advents of the Messiah. The first is past, and the second is now just before us, and consequently those who desire a part in this era which the angels desired to look into, have to be assembled with the saints; for if they are not gathered, they must wail because of his coming. There is no part of his creation which will not feel a shock at this grand display of his power, for the ancient saints will reign with Christ a thousand years. The gathered saints will dwell under that reign; and those who are not gathered may expect to endure his wrath that length of time, for the rest of the dead are not to live till the thousand years are ended."

"It is in vain for men, in this generation to think of laying up and providing inheritances for their children, except they lay it up in the place where deliverance is appointed by the voice of God, for these are the days of vengeance as were in the days of Jeremiah; because before his eyes were closed in death the Jews were led captive, and the land possessed by another people; and so in this day, while the father is laying up gold for his son the destroyer may lay him lifeless at his feet, and where then is all his treasure? Therefore if we, the islands of the sea, and all the ends of the earth, desire an inheritance for ourselves, ourselves, and

their children and our children it must be obtained where God has appointed the places of deliverance."

Elder Rigdon adverted to the former covenants to Abraham, Isaac and Jacob, and others of the ancients which were to be realized in the last days, &c.; and spoke at some length upon the deliverance of Zion; the endowment of the elders with power from on high, according to the former promises; and the spreading of the word of the Lord to the four winds.—He first referred to the situation of the brethren in Missouri, and urged the importance of those who could, giving heed to the revelations by going up to their assistance; and those who could not go to help those who are going to means for their expenses, &c.

Elder Cowdery gave a brief relation of the mobbing in Missouri &c., and called for a contribution. Elders Ambrose Palmer, and Salmon Warner followed on the same subject.—Brother Joseph Bosworth spoke on the deliverance of Zion; and said, he had no property, but if necessary for her deliverance he would sell his clothes at auction, if he might have left him as good a garment as the Savior had in the manger. Others spoke on the same subject.

President Joseph Smith, Jun., prophesied "If Zion is not delivered, the time is near when all of this church, wherever they may be found, will be persecuted and destroyed in like manner."

Elder Rigdon in speaking on the second item, gave an account of the endowment of the ancient apostles, and laid before the conference the dimensions of the House to be built in Kirtland, and rehearsed the promise to the Elders in the last days, which they were to realize, after the House of the Lord was built. Brother Bosworth then related a few items of a vision, which he gave as a testimony of those things contained in the revelations read by Elder Rigdon, and his remarks thereon. President Smith explained the revelation concerning the building of the Lord's House.

Elder Rigdon then spoke on the third item, the spreading of the word of the Lord; followed by several of the brethren.

Brother Thomas Tripp's case was then presented. Brother David Evans said that Brother Tripps took a sister by the hand while going home from meeting; and also, was guilty of other improprieties with another sister: and had sought witness against a sister in good standing from a wicked woman in the world. The conference voted that Thomas Tripp be excluded from this church, with the privilege of an appeal to the Bishop's council in Kirtland.

President Smith then laid hands on certain children and blessed them in the name of the Lord. Elder Rigdon administered the sacrament. There were present seven High Priests and thirteen Elders. Adjourned to the Monday preceding the second Sunday in September closed by singing "Now my remnant of days, &c."

(Signed.) OLIVER COWDERY,
Clerk of the Conference.

April 22nd I returned to Kirtland. 23rd assembled in council with Elder Rigdon, F. G. Williams, N. K. Whitney, John Johnson, and O. Cowdery, and united in asking the Lord to give Elder Zebedee Coltrin influence over Brother Jacob Myres, to obtain the money which he has gone to borrow for us, or cause him to come to this place and bring it himself. I also received the following:

Revelation given to Enoch, concerning the order of the church for the benefit of the poor, April 23rd, 1834.

Verily I say unto you my friends, I give unto you a commandment, concerning all the properties which belong to the order, which I commanded to be organized and established, to be an united order, and an everlasting order for the benefit of my church, and for the salvation of men until I come, with promise immutable and unchangeable, that inasmuch as those whom I commanded were faithful, they should be blessed with a multiplicity of blessings; but inasmuch as they were not faithful, they were nigh unto cursing. Therefore inasmuch as some of my servants have not kept the commandment, but have broken the covenant by covetousness and with feigned words, I have cursed them with a very sore and grievous curse: for I the Lord have decreed in my heart, that inasmuch as any man, belonging to the order shall be found a transgressor; or, in other words, shall break the covenant with which ye are bound, he shall be cursed in his life, and shall be trodden down by whom I will, for I the Lord am not to be mocked in these things: and all this that the innocent among you, may not be condemned with the unjust; and that the guilty among you may not escape, because I the Lord have promised unto you a crown of glory at my right hand. Therefore inasmuch as you are found transgressors, ye cannot escape the buffetings of satan until the day of redemption.

And I now give unto you power from this very hour, that if any man among you, of the order, is found a transgressor, and repenteth not of the evil, that ye shall deliver him over unto the buffetings of satan; and he shall not have power to bring evil upon you. It is wis-

dom in me: therefore a commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him: for it is expedient that I the Lord should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures. I the Lord stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine; but it must needs be done in mine own way: and behold this is the way, that I the Lord have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare, yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy he shall, with the wicked, lift up his eyes in hell, being in torment.

And now, verily I say unto you, concerning the properties of the order; let my servant Pelagoram have appointed unto him the place where he now resides, and the lot of Tahhanes, for his stewardship, for his support while he is laboring in my vineyard, even as I will when I shall command him; and let all things be done according to counsel of the order, and united consent, or voice of the order which dwell in the land of Shineeab. And this stewardship and blessing I the Lord confer upon my servant Pelagoram, for a blessing upon him, and his seed after him: and I will multiply blessings upon him, inasmuch as he shall be humble before me.

And again, let my servant Mahemson have appointed unto him, for his stewardship, the lot of land which my servant Zomere obtained in exchange for his former inheritance, for him and his seed after him; and inasmuch as he is faithful I will multiply blessings upon him and his seed after him. And let my servant Mahemson devote his moneys for the proclaiming of my words, according as my servant Gazelam shall direct.

And again, let my servant Shederlaomach have the place upon which he now dwells.— And let my servant Olihah have the lot which is set off joining the house which is to be for the Lane-shine-house, which is lot number one; and also the lot upon which his father resides. And let my servant Shederlaomach and Olihah have the Lane-shine-house and all things that pertain unto it; and this shall be their stew-

ardship which shall be appointed unto them; and inasmuch as they are faithful, behold I will bless, and multiply blessings upon them: and this is the beginning of the stewardship which I have appointed them, for them and their seed after them; and inasmuch as they are faithful, I will multiply blessings upon them and their seed after them; even a multiplicity of blessings.

And again, let my servant Zombre have the house in which he lives, and the inheritance, all save the ground which has been reserved for the building of my houses, which pertains to that inheritance: and those lots which have been named for my servant Oliiah. And inasmuch as he is faithful, I will multiply blessings upon him. And it is my will that he should sell the lots that are laid off for the building up of the city of my saints, inasmuch as it shall be made known to him by the voice of the Spirit, and according to the counsel of the order; and by the voice of the order. And this is the beginning of the stewardship which I have appointed unto him, for a blessing unto him and his seed after him; and inasmuch as he is faithful, I will multiply a multiplicity of blessings upon him.

And again, let my servant Ahashdah have appointed unto him, the houses and lot where he now resides, and the lot and building on which the Ozondah stands; and also the lot which is on the corner south of the Ozondah; and also the lot on which the Shule is situated: And all this I have appointed unto my servant Ahashdah, for his stewardship, for a blessing upon him and his seed after him, for the benefit of the Ozondah of my order, which I have established for my stake in the land of shinehah; yea, verily this is the stewardship which I have appointed unto my servant Ahashdah; even this whole Ozondah establishment, him and his agent, and his seed after him; and inasmuch as he is faithful in keeping my commandments, which I have given unto him, I will multiply blessings upon him, and his seed after him, even a multiplicity of blessings.

And again, let my servant Gazelam have appointed unto him, the lot which is laid off for the building of my house, which is forty rods long, and twelve wide, and also the inheritance upon which his father now resides; and this is the beginning of the stewardship which I have appointed unto him, for a blessing upon him, and upon his father; for behold I have reserved an inheritance for his father, for his support: therefore he shall be reckoned in the house of my servant Gazelam; and I will multiply blessings upon the house of my servant Gazelam, inasmuch as he is faithful, even a multiplicity of blessings.

And now a commandment I give unto you concerning Zion, that you shall no longer be bound as an united order to your brethren of Zion, only on this wise: after you are organized, you shall be called the united order of the stake of Zion, the city of Shinehah. And your brethren, after they are organized, shall be called the united order of the city of Zion; and they shall be organized in their own names, and in their own name; and they shall do their business in their own name, and in their own names; and you shall do your business in your own name and in your own names. And this I have commanded to be done for your salvation, and also for their salvation, in consequence of their being driven out, and that which is to come. The covenants being broken through transgression, by covetousness and feigned words: therefore, you are desolved as a united order with your brethren, that you are not bound only up to this hour, unto them, only on this wise, as I said, by loan, as shall be agreed by this order, in council, as your circumstances will admit, and the voice of the council direct.

And again, a commandment I give unto you concerning your stewardship which I have appointed unto you: behold all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken: and if the properties are mine then ye are stewards, otherwise ye are no stewards. But verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed: and for this purpose I have commanded you to organize yourselves, even to shinehah my words, the fullness of my scriptures, the revelations which I have given unto you, and which I shall hereafter, from time to time, give unto you, for the purpose of building up my church and kingdom on the earth, and to prepare my people for the time when I shall dwell with them, which is nigh at hand.

And ye shall prepare for yourselves a place for a treasury, & co. secrete it unto my name; & ye shall appoint one among you to keep the treasury, and he shall be ordained unto this blessing; and there shall be a seal upon the treasury, and all the sacred things shall be delivered into the treasury, and no man among you shall call it his own, or any part of it, for it shall belong to you all with one accord; and I give it unto you from this very hour: and now see to it, that ye go to and make use of the stewardship which I have appointed unto you, exclusive of the sacred things, for the purpose of shinehah these sacred things, as I have said; and the avails of the sacred things shall be had in the treasury, and a seal shall be upon it, and it

shall not be used or taken out of the treasury by any one, neither shall the seal be loosed which shall be placed upon it, only by the voice of the order, or by commandment. And thus shall ye preserve the avails of the sacred things in the treasury, for sacred and holy purposes: and this shall be called the sacred treasury of the Lord: and a seal shall be kept upon it, that it may be holy and consecrated unto the Lord.

And again, there shall be another treasury prepared and a treasurer appointed to keep the treasury, and a seal shall be placed upon it; and all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle, or in all things save it be the holy and sacred writings, which I have reserved unto myself for holy and sacred purposes, shall be cast into the treasury as fast as you receive moneys, by hundreds or by fifties, or by twenties, or by tens, or by fives, or in other words, if any man among you obtain five talents let him cast them into the treasury; or if he obtain ten, or twenty, or fifty, or an hundred, let him do likewise; and let not any man among you say that it is his own, for it shall not be called his, nor any part of it; and there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the order. And this shall be the voice and common consent of the order: that any man among you, say unto the treasurer, I have need of this to help me in my stewardship: if it be five talents, or if it be ten talents, or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor, and it is manifested before the council of the order plainly, that he is an unfaithful, and an unwise steward; but so long as he is in full fellowship, and is faithful, and wise in his stewardship, this shall be his token unto the treasurer that the treasurer shall not withhold. But in case of transgression the treasurer shall be subject unto the council and voice of the order. And in case the treasurer is found an unfaithful, and an unwise steward, he shall be subject to the counsel and voice of the order, and shall be removed out of his place, and another shall be appointed in his stead.

And again, verily I say unto you, concerning your debts, behold it is my will that you should humble yourselves before me, and obtain this blessing by your diligence and humility, and the prayer of faith: and inasmuch as you are diligent and humble, and exercise the prayer of faith, behold I will soften the

hearts of those to whom you are in debt, until I shall send means unto you for your deliverance. Therefore write speedily unto Cainhannoch, and write according to that which shall be dictated by my Spirit, and I will soften the hearts of those to whom you are in debt, that it shall be taken away out of their minds to bring affliction upon you. And inasmuch as ye are humble and faithful and call upon my name, behold I will give you the victory: I give unto you a promise, that you shall be delivered this once, out of your bondage; inasmuch as you obtain a chance to loan money by hundreds, or thousands, even until you shall loan enough to deliver yourselves from bondage, it is your privilege, and pledge the properties which I have put into your hands, this once, by giving your names, by common consent, or otherwise, as it shall seem good unto you: I give unto you this privilege, this once, and behold, if you proceed to do the things which I have laid before you, according to my commandments, all these things are mine, and ye are my stewards, and the master will not suffer his house to be broken up: even so; Amen.

ARTIFICIAL PETRIFICATION — By a private letter from Paris, we learn that an Italian gentleman was in that city, who claims to possess the process of the celebrated Segato, for preserving the human body, with some improvements. He exhibited a snail perfectly preserved, with the head protruding from the shell; also a frog, with all the appearance of life; an eel, coiled upon itself and in a beautiful condition; a small yellow Canary bird, with all its colors and shapes. Besides these he had a number of fishes, and a piece of kidney, having much the appearance and consistence of polished marble; a piece of liver; a tongue; a child's hand, through which could be seen the rays: a man's hand, nails perfect; and, lastly, two human heads, in an admirable state of preservation, the hair not being at all changed. The skin looked dark in all the specimens, but coming as they did from Neapolitan lazzaroni, it is not certain how much is to be attributed to natural complexion, or whether it had altered by the process. At all events the art seems to promise well for anatomical pursuits, and may perhaps succeed in a degree for embalming, but it is questionable whether the natural colors can be retained. The inventor is soon expected in the United States, with a view to obtaining a patent, which may have already been secured in the different countries in Europe. It is confidently expected that the secret will soon be fully known,

ance it is represented to be quite simple, requiring only a tub, some few chemical substances, and an immersion from ten to twelve days.

The inventor calls it the petrifactive process—but the articles he has prepared in the new way, have not the weight of stone, although they are heavier than wood.—[Medical Journal.

☞ Truly man was created upright, but his posterity has sought many inventions; neither of which tends to *eternal lives*! O foolish man! O vain world! why not seek for perpetual existence and become as Gods?

TIMES AND SEASONS.

CITY OF NAUVOO,
DEC. 15. 1845.

PUBLIC OPINION.

— Never since we can recollect, was public opinion so fluctuating as at the present time. Sensation, wild, and frantic, the passions of men seem to be *bloated* with every breeze that skims over the surface of the “great deep” of religious, political, civil and uncivil freedom; and in the midst of all this wind, we occasionally witness a flash of lightning, and hear the sound of distant thunder, which indicate the approach of a storm. The minds and feelings of neighborhoods are uneasy: the honor and virtue of States, are in jeopardy; and the confidence and glory of the Republic droops at the awful signs of the times.

Nor is America the only quarter of the globe that is agitated, or that manifests symptoms of the “great day”—the dissolution of things spiritual and temporal. The other three quarters of what is termed the old world, like a moth eaten garment, appears on the eve of falling to pieces.

The weather is cold and bracing to health, and every thing moves with its accustomed precision and prophetic appearance, that the Lord blesses the saints in Nauvoo. We feel grateful to our Father in heaven for his kindness and mercy continued to us, from day to day, and sincerely hope and pray that he will still favor his people; beseeching them to pray for the prosperity of Zion: and that her ministers may be clothed with salvation, and preserved to do good and carry the gospel to all Israel. Brethren be wise.

THE TIMES.

It is an old saying, that the times change, and we change with them, but whether this is exactly the case, in point of fact, men of reflection can judge. The promise made to No-

ah: “while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease,” continues with all its variety, grace, glory, wonders, and seed-seeding seed. But man, from one family has multiplied to millions: one language or tongue, has branched out into thousands of significant, insignificant, and melodious modes of conveying ideas to the understanding, and patriarchal, fatherly, or family government, has swelled from simplicity for ordinary purposes and conveniences, to states, kingdoms, empires, and despotisms, for conquest, for slaughter, for safety, for wealth, for greatness, for grandeur, for ambition, that the voice of the people might supercede the voice of God. The early simplicity of living, of thoughts, of government, and etiquette, have grown into luxury, cunning cruelty, and impropriety. We view these innovations upon the comfort, society, & friendship of man, as inventions that have degraded him from the “image” of God to (almost) passions and likeness of a beast. There is now extant a very erroneous idea of the knowledge of the first families of the earth, from Adam to Abraham. They possessed intelligence derived from God himself:—and they lived to the age of nearly one thousand years, in good health and vigor.—There were men of renown and giants in those days. Now we see dwarfs, mean men, consumption, shortlived hypocrites and learned speculators upon all the vicissitudes, calamities and phenomena of nature, without the power to change one hair white or black. Surely we live in peculiar times, which if time permits, we shall speak further upon hereafter.

HEATHEN TEMPLE.

We present the following as a specimen of Heathen wisdom and art, somewhat ahead of christian improvement and light on the score of a place of worship.

“HEATHEN TEMPLE.—The Rev. Eugene Kincaid, for many years a missionary in the Burman Empire, has recently returned to this country, and is now lecturing on the condition of the heathen, to crowded auditories. In one of his recent discourses, he described a heathen temple, which we have never seen paralleled. It stands in the city of Arva, or the golden city, which, for six hundred years, has been the capitol of the Burmese Empire. The foundations of this temple are of solid masonry, composed of bricks of the best materials. It is two thousand feet square, the walls being eight feet thick and seventy feet high. On the top of the walls rest two rows of massive pillars. At each corner of the walls rises a beautiful spire.

On the top of each spire is placed a huge bar of iron, surmounting which is an iron net work ten feet in diameter, in the shape of a spread umbrella. On the bottom edge of this are suspended bells of every size and tone. A piece of bright copper is attached to every clapper, so arranged that when the wind is strong, every bell is set to ringing.

On the top of this temple is a second one, one hundred and fifty feet square, and fifty feet high; and on each corner rises a beautiful tower with its compliment of bells. On the top of this second, stands a third temple, one hundred and twenty feet square, and thirty feet high, each corner having its tower and bells; and surmounting this third, is a fourth and last temple, seventy-five feet square and ten feet high, each corner also having its spire and bells. From the top of this fourth temple ascends a magnificent spire, with an immense iron net-work at its summit—having numerous bells suspended from its edge. On walking along by the temple, when the wind is strong, and all these bells comprising an endless variety of tones, are ringing, a wonderful sensation is produced, as though music was descending around from the clouds.

The whole interior of the temple is stuccoed, and has the appearance of polished marble. In the centre is an immense throne, on which the King of Arva sits—on the throne is a gigantic image. Mr. Kincaid had the curiosity to climb up for the purpose of measuring some portions of it, and from the end of the thumb to the second joint, was a distance of eighteen inches. It was placed there at a cost of 140,000 rupees, or \$60,000. Besides this, in the niches in the wall, are placed 500 other images, each one larger than life, each one upon a throne, with inscriptions on the wall directly above them. On the walls are other images in tiers, higher and higher, until they reach the lofty ceiling. Look about you which way you will, in this immense building, and it seems as though the Gods are looking down upon you, wherever you turn your eyes. Look up this 274 feet of solid mason work, dedicated to idolatry, and to the thousands upon thousands of worshippers, who pour in their offerings of gold like water, and fancy, if you can, the expense of this idolatrous worship.

The temple with all its images—the 2,000 bells—the sculpture which adorns the building within and without—the brick and stone work, and the lofty towers, cost more money than all the churches in New York.

It was begun and finished within two years. Thousands were making brick, and more laying them, and thousands upon thousands engaged in

the various departments. We can hardly calculate the cost of the building. Thousands of poor men gave two months labor to the work, others four and few less.

PRAYER.

Prayer is the only sure weapon of a saint on earth, and we think a sure passport to heaven. The great Seer of the last days gave the Lord's word upon it as follows:—"All victory and glory is brought to pass unto you through your diligence, faithfulness, and *prayers of faith*." Emphatically then, as the soldier prayed, when going into battle:—*O Lord, if I forget thee, do thou not forget me!*

NOTICE.

We will hereby notify the public abroad, that Joseph Younger, has been cut off from the Seventies for apostacy, at a meeting held on the 13th of Dec. 1845.

Also, that Daniel Cory, was suspended for disobeying council, until he makes satisfaction.

By order of the Fourteenth Quorum of Seventies.

ARZA ADAMS, President,

Lorin Walker Clerk.

December 17th 1845.

LETTER FROM ELDER WOODRUFF.

Liverpool, Stanley Buildings,

Bath St. Oct. 9th 1845.

DEAR BROTHER PHELPS:—

I received your kind letter by the hand of A. Fielding, which I was glad to get, for it is always cheering to hear from old friends. I rejoice much at the glorious news I hear concerning Zion, by all the letters and papers I get from the goodly land of Joseph. I, at times, feel it a great sacrifice to be deprived of the society of my friends in that place, and the choice blessings enjoyed in the city of Joseph, but a second thought teaches me that it is the better way to obey even with this sacrifice, for, I know that it is necessary for some one of the Quorum to be in this land at the present time; and as the Lord and my brethren have sent me here I will be content and do the best I can. I know the Lord is with me and blesses me abundantly; if he did not I could not pass through the labours and responsibilities that are now resting upon me. The work of the Lord is prospering well through this country, considering the few experienced Elders we have in this part of the vineyard. The conferences universally are mostly adding to their numbers. I have occasionally to visit some of them to visit some difficulty that springs up, but the business of the church

keeps me almost constantly in Liverpool at the present time. I have just returned from a few days tour to Leamington (between Birmingham and London.) Elder Hedlock was with me. Leamington is a resort for the gentry who visit the springs, similar to the Saratoga Springs. We held a Conference there last Sunday. The saints' meetings there for several weeks previous had been fully attended but much disturbed by mobs who had broken down their banisters, tables, benches, &c. We had however a very still time, good attention, and good was done. On Sunday we went through each apartment of the Warwick castle and tower, said to be the most splendid castle in England, occupied by the Earl of Warwick, and furnished in the most splendid manner the genius of nobility could invent. The main body of the Castle is composed of several rooms; the whole being three hundred and thirty three feet long, filled with the richest paintings and furniture. The walls hung with the richest tapestry, damask covered chairs, tables and stands profusely interwoven with pearl, shell, and precious stones, some of them cost fifteen thousand pounds each. This castle is eight hundred years old, and the Tower five hundred years old and one hundred and fifty feet high. It has connected with it forty acres of pleasure ground and a park five miles in circumference. Among the ancient Armoury I saw that worn by the great Guy, his helmet and breast plate and shield of steel weighed one hundred and twenty pounds; his sword twenty pounds, and his brass porridge pot held one hundred and twenty gallons. Among the splendid paintings of the Kings, Queens, Princes, Lords, Orators, Poets and Reformers, stands one as large as life of the founder of the Jesuits. The Butler treated us very politely.

After leaving the Castle, we took railway to Birmingham, where we arrived in the evening. We found between four and five hundred saints assembled in a large hall, to what is called, in England, a Tea Meeting. They were all seated at the table when we entered, waiting our arrival. As we entered the door, the clapping of hands and stamping of feet, as tokens of applause, made the house tremble. After feasting with them we addressed them for about two hours, and had a good time. We spent several hours with the officers and broke up at midnight, and in the morning returned home.

I have many calls through the Kingdom to visit the churches, but I have very little time to go abroad. The work of the Lord is taking a higher stand in this country than it has done; by means of servants and our books it is beginning to be investigated by some of the nobility

and rich ones of the earth. I hope it will not be a great while before some of them will begin to open their hearts to begin to do something for Israel. A few days since, I received the Proclamation of the Twelve Apostles, to the Kings, Rulers, and Nations of the earth. I shall do what I can to circulate it in this country. I have now twenty thousand in press in English, and have sent word to Elder Jones to prepare to publish it in Welsh as soon as it is out of press here. I shall visit the Rabbis in this place with the work and see if I can get them to publish it Hebrew. I received your "Come to me," and "Capstone," for which I was thankful. We shall make arrangements about forwarding you "Punch." We have cleared the ship "Palmyra" again to day with about sixty passengers on her, only about thirteen saints. The rest were transient passengers. This is the same ship that A. Fielding went over in the last time.

Mrs. Woodruff joins me in respects to Brother and sister Phelps, Brother Richards, Mother Smith, Sister Emma, and sister Mary Smith, and their families, with the Twelve and all enquiring friends.

I still remain your brother in the truth,
WILFORD WOODRUFF.

From the Millennial Star.

IMPORTANT NOTICE TO THE SAINTS.

A copy of the Great Proclamation of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints to all the Kings of the world, to the Presidents, Governors, Rulers, and People of all nations, has just come to hand, with a request that we should circulate it as widely as possible through the kingdoms of Europe.

As we are about publishing a considerable number of copies of this proclamation, we feel particularly to call the attention of the saints to it at the present time. They must be already aware that they are conjointly engaged in a work, on the accomplishment of which hang important events; and, also that, according to the testimony of the ancients who have spoken of it, but little time is to be given for its fulfilment. Since the organization of the church of God, much has been done by the establishment of the principles of truth, while tens of thousands have boldly stepped forward and avowed their love for God by obedience to his counsel, and some have not forborne to shed their blood in its defence, still comparatively speaking, but few of the great men of the earth have heard anything of the work of God, and still fewer have declared themselves at all in its favor.

This proclamation is of vast importance to the Saints of God, to the whole Gentile world, as well as to all the house of Israel. It is made in fulfilment of the commandments and revelations of God of both ancient and modern times, being an invitation and call to the Gentile nations to receive the gospel of Christ, and come to the assistance of the saints in carrying out the great principles and plan of salvation, and the accomplishment of that work which will end in the coming of Messiah, and great preparation of the marriage supper of the Lamb. Such a call and proclamation is necessary, in order that the present generation may be left without excuse, as the great events of the last days are being fulfilled. In all ages of the world, when the cup of the iniquity of any people was full, and the Lord was about to bring his judgments upon them, he has first sent a warning voice amongst them that all might have a chance of escape and be left without excuse, as in the case of Noah and Lot. We are informed that it should be in like manner at the coming of the Son of Man, and the prophets have all dwelt largely on the great calamities that await the Gentile nations.

In these last days, the Lord has decreed that, previous to the grand consummation about to take place, a universal warning must be given, and all be left without apology. The gospel has been adopted to the capacity of all, both high and low, and that He may judge the world in righteousness, He has resolved that all may have an opportunity of obeying his commandments, from which none are exempt. This proclamation bears testimony to the nations of the earth that the kingdom of God has come, as has been predicted by the ancient prophets, and prayed for in all ages, even that kingdom which shall fill the whole earth and stand forever. That in connection with the establishment of this kingdom, the authority of the holy priesthood, and apostleship with the keys thereof, have been restored, holding the power to bind on earth that which shall be bound in heaven, and to loose on earth that which shall be loosed in heaven. By virtue of this authority, a message is sent to all, commanding them to repent and obey the gospel of the Son of God, with a promise that the obedient shall realize the blessings of the Holy Spirit, which have been again dispensed to man.

The American Indians, whose origin has long been a subject of dispute, and which the learned have sought in vain to come to a knowledge of, are here set forth in their true character, through the instrumentality of their records which have been revealed, and that

they are about to have restored to them the blessings of the gospel and the holy priesthood, with all its attendant privileges, which were enjoyed by their progenitors, and thereby become a civilized and righteous nation in their own land.

It is set forward that the Lord has appointed a temple and holy city to be built on the continent of America, for the endowment and ordinances pertaining to the priesthood and for the Gentiles and remnants of Israel to resort unto, in order to worship the Lord, to be taught in his ways and walk in his paths, and finish their preparations for the coming of the Lord. A command is also given to the Jews among all nations, to prepare to return to Jerusalem in Palestine, and to re-build that city and temple unto the Lord. Thus, America and Jerusalem are set forth as two places of gathering for the nations, and they may escape the judgments about to overtake the world, as the prophets have testified, that in Mount Zion and in Jerusalem shall be deliverance.

Through this medium the rulers and people of all nations are invited to lend their assistance in accomplishing these great and important events, and informed that their salvation depends upon their receiving blessings at the same altar with Israel. They are also informed that, if they withhold their hand, and refuse to come forward to the help of the servants of the Lord, it will not effect the success and final triumph of the work; for it is the work of the great God, for which his word and oath have been pledged from before the foundation of the world. And the same promise and oath have been renewed unto man from the beginning, down through each succeeding dispensation, and confirmed again by his own voice, out of the heavens in the present age; therefore he is bound to fulfil it, and overcome every obstacle. The loss will be on their own part, and not on the part of God or of his Saints, should the people neglect their duty in the great work of modern restoration. The nations of the earth are informed that none of them can be idle spectators of the work of God, but must be affected in either one way or another, for or against the kingdom of God in the fulfilment of the prophets of the great restoration, and return of his long dispersed covenant people.

When then the Lord has consummated this great work, and Jerusalem has become the seat of empire, and the great centre and capital of the old world, priests, bishops, and clergy of every denomination will have to yield their pretended claims to the priesthood, together with titles, honors, creeds and names,

and reverence and obey the true and loyal priesthood of the order of Melchisedeck and of Aaron, restored to the rightful heirs the authority of Israel; or the death and famine will consume them, and the plague sweep them quickly down to the pit, as in the cases of Korah, Dathan, and Abiram, who pretended to the priesthood, and rebelled against God's chosen priests and prophets in the days of Moses.

We wish to call the attention of all the elders and saints to the subject of the circulation of this proclamation. Let them bear in mind, that they are all equally concerned in this matter with us, and that it is in fulfilment of an express commandment of God that it is published. We shall have to distribute a great number of them *gratis*, and as the saints are under equal obligation with ourselves to have it published, we hereby call upon them to assist us with pecuniary means, in the fulfilment of this. This may be effected by the presiding elders of conferences and branches raising contributions in their several districts, and forwarding the moneys thereby received to us, here for that purpose. We have twenty thousand copies in press, and when they are out we do not wish the distribution of them to be confined to the agents of our publications alone, but request that all the presiding elders, officers, and members of all the branches will exert every means in their power to have copies forwarded to all the clergy and men of note in their circuit, and thereby clear their garments of the blood of all men, that they may be found spotless at the judgment seat of Christ.

WILFORD WOODRUFF.

CALIFORNIA.

Albert M. Gilliam, late U. S. Consul at California, is of the opinion that the government of California must soon fall into the hands of the American race, and that a railroad direct from San Francisco, either to New Orleans or some point on the Red river, might be made to great advantage. Mr. G. is engaged in writing a work on Mexico, &c.

The following letter from a correspondent of the New York Journal of Commerce, furnishes interesting particulars:

California, July 1845.

By almost every newspaper from the United States and many from England, we find extracts and surmises respecting the sale of this country. One month England is the purchaser; the next month, the United States. In the mean time the progress of California is onward; and would still be more so, if Mexico would not send every few years a band of theiving soldiers.

Should the supreme government allow the Californians to rule their own country they would have peace and prosperity. General Don Jose Castro, a native of Monterey, is now at the head of government as commandant general; Don Pio Pico, as governor. Mexico promised General Micheltorena, eight thousand dollars per month from the Custom house of Mazatlan, and all the duties entering the custom house of California, to support his troops.

General Castro has sent Senor Castanares to Mexico as commissioner, giving his reasons why he drove all Mexican officers and soldiers out of the country; puts himself at the disposition of President Herrera, and asks for only three thousand dollars per month from Mazatlan, promising with this sum and the resources of the custom house of Monterey, that he will maintain peace and order throughout California; and objects to any civil or military officers from Mexico. This, Castro can perform; but Herrera will not put confidence in it. We have now news that Mexico is fitting out an expedition of troops in Acapulco for California, the expenses to be paid by two or three English houses in Mexico, who, it is said, are responsible for the pay for eighteen months. In December last, when General Micheltorena, was met in the field by the Californians about half way between Monterey and the Yerba Buena, (San Francisco) he agreed to a treaty with the natives, obligating himself to send out of California, within ninety days, all his soldiers. Senor Castro in the mean time to withdraw his forces to a mission, whose resources were placed at his disposal, on the field. On the signing of the treaty, the Californian agent of the Hudson's Bay Company and his clerk were present. This gentleman resides at the Yerba Buena, where the company own land and buildings, selling goods and purchasing furs and hides. Their last shipment was in April.

Within a month after the signing of the treaty, the Californians found that General Micheltorena had sent his chief officer to Mazatlan for more soldiers, and made no preparation to ship the soldiers who were with him. They therefore again collected, and on February 23d, after fighting with cannon, General Micheltorena capitulated, and was sent with all his forces to San Blas, where most of his men ran away from him.

The business of the Hudson's Bay Company, is now under the charge of the English vice consul for California, who has brought a bill against the new government of California for powder, lead, and lances, supplied by the late agent to the natives last October and November, when they rose against the supreme government

of Mexico. General Castro has promised payment for the amount demanded.

The British government have appointed one of their subjects who formerly resided in New York, (where he owns property), vice Consul of California. The salary is small, but as he can live on his rancho or farm, he has no expense in entertaining company &c. The French consul lives in Monterey, with a salary of over four thousand dollars yearly. There is not one English or French vessel doing business on this coast, nor has there been for years. These consuls therefore have nothing to do apparently. Why they are in service, their government best knows, and Uncle Sam will know to his cost.

Almost the whole foreign trade of California is in the hands of Americans. There are now seven Boston ships and barks here. The American consul has a jurisdiction of one thousand miles of sea coast, while the nature of the trade is such, that he has barely any fees. Government allows no salary. The fees of the consulate are under two hundred dollars the year. The stationary bill about the same; which is now allowed by the department of state.

There are many owners of large tracts of land in California, who hold them under the idea of the country changing owners; having no present use for them, as the Indians, tame and wild, steal several thousand head of horses yearly from the ranchos. Most of these horses are stolen for food. The Indians cut up the meat in strips, and dry it in the sun. While this continues, grazing of cattle cannot be profitably conducted. There is no expectation that the government will find a remedy. Nothing but the fear the Indians have of the American settlers, will prevent it. They steal but a few horses from foreigners, as there is too much danger of being followed. Mexico may fret and threaten as much as she pleases, but all here in California, governors and generals, give California land to all who apply for it; and from the nature of things they will continue to do so.

Foreigners arriving here expect to live and die in the country;—Mexican officers to remain two or three years, and then to be shipped off by force, unless they choose to marry natives, and become Californians body and soul. The ports of California, with the exception of Mazatlan, are the only Mexican Pacific ports that flourish. All others are falling and falling fast. Here there is much advance in every thing, and the country presents each year a bolder front to the world. It must change owners. It is of no use to Mexico, but an eye-sore, a shame, a bone of contention.

Here are many fine ports; the land produces wheat even to an hundred fold; cotton and hemp will grow here, and every kind of fruit there is in New England; grapes in abundance of the first quality; wine of many kinds is made, yet there is no facility of making. Much of it will pass for Port. The rivers are full of fish; the woods of game. Bears, seal, and whales can be seen from one view. The latter are often in the way of boats near the beach. Finally, there is the bay of San Francisco, with its branches. This bay will hold all the ships in the United States. The entrance is very narrow, between two mountains, easily defended; and perhaps the most magnificent harbor in the world; and apparently of as much use to the civilized world as if it did not exist. Some day or other, this will belong to some naval power. This every native is prepared for. When Captain Armstrong called on the governor (a native) to give back the country in the name of Commodore Jones, Senor Micheltorena and officers were expected here in a month, to take command. The governor said he preferred Com. Jones should retain the command, rather than Gen. Micheltorena.

Words cannot express the advantage and importance of San Francisco to a naval power. There are five hundred to one thousand American whalers, with twenty thousand American seamen, in the Pacific; half of them will be within twenty days sail of San Francisco. But while the port belongs to Mexico it is a safe place for whale ships. In a war with England, France, or Russia, should one of these nations own the port, and at some future day declare war against the United States, what will be the result? San Francisco must be obtained, or the Oregon and California must become a nation within themselves.—Time is continually bringing this into notice; and one of the two must soon be consummated. If the Oregon dispute continues, let England take eight degrees north of the Columbia, and purchase eight degrees south of forty-two, from Mexico, and exchange.

The Oregon will never be a benefit to the United States, if England owns San Francisco. Vessels sometimes lie within the bar of the Columbia thirty or forty days, waiting an opportunity to go out. When once out, they can reach San Francisco in four days; a steam boat in less than two days. The time will soon arrive when, by steam, a person will go from Columbia to Monterey and back, in less than four days. For navigation, the Columbia is of little use. A few English ships could prevent any vessel going in, even if the wind allowed them. Whalers from the north west now pass the place for California.

This letter contains many facts well known to the writer, and which should be known to his countrymen. Each paragraph contains matter for much thought and reflection; and it is sent to you, because from your paper the writer has read many paragraphs respecting California, and gives you this information in return.

The settlers of the Oregon anticipate the supplying of California. Under present circumstances, they may. A Californian will not work, if he can avoid it. The time will come, must come, when this country must be peopled by another race. This is fully expected here. Many children have been sent to the Oahu (Sandwich Islands) English school, to learn the English language, in order to prepare them for coming events, (and a company has been formed to send to New York for a schoolmaster, to conduct an English school) be the visit from John Bull or Uncle Sam. One of the two will have the country. When once this is accomplished, the place will teem with a busy race. As I before observed, all fruits will grow here, hemp, cotton, every variety of grain, timber, from the tender willow to trees seventeen feet in diameter. The natives are now expecting troops from Acapulco to reconquer the country, and are drilling many young men in preparation intending to surround the first port the Mexicans arrive at, drive away the cattle, prevent all intercourse with the ranchos, and by this means expel the invaders from California.

If they cannot exceed in this, they will take to the mountains and worry the invaders out. Many think these soldiers are sent by Mexico at the instigation of the English, under the pretext that the Americans are settling in California too fast, and will one day obtain possession. In the mean time the Californians do not believe this story, but give land to all that come, be they from what nation they may; and the less from Mexico, the more it meets their views.

SELKIRK'S SETTLEMENT.

This colony is located about seven hundred miles above St. Peters. It consists of some six thousand inhabitants, mostly connected in some way with the Hudson Bay Company. We have heard, that of late years the population of the colony was rather on the decrease. A number of our most respectable citizens emigrated from Europe, and reached this place by the above route, though we never heard them recommend it as a very agreeable way. The colonists are mostly adventurers, of which we presume the subject of the following to be rather a rare specimen. One year ago last June, he passed this place, accompanied by his wife and others, on their way to the above settlement. They left St. Peters, twelve in

company, but having lost their way, they endured almost every kind of privation, and were one hundred and twenty days in reaching their place of destination. Four of their horses froze to death, starvation stared them in the face, and after subsisting on frogs, and cutting their way for forty miles through a forest, they arrived where their wants were supplied. Our traveller then took a tramp over to the Missouri river, and on his return, fell in with the Missouri drovers, and was with them at the time of their attack by the Sisseton Sioux Indians. He is now on his way to Scotland to see about some property which he has lately inherited. Whether he will choose to return to the Red River settlement by way of the Cape of Good Hope, Madagascar, and Oregon, or to come up the Mississippi by the way of Cape Horn, we are not advised, but it is not unreasonable to suppose that a man who likes to travel so well will be best satisfied with the longest way.—[*Galena Adv.*, Oct. 24.]

EMIGRANTS FOR CALIFORNIA.

D. G. W. Leavitt, the chairman of the committee of arrangements of the emigrating expedition to California, which has been organizing in Arkansas for some time past, gives notice through the columns of the Little Rock Gazette of the 29th ult., that in accordance with a resolution passed at a called meeting held at Napoleon on the 6th ult., the expedition will rendezvous at Fort Smith, Arkansas, on the first Monday in April next, preparatory to taking up their line of march for the Pacific coast. Every person starting is to be well armed with a rifle or heavy shot gun, sixteen pounds of shot or lead, four pounds of powder, caps, &c., two horses or mules for each person, or a wagon and eight cattle for every five persons, tents, &c.

From the Millennial Star.

CONFERENCE MINUTES.

The Second District of the Herefordshire Conferences met at Leominster on the 14th of September, there being present one High Priest, one of the Seventies, three Elders, four Priests, and one Teacher. There were represented ten branches containing one hundred and eighty-one members including nine Elders, twelve Priests, three Teachers, and one Deacon. Six baptized since previous conference, in good standing.

E. F. SHEETS, President.

H. Arnold, Clerk.

Mars Hill Conference met on the 21st September, in the parish of Suckley, Worcestershire. The meeting was called to order by Elder J. A. Stratton, there being present, one

High Priest, one of the Seventies, nine Elders, eight Priests, three Teachers, and one Deacon.

There were represented eleven branches containing four-hundred and sixty-six members including fifteen Elders, twenty-five Priests, eleven Teachers, seven Deacons. Ten baptized since previous conference.

E. F. SHEETS, President.

H. Arnold, Clerk.

We are informed by the letters accompanying the minutes that Elder Stratton visited the various branches of the above conferences, in connexion with Elder Sheets, they both delivering lectures, much to the profit and edification of the Saints.

The Staffordshire Conference met at Burslem on the 28th September, when there were represented thirteen branches, containing three hundred and twenty-nine members, including thirty-five Elders, thirty-seven Priests, twenty Teachers, and ten Deacons. Baptized six since previous conference. There being present, three High Priests, seventeen Elders, twelve Priests, three Teachers, and seven Deacons. One was ordained to the office of Elder. A good feeling prevailed throughout the conference, and useful teaching was given by the President and others.

HIRAM CLARK, President.

Joseph Wooton, Clerk.

The Leamington Conference met on the 5th October, there being present, one of the Quorum of the Twelve, one High Priest, six Elders, three Priests, two Teachers, and two Deacons. There were represented four branches containing ninety-two members including four Elders, five Priests, one Teacher, and three Deacons. Six baptized since previous Conference. Two were ordained to the office of Priest, and one to the office of Deacon, under the hands of Elders Woodruff and Hedlock. The ordinances of confirmation and blessing of children were also attended to. Large con-

gregations were addressed during the day and evening by the President and Elder Hedlock, and a good impression apparently made.

W. WOODRUFF, President.

Thomas Smith, Clerk.

On our return from the Leamington Conference, we met between four and five hundred Saints at Birmingham, in a tea-party at their hall. At the end of the feast we addressed them at length, and felt that the Spirit of the Lord was in our midst, to the joy and consolation of our hearts. At the close of the meeting, we met in council with the officers and spent a season in transacting business and giving teachings and counsel, which were not altogether unprofitable.

W. WOODRUFF.

R. HEDLOCK.

The Carlisle Conference met on the 5th October, when there were represented five branches containing one hundred and sixty seven members. Six baptized since last conference, and the prospects, generally speaking, were favorable. Two were ordained Elders, and five were baptized after the close of the Conference. The Saints in Carlisle were rejoicing in the truth, and in a better state than they had been for two or three years previously.

THOMAS BARTON, President.

Elder Barker, Clerk.

The Garway Conference met on the 19th October, there being present, one of the Seventies, three Elders, four Priests, one Teacher, and one Deacon. There were represented five branches containing one hundred and seven members. Three Elders, eight Priests, three Teachers, and one Deacon. Four baptized since last Conference. Instructions were given by Elder Streets and others, and a good feeling prevailed throughout the Conference.

WILLIAM ALLEN, President.

Philip Linas, Clerk.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 20] CITY OF NAUVOO, ILL. JAN. 1, 1846 [WHOLE No. 128.

HISTORY OF JOSEPH SMITH.

CONTINUED.

The brethren in Missouri again wrote the Governor as follows,

"Liberty, Clay county, Mo.,

April 24th, 1834.

Dear Sir,—In our last communication of the 10th inst., we omitted to make enquiry concerning the evidence brought up before the Court of Enquiry in the case of Col. Pitcher.—The Court met pursuant to adjournment on the 20th February last, and, for some reasons unknown to us, we have not been able to obtain information, concerning the opinion or decision of that court; we had hoped that the testimony would have been transmitted to your Excellency before this, that an order might be issued for the return of our arms, of which we have been wrongfully dispossessed, as we believe will clearly appear to the Commander in Chief, when the evidence is laid before him.

"As suggested in your communication of the 4th of February we have concluded to organize according to law, and apply for public arms, but we feared that such a step, which must be attended with public ceremonies, might produce some excitement, and we have thus far delayed any movement of that nature, hoping to regain our arms from Jackson, that we might independently equip ourselves and be prepared to assist in the maintenance of our constitutional rights and liberties as guaranteed to us by our country, and also to defend our persons and property from a lawless mob, when it shall please the Executive, at some future day, to put us in possession of our homes, from which we have been most wickedly expelled. We are happy to make an expression of our thanks for the willingness manifested by the Executive to enforce the laws, as he can consistently "with the means furnished him by the Legislature," and we are firmly persuaded that a future day will verify to him whatever aid we may receive from the Executive, has not been lavished upon a band of traitors, but upon a people whose respect and veneration for the laws of our country, and its pure republican principles, are as great as that of any other society in the United States.

"As our Jackson foes and their correspondents are busy in circulating slanderous and wicked reports concerning our people, their views &c., we have deemed it expedient to in-

form your Excellency that we have received communications from our friends in the East, informing us that a number of our brethren, perhaps two or three hundred, would remove to Jackson county in the course of the ensuing summer, and we are satisfied that when the Jackson mob get the intelligence that a large number of our people are about to remove, into that county, they will raise a great hue and cry, and circulate many bugbears through the medium of their favorite press, but we think your Excellency is well aware that our object is purely to defend ourselves and possessions against another unparalleled attack from the mob, inasmuch as the Executive of this State cannot keep up a military force "to protect our people in that country without transcending his power." We want, therefore, the privilege of defending ourselves and the Constitution of our country, while God is willing we should have a being on his footstool.

We do not know at what time our friends will arrive, but expect more certain intelligence in a few weeks. Whenever they do arrive, it would be the wish of our people in this county, to return to our homes, in company with our friends under guard, and when once in legal possession of our homes in Jackson county, we shall endeavor to take care of them, without further wearying the patience of our worthy Chief Magistrate. We will write hereafter, or send an express. During the intermediate time, we would be glad to hear of the prospect of recovering our arms.

With due respect, we are, sir,

Your obedient serv'ts,

(Signed,) A. S. GILBERT.

EDWARD PARTRIDGE,

JOHN WHITMER,

W. W. PHELPS,

JOHN CORRILL.

P. S. Many of our brethren who are expected on, had made arrangements to emigrate to this State, before the outrages of the mob last fall. We hope the painful emergency of our case, will plead an excuse for our frequent communications."

About the last of the month I received, by letters from friends in the East, and of brethren in Kirtland &c., the sum of two hundred and fifty one dollars and sixty cents towards the deliverance of Zion.

May 1st 1834. More than twenty of the brethren left Kirtland for Missouri, according

to previous appointment, accompanied by four baggage wagons. They traveled to New Portage and there tarried with the church, until the remainder of the Kirtland company arrived, who were not in readiness to start with them.

The following letter from Elder Phelps to us clearly shews the necessity there was of the saints in Missouri receiving assistance from afar:

"Liberty, May 1st 1834.

Dear Brethren.—There are great moves in the west. Last week an alarm was spread in Jackson county, the seat of iniquity and bloodshed, that the "Mormons" were crossing the Missouri, to take possession of their lands, and nearly all the county turned out, "prepared for war;" on Saturday and on Sunday took the field, near old McGees, above Blue; but no Mormons came; neither did Arthur go over to see about his *spilt whiskey*, so that the scene closed by burning our houses, or many of them. Our people had about one hundred and seventy buildings in Jackson, and a bonfire of nearly all of them at once, must have made a light large enough to have glared on the dark deed and cup of iniquity running over, at midnight.

"The crisis has come, all who will not take up arms with the mob and prepare to fight the "Mormons," have to leave Jackson county. I understand some have left the county because they refused to fight an innocent people. It is said the mob will hold a "general muster" this week for the purpose of learning who is who. They begin to slip over the Missouri and commit small depredations upon our brethren settled near the river, as we have reason to believe.

It is said to be enough to shock the stoutest heart to witness the drinking, swearing, and ravings of the most of the mob: nothing but the power of God can stop them in their latter day crusade against the Church of Christ.

Our brethren are very industrious in putting in spring crops; and they are generally in good health, and the faithful in strong faith of a glorious hereafter.

I remain yours, &c.,

W. W. PHELPS."

— All hopes of relief from the General Government was destroyed on receipt of the following communication from the city of Washington:

"War Department, May 2nd 1834.

Gentlemen:—The President has referred to this department the memorial and letter addressed to him by yourselves and other citizens of Missouri, requesting his interposition in order to protect your persons and property.

In answer, I am instructed to inform you that the offences of which you complain, are

violations of the laws of the State of Missouri, and not of the laws of the United States. The powers of the President under the constitution and laws, to direct the employment of a military force in cases where the ordinary civil authorities are found insufficient, extend only to proceedings under the laws of the United States.

Where an insurrection in any State exists, against the government thereof, the President is required on the application of such State, or of the Executive, (when the Legislature cannot be convened,) to call forth such a number of the Militia, as he may judge sufficient to suppress such insurrection.

But this state of things does not exist in Missouri or if it does, the fact is not shewn in the mode pointed out by law. The President cannot call out a military force to aid in the execution of the State Laws, until the proper requisition is made upon him by the constituted authorities.

Very respectfully, your obed't serv't.,

(Signed,) LEWIS CASS.

To Messrs. A. S. Gilbert, W. W. Phelps, E. Partridge, and others, Liberty, Clay county, Missouri."

"City of Jefferson, May 2nd 1834.

To Messrs. W. W. Phelps and others:

Gentlemen:—Yours of the 24th ult., is before me, in reply to which I can inform you that becoming impatient at the delay of the Court of Enquiry in making their report in the case of Lieut. Col. Pitcher; on the 11th ult. I wrote to Gen. Thompson for the reasons of such delay; last night I received his reply, and with it the report of the Court of Enquiry, from the tenor of which, I find no difficulty in deciding that the arms your people were required to surrender on the 5th of last November should be returned; and have issued his order to Col. Lucas to deliver them to you or your order, which order is here enclosed.

Respectfully, your obed't serv't.,

(Signed) DANIEL DUNKLIN.

The following is the order referred to above:

"City of Jefferson, May 2nd 1834.

To Samuel D. Lucas, Col. 33rd Regiment:

Sir,—The Court ordered to enquire into the conduct of Lieut. Col. Pitcher, in the movement he made on the 5th November last, report it as their unanimous opinion that there was no insurrection on that day, and that Col. Pitcher was not authorized to call out his troops on the 5th Nov. 1833. It was then unnecessary to require the Mormons to give up their arms. Therefore, you will deliver to W. W. Phelps, E. Partridge, John Corri'll, John

Whitmer, and A. S. Gilbert, or their order, the fifty two guns, and one pistol reported by Lt. Col. Pitcher to you on the 3rd December last, as having been received by him from the Mormons on the 5th of the preceeding October, [November.]

Respectfully,

DANIEL DUNKLIN,
Commander in Chief."

"Kirtland Ohio, May 3rd 1834.

Minutes of a Conference of the Elders of the Church of Christ, which Church was organized in the township of Fayette, Seneca county, New York, on the 6th of April A. D. 1830. President Joseph Smith Jun., was chosen moderator, and Frederick G. Williams and Oliver Cowdery, were appointed clerks.

After prayer the Conference proceeded to discuss the subject of names and appellations, when a motion was made by Sidney Rigdon, and seconded by Newel K. Whitney, that this church be known hereafter by the name of The Church of Jesus Christ of Latter Day Saints. Remarks were made by the members, after which the motion passed by unanimous voice,

Resolved, That this Conference recommend to the conferences and churches abroad, that in making out and transmitting minutes of their proceedings, such minutes and proceedings to be made out under the above title.

Resolved, That these minutes be signed by the moderator and clerks, and published in the Evening and Morning Star. (Page 352.)

JOSEPH SMITH, JUN., Moderator.

F. G. Williams and Oliver Cowdery, Clerks.

May 5th. Having gathered and prepared clothing and other necessaries to carry to our brethren and sisters who had been robbed and plundered of nearly all their effects; and having provided for ourselves horses and wagons, and fire arms, and all sorts of munitions of war of the most portable kind for self defence, as our enemies were thick on every hand, I started with the remainder of the company, from Kirtland, for Missouri, and on the 6th we arrived, and joined our brethren who had gone before, at New Portage, about fifty miles distance.

My company from Kirtland consisted of about one hundred, mostly young men, and nearly all Elders, Priests, Teachers or Deacons, and as our wagons were nearly filled with baggage we had mostly to travel on foot.

On the 7th we made preparations for traveling, gathered all the monies of every individual of the company, and appointed F. G. Williams Paymaster of the company from the funds thus collected. The whole company now

consisted of more than one hundred and fifty men, accompanied by twenty baggage wagons, and we were more than sixty miles on our journey, having left but few men in Kirtland, viz: Elder Sidney Rigdon, and Oliver Cowdery, and a few working on the Temple,—except the aged. Zerubbable Snow was appointed [Commissary General at the time Williams was appointed Paymaster.

This day also the brethren in Missouri wrote the Governor, of which the following is a copy:

"Liberty, Clay county, May 7th 1834.

Dear Sir: Your favor of the 20th ult., came to hand the 1st inst., which gives us a gleam of hope that the time will come when we may experience a partial mitigation of our sufferings. The salutary advice at the conclusion of your letter is received with great deference.

Since our last of the 24th ult., the mob of Jackson county have burned our dwellings; as near as we can ascertain, between one hundred and one hundred and fifty were consumed by fire in about one week; our arms were also taken from the depository (the Jail) about ten days since and distributed among the mob. Great efforts are now making by said mob to stir up the citizens of this county and Lafayette, to similar outrages against us, but we think they will fail of accomplishing their wicked designs in this county. We here annex a copy of the petition to the President, signed by about one hundred and twenty.

With great respect &c.,

(Signed)

A. S. GILBERT,
W. W. PHELPS.

Daniel Dunklin, Gov. of Missouri."

Through the remainder of this day and a part of the 8th, I continued to organize the company, appoint such other general officers as the case required, and gave such instructions as were necessary for the discipline, order, comfort, and safety of all concerned. I also divided the whole band into companies of twelve, each company electing their own Captain, who severally assigned each man, in their respective companies, his part and duty, which was generally in the following order: Two cooks, two firemen, two tent makers, two watermen, one runner, two wagoners and horsemen, and one commissary. We purchased flour, baked our own bread, and cooked our own provisions, generally, which was good though sometimes scanty; and sometimes we had jonny-cake, or corn dodger, instead of flour bread. Every night before retiring to rest, at the sound of the trumpet, we bowed before the Lord in the several tents, and presented our thank offerings with prayer and supplication; and at the sound

of the morning trumpet every man was again on his knees before the Lord, imploring his blessing for the day.

After completing the organization of the companies on the 8th, we recommenced our march towards Zion, and pitched our tents in a beautiful grove, at Chippeway, twelve miles from New Portage, for the night. On the 9th we proceeded onward, and on Saturday the 10th passing through Mansfield, encamped for the Sabbath in Richfield.

Sunday 11th, Elder Sylvester Smith preached, and the company received the sacrament of bread and wine.

Monday the 12th, we left Richfield, for the Miami River, where we arrived, after daily marches, on the 16th.

During this march the brethren in Missouri wrote Col. Lucas as follows:

"Liberty, Clay county, May 15th 1834.

Col. S. D. Lucas;

Sir: We have this day received a communication from the Governor of this State, covering the order herewith, and we hasten to forward the said order to you, by the bearer, Mr. Richardson, who is instructed to receive your reply. We would further remark, that under existing circumstances, we hope to receive our arms on this side the river, and we would name a place near one of the ferries for your convenience; as the arms are few in number, we request that they may be delivered with as little delay as possible.

Respectfully, yours,

(Signed) A. S. GILBERT,
JOHN CORRILL,
W. W. PHELPS,
EDWARD PARTRIDGE,
JOHN WHITMER.

P. S. We will thank you for a written communication, in answer to this letter, and the accompanying order."

We forded the Miami river with our baggage wagons, and the men waded through the waters. On the 17th of May we crossed the State line of Ohio, and encamped for the Sabbath just within the limits of Indiana, having travelled forty miles that day. Our feet were very sore and blistered, our stockings wet with blood, the weather being very warm. This night one of our enemies' spies attempted to get into our camp, but was prevented by our guards. We had our sentinels every night on account of spies, who were continually striving to harass us.

About this time the saints in Clay county, Missouri, established an armory, where they commenced manufacturing swords, dirks, pis-

tols, stocking rifles, and repairing arms in general for their own defence against mob violence; many arms were purchased, for the leading men in Clay county rendered every facility in their power, in order, as they said "to help the Mormons settle their own difficulties, and pay the Jackson mob in their own way."

Sunday 18th, we had preaching as usual, and the administration of the sacrament.— Monday 19th, although threatened by our enemies that we should not, we passed through Vandalia quietly, and unmolested; all the inhabitants were silent and appeared as though possessed with fear. At night we encamped on an eminence, where we lost one horse.

Wednesday 21st, we forded White river.— Sunday 25th, arrived at the State line of Illinois. We had no meeting but attended to washing, baking and preparing to resume our journey, which we did on Monday the 26th and at night were aroused by the continual threats of our enemies. Notwithstanding our enemies were continually breathing threats of violence, we did not fear, neither did we hesitate to prosecute our journey, for God was with us and his angels went before us, and the faith of our little band was unwavering. We know that angels were our companions, for we saw them.

On Tuesday the 27th we arrived at the deep river Kaskaskia, where we found two skiffs, which we lashed together, and on which we ferried our baggage across the stream. We then swam our horses and wagons, and when they arrived at the opposite shore, the brethren attached ropes to them and helped them out of the water and up the steep bank. Some of brethren fell trees across the river, on which they passed over. Thus we all safely passed the river, and the day following arrived at Decatur, where another horse died.

Saturday evening, May 31st, we encamped one mile from Jacksonville, and made preparations for the Sabbath.

Two days previous the brethren in Clay county wrote the following letter to his Excellency Daniel Dunklin.

"Liberty, Missouri, May 29th 1834.

Sir: Your communication to us of May 2nd containing or enclosing an order on Col. S. D. Lucas for the arms which were forcibly taken from us last November, was received the 15th inst., and the order forwarded to Col. Lucas, at Independence, on the 17th, giving him the privilege of returning our arms at either of the several ferries in this county. His reply to the order was, that he would write what he would do the next mail (May 22nd). But as

he has removed to Lexington without writing, we are at a loss to know whether he means to delay returning them for a season, or entirely refuse to restore them.

At any rate, the excitement, or rather spite of the mob, runs so high against our people, that we think best to request your Excellency to have said arms returned through the agency of Col. Allen or Captain Atchison. Report says the arms will not be returned, and much exertion is making by the mob to prevent our return to our possessions in Jackson county. We also understand that the mob is employing certain influential gentlemen to write to your Excellency, to persuade us to compromise our matters in difference with the Jackson mob, and probably divide Jackson county. We ask for our rights and no more.

Respectfully, your Excellency's serv'ts,
(Signed) W. W. PHELPS,
JOHN CORRILL,
A. S. GILBERT,
EDWARD PARTRIDGE."

Sunday, June 1st, 1834, We had preaching, and many of the inhabitants of the town came to hear. Elder John Carter, who had formerly been a Baptist preacher, spoke in the morning, and was followed by four other Elders in the course of the day all of whom had formerly been preachers for different denominations.—

When the inhabitants heard these elders they appeared much interested, and were very desirous to know who we were, and we told them one had been a Baptist preacher, and one a Campbellite; one a Reformed Methodist, and another a Restorationer, &c. During the day many questions were asked but no one could learn our names, profession, business or destination, and, although they suspected we were Mormons they were very civil. Our enemies had threatened that we should not cross the Illinois river, but on Monday the 2nd we were ferried over without any difficulty. The ferryman counted and declared there were five hundred of us; yet our true number was only about one hundred and fifty. Our company had been increased since our departure from Kirland, by volunteers from different branches of the church through which we had passed. We encamped on the bank of the river until Tuesday the 3rd during our travels we visited several of the mounds which had been thrown up by the ancient inhabitants of this county, Nephites, Lamanites, &c., and this morning I went up on a high mound, near the river, accompanied by the brethren. From this mound we could overlook the tops of the trees and view the prairie on each side of the river as far

as our vision could extend, and the scenery was truly delightful.

On the top of the mound were stones which presented the appearance of three alters having been erected one above the other, according to ancient order; and human bones were strewn over the surface of the ground. The brethren procured a shovel and hoe, and removing the earth to the depth of about one foot discovered skeleton of a man, almost entire, and between his ribs was a Lamanitish arrow, which evidently produced his death, Elder Brigham Young retained the arrow and the brethren carried some pieces of the skeleton to Clay county. The contemplation of the scenery before us produced peculiar sensations in our bosoms; and the visions of the past being opened to my understanding by the spirit of the Almighty I discovered that the person whose skeleton was before us, was a white Lamanite, a large thick set man, and a man of God. He was a warrior and chieftain under the great prophet Omandagus, who was known from the hill Cumorah, or Eastern sea, to the Rocky Mountains. His name was Zelph. The curse was taken from him, or at least, in part; one of his thigh bones was broken, by a stone flung from a sling, while in battle years before his death. He was killed in battle, by the arrow found among his ribs, during the last great struggle of the Lamanites and Nephites.

Continuing our journey on the 4th we encamped on the banks of the Mississippi river, at this place we were somewhat afflicted, and our enemies strongly threatened that we should not cross over into Missouri. The river being nearly one mile and a half wide and having but one ferry boat, it took two days for us to pass over. While some were ferrying others were engaged in hunting, fishing, &c.; as we arrived we encamped on the bank, within the limits of Missouri. While at this place Sylvester Smith rebelled against the order of the company, and gave vent to his feelings against myself in particular. This was the first outbreak of importance which had occurred to mar our peace since we commenced the journey. While we were crossing the Mississippi river the Elders in Clay county wrote Gov. Dunklin as follows:

"Liberty, June 5th. 1834.

Dear Sir,—We think the time is just at hand when our Society will be glad to avail themselves of the protection of a military guard, that they may return to Jackson county. We do not know the precise day, but Mr. Reese gives his opinion that there would be no impropriety in petitioning your excellency for an order on the commanding officer to be sent by

return of mail that we might have it in our hands to present when our people are ready to start. If this should meet your approbation and the order sent by *return* of mail, we think it would be of *great convenience* to our society.

We would also be obliged to your Excellency for information concerning the necessary expenses of ferriage &c. Are our people bound to pay the ferriage on their return? as they have already sustained heavy losses, and many of them lost their all, a mitigation of expenses on their return at this time, where they could legally be reduced, would afford great relief; not only ferriage across the Missouri river, but other items of expense that could lawfully be reduced.

We remain your Excellency's

Most obedient servants

A. S. GILBERT,

W. W. PHELPS,

EDWD. PARTRIDGE, &c."

From the Missouri Enquirer.

"Copy of a letter from Daniel Dunklin Governor of the State of Missouri, to Col. J. Thornton, dated,

"City of Jefferson, June 6th, 1834.

Dear Sir,—I was pleased at the reception of your letter, concurred in by Messrs. Reese, Atchison, and Doniphan, on the subject of the Mormon difficulties. I should be gratified indeed if the parties could compromise on the terms you suggest, or, indeed, upon any other terms satisfactory to themselves. But I should travel out of the line of my strict duty, as chief executive officer of the government, were I to take upon myself the task of effecting a compromise between the parties. Had I not supposed it possible, yes, probable, that I should, as executive of the State, have to act, I should before now, have interfered individually in the way you suggest, or in some other way, in order if possible to effect a compromise, uncommitted as I am, my duty; though it may be done with the most extreme regret. My duty in the relation in which I now stand to the parties, is plain and straight forward. By an official interposition, I might embarrass my course, and urge a measure for the purpose of effecting a compromise, and it should fail, and in the end, should I find it my duty to ACT contrary to the ADVICE I had given, it might be said, that I either advised wrong, or that I was partial to one side or the other, in giving advice that I would not, as an officer follow. A more clear and indisputable right does not exist, that the Mormon people, who were expelled from their homes in Jackson county, to return and live on their lands, and if they cannot be persuaded as a matter of POLICY, to give up that

right, or to qualify it, my course, as the chief executive officer of the State is a plain one.—The constitution of the United States, declares, "that the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States." Then we cannot interdict any people who have a political franchise in the United States from emigrating to this state, nor from choosing WHAT PART of the state they will settle in, provided they do not trespass on the property or rights of others.—Our State constitution declares that the people's "right to bear arms, in defence of themselves, and of state, cannot be questioned."—Then it is their constitutional right to arm themselves. Indeed our military law, makes it the duty of every man, not exempted by law, between the ages of eighteen and forty-five, to arm himself with a musket, rifle, or some firelock, with a certain quantity of ammunition &c.: and again, our constitution says, "that all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences," I am fully persuaded that the eccentricity of the religious opinions and practices of the Mormons, is at the bottom of the outrages committed against them.

They have the right constitutionally guaranteed to them, and it is indefeasible, to believe, and worship JOE SMITH as a man, an angel, or even as the only true and living God, and to call their habitation Zion the Holy Land, or even heaven itself. Indeed there is nothing so absurd or ridiculous, that they have not a right to adopt as their religion, so that in its exercise they do not interfere with the rights of others.

It is not long since an imposter assumed the character of Jesus Christ, and attempted to minister as such; but I never heard of any combination to deprive him of his rights.

I consider it the duty of every good citizen of Jackson county and the adjoining counties to exert themselves to effect a compromise of these difficulties, and were I assured I would not have to act in my official capacity in the affair, I would visit the parties in person and exert myself to the utmost to settle it. My first advice would be to the Mormons to sell out their lands in Jackson county, and to settle somewhere else, where they could live in peace, if they could get a fair price for them, and reasonable damages for injuries received. If this failed I would try the citizens and advise them to meet and rescind their illegal resolves of last summer; and agree to conform to the laws in every particular, in respect to the Mormons. If both these failed, I would then advise the plan you have suggested, for each par-

ty to take separate territory, and confine their numbers within their respective limits, with the exception of the public right of ingress and egress upon the highway. If all these failed then the simple question of legal right would have to settle it. It is this last that I am afraid I shall have to conform my action to in the end, and hence the necessity of keeping myself in the best situation to do my duty impartially.

Rumor says that each party are preparing themselves with cannon. That would be illegal, it is not necessary to self defence, as guaranteed by the constitution, and as there are no artillery companies organized in this state, nor field pieces provided by the public, any preservation of that kind will be considered as without right, and, in the present state of things, would be understood to be with a criminal intent. I am told that the people of Jackson county expect assistance from the adjoining counties, to oppose the Mormons in taking or keeping possession of their lands. I should regret it extremely if any should be so imprudent as to do so; it would give a different aspect to the affair.

The citizens of Jackson county have a right to arm themselves and parade for military duty in their own county independent of the Commander-in-Chief, or some other authorized by him, it would produce a very different state of things. Indeed the Mormons have no right to march to Jackson county in arms, unless by order or permission of the Commander-in-Chief, men must not "levy war" in taking possession of their rights, any more than others should in opposing them in taking possession.

As you have manifested a deep interest in a peaceable compromise of this important affair, I presume you will not be unwilling to be placed in a situation, in which, perhaps, you can be more serviceable to these parties. I have therefore taken the liberty of appointing you an aid to the commander-in-chief, I hope it will be agreeable to you to accept. In this situation you can give your propositions all the influence they would have, were they to emanate from the Executive without committing yourself, or the commander-in-chief, in the event of failure. I should be glad, if you, or some of the other gentlemen who joined you in your communication, would keep a close correspondence with these parties, and by each mail write to me.

The character of the State has been injured in consequence of this unfortunate affair; and I sincerely hope it may not be disgraced by it in the end.

With high respect your obed^t serv^t,
(Signed) DANIEL DUNKLIN.

EDUCATION.

By a reference to the Book of Doctrine and Covenants, it will be seen that the Lord, in an early day gave directions for teaching the saints all manner of instructions. As far back as 1832, we find the following:

Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom: seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord, with uplifted hands unto the Most High.

Therefore, cease from all your light speeches; from all laughter; from all your lustful desires; from all your pride and light-mindedness, and from all your wicked doings. Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege.

See that ye love one another; cease to be covetous, learn to impart one to another as the gospel requires; cease to be idle, cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated; and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace: pray always, that you may not faint until I come: behold, and lo, I will come quickly, and receive you unto myself; Amen.

There are several other places in the said Doctrine and Covenants, giving instructions and directions to not only teach the children but to teach one another. This as far as could be has been done, and many of the Saints have gone so far as to obtain several of the learned languages since they came into the Church.

In fact the day is not far distant when all nations will marvel at the knowledge and wisdom of the church of Jesus Christ of Latter Day-Saints. What has been done can be done again. When they find a place of "rest"—a Library, a Museum, and a place of Antiquities, will be among the first works of wisdom. To this end, let the elders that go to the nations prepare accordingly. In Germany they will

find such a catalogue as the following document describes to cull and collect from:

"In the means of Education, the north of Germany far surpasses every other country — The Protestant States are more enlightened than the Catholic, and in Saxony there is hardly a peasant that cannot read and write. In Prussia, there are upwards of twenty thousand elementary schools. The gymnasia of the north of Germany are celebrated; they are schools preparatory to the universities; but the studies pursued in them are equal to the universities in some countries. The gymnastic exercises are pursued in some, though in the most they are discontinued. The universities of Germany are the best in the world. They have students from every European nation, and America. The university of Gottingen, though it has been established but about a century, holds the first rank; but the universities of Berlin, Jena, Halle, and Leipzig, are celebrated. In 1826 there were in the German universities, thirteen thousand two hundred and ninety-five students, and nine hundred and twenty-seven instructors. At Berlin, there were fifteen hundred and twenty-six students, at Halle, eleven hundred and nineteen, at Gottingen, fifteen hundred and forty-five, and at Leipzig, thirteen hundred and eighty-four. — The smallest number out of twenty universities, was two hundred and fourteen. The instructions are given any, in a great measure, by lectures, and one professor often lectures on several subjects. The libraries are the best and most extensive in the world; and any student may take out many books at a time, a hundred if he will. The libraries contain all that is valuable in ancient or modern science. The library at Gottingen, contains three hundred thousand volumes, all collected in less than a century. North of the Mayne, it is difficult to travel a day without finding a library; at Carlsruhe, is one of seventy thousand volumes; at the distance of a few hour's ride, is another, at Heidelberg, of thirty thousand volumes. At the distance of thirty miles, is a third, at Darmstadt, of ninety thousand volumes; at Mentz is another of ninety thousand, and another still at Frankfort, of one hundred thousand. Thirty miles from Frankfort, is a small library of twenty thousand volumes, but at Marburg, twenty miles further, is one of fifty-five thousand. At Cassel, the library contains 70,000 volumes, and from this town the traveller may arrive in a day at Gottingen, where he finds a collection of three hundred thousand books; and at Wolfenbuttel, about forty miles distant is another of two hundred thousand. At Hamburg are two libraries, one of twenty-five thou-

sand, the other of eighty thousand volumes. — At Weimar, is another library of ninety-five thousand volumes; and at Jena, a second of thirty thousand. Dresden has one of two hundred and fifty thousand volumes; Berlin another of one hundred and fifty thousand, and Munich one of the greatest, four hundred thousand. Thirty-one libraries in Germany contain more than three million three hundred thousand volumes, or on an average, one hundred and seven thousand each. The thirty-one largest libraries in the United States, do not contain two hundred and fifty thousand volumes."

Brethren, "wisdom shall be justified of her children" and the knowledge of God cover the earth as the waters have the seas in spite of all the combined efforts of wicked weak beings! — Whose wisdom is able to cope with God?

SINGULAR PHENOMINA.

During the last few weeks various singular appearances have been at different times visible in the heavens. About a fortnight ago, a star belonging to that class of physical phenomena generally known by the name of "falling planets," was seen by many of the inhabitants of St. Helier's (Jersey,) and after careering through the heavens for some minutes, it was observed to descend rapidly to the earth, bursting into a thousand fragments. It is curious and interesting at all times to watch the phenomena of the celestial sphere, especially from the circumstances that so far as modern science has yet determined, they exercise no inconsiderable effect on the general operations of the terrestrial world. Within the period of eight weeks the *savans* of Jersey have had their scientific casuistry called into the field to indulge in speculations respecting comets, aurora borealis, shooting stars, and various other appearances of a singular and remarkable nature, and if we may judge from the immediate past, they will require, in order to exercise their ingenuity, to keep awake during the night for a considerable time further. On Saturday evening se'nnight, or rather early on Sunday morning, another phenomenon made its appearance in the sky, if possible more strange than any which have of late preceeded it. A globe of fire, apparently of the dimensions of a good-sized balloon, was observed to move about from position to position, making its appearance now in one place, now in another. It might be seen at one moment blazing with all the crimson lustre of the sun as it sets in an autumnal sky, in another shining with a full, clear, and burnished light, irradiating the whole aerial vault. Sometimes stationary, it would all of a sudden shift its posi-

tion, and locate itself upon a spot at a considerable distance. Here again it would remain for a few minutes, when, as if tired of the quarters it had chosen, migrate without further ceremony to another. Alternately the subject of these appearances, it remained for nearly an hour, when, in a second, becoming detached from the spot on which it was fixed, it flew with a tremendous velocity through the sky, and took refuge behind a dark and murky cloud.—[*Weekly Dispatch*, Sept. 14th.]

TIMES AND SEASONS.

CITY OF NAUVOO,

JAN. 1, 1846.

MDCCCXLVI

We commence a new year with this number, and we feel truly thankful to our heavenly Father for the peace, union, and health granted to his people, as a token that their prayers have been answered. The great persecution which has been carried on with unabated zeal against the leading men and the church, for fifteen or sixteen years, is being clothed as in the days of Nero, with stately authority; and wicked men, to screen themselves from their own *noble doings*, are preferring charges against many of our most prominent men, in cool blood, to frustrate the designs and purposes of God in the salvation of Israel. To meet such a state of the passions and evil purposes of men, the Latter Day Saints, have an *alternative*, which statesmen, officers, lawyers, judges, jurors, priests and people, have never been able to cope with: *They can pray in secret, and their Father in heaven will reward them openly!* The consuming vengeance of fire; the devouring appetite of lions, and the violence of heathens, have found prayer a cure all:—too powerful to be resisted; too good to be rejected; and too still to be intercepted. By prayer we conquer.

A man named Oliphant Hall, came into Court and requested to be sent to some place where he could have a home. His request was complied with by a warrant for committal to the House of Correction for five months.—*Boston Police Court*.

A man sent to the House of Correction, having no place for a home! And this, in a city where tens of thousands are squandered every year upon Church buildings, to gratify the pride and vanity of pious christians! Truly while such things happen, our social system is but a whited sepulchre!—*Investigator*.

☞ We feel ashamed of our country, and peo-

ple, when we see such prodigies of human folly. The fact is, nothing but a pocket full of money will recommend a person to the common courtesies and blessings of life. All the religion, (excepting Mormonism) there is in the world, is a mere show. A half eagle, will find a man more comfort among the gay world, than Clarke's Commentaries gilded, supported by the mouths of forty priests. The present *christian* system, is honied poison, and the infidel gets his portion without the sweet.

THE ONEIDA INDIANS.

We regret that the Governor has failed to make a treaty with the Oneida tribe of Indians, in consequence of the utter unwillingness of a large majority of the Chiefs and Braves to conclude a treaty upon any terms that would compel them to sell the whole or any part of their domain near this town. It would be better for them to remove to the Missouri territory, because their reserve, in this vicinity, will soon be hemmed in by white settlements—the land (which is of an excellent quality) being all surveyed and now in market—and these settlements will be to them like the poisonous Upas tree to the country around it. It is needless to reiterate at this time what experience has eloquently taught the American people, viz:—that when the Indians are in immediate proximity to our settlements, they quickly acquire the vices, with but few of the virtues of the whites:—because we imagine the people of Green Bay have seen abundant exemplifications of the truth of the position: true the whole tribe are not immoral and not intemperate; but we are sorry to say that the number of such is very great. On this account more than any other, the people of this town desired their removal; and not because we envy them their rich lands and comfortable farms. As soon as Governor Dodge ascertained that it would be impossible to conclude a treaty, upon any terms, he desired that those who wished to go to Missouri at all hazards would make known their wishes; and eighty-seven answered favorably to this call. Their wishes will be made known to the proper department, and probably some means will be devised to remove them. Thus ends this attempt to make a treaty with the Oneidas.. Governor Dodge, we are fully satisfied, exerted all the means that lay in his power to purchase either a part or the whole of the reserve, and his official conduct relative thereto, reflects honor upon himself and upon the Indian Department.—*Green Bay Repub.*

☞ We have been frequently led to remark upon the truly singular course of the United States towards the natives, called Indians.—

Great exertions and expense were made a few years since to remove the Oneida Indians from their "Reservation" in the state of New York, to their present location. Now they have begun to live again, and the voice of the *white man* from Washington to the Wallamette murmurs "go."

And why? O because the poor Indians "*acquire the vices and not the virtues of the whites!*" What shall we say upon so extraordinary a result of christianity, liberty, and intelligence? We will say, and all nations of the globe will say—thy religion is a phantom; thy freedom false coin, and thy light a jack-o'-lantern. It is a melancholy fact, among all classes, sects, and denominations, (save the Mormons only) that there is not virtue enough among the better to create a reverence for purity among the worse portions of the community. Sterling virtue! Where shall it be found? Who will forego the shining moments of amassing a fortune, for the mere name of "doing to others as he would wish them to do unto him?" Who is manly enough, and feels contented, to dwell in a common house and labor for a livelihood, when a few years' speculation, in goods, liquors, virtue, vice and the other thing, will leave him in a palace with wealth sufficient to buy the opinions of thousands?

A stranger to this world, would think that Jesus and this people had different views of the same subject; for he asked: "what shall it profit a man to gain the whole world, and lose his own soul?" but they are grasping for every jot. "The fathers have eaten sour grapes, and the children's teeth are set on edge!" Oh vanity!

MOUNT LEBANON, &c.

Every thing from the goodly land, that once resounded with the melody of the sweet singers of Israel, as well as the hum and rejoicings of king Solomon's workmen, who furnished materials for the Temple at Jerusalem, is hailed as the harbinger of that day, when deliverance shall come to the Jews, and all Israel be gathered. There must and will be a shaking among the "dry bones;" all men, not of the blood of Israel, will find out that the issue of Joseph of Egypt, holds the priesthood and birth-right of the first glory of the world; the lineage of Judah the kingly robes: and that the seed of Levi will offer an acceptable offering. What the prophets have told will come to pass, and what the *christian* world labor to do of themselves—will fail. To this end read the following:—

The New York Journal of Commerce says: We mentioned some weeks since, the appointment by the Sublime Porte of a Commissioner

called Chekeeb Effendi, for the pacification of Mount Lebanon, where a bloody civil war has been raging between the Druses and Maronites. By a letter from Syria, of Oct. 10th, which we find in the New York Observer, it appears that the new functionary has entered upon his duties with a strong hand. Says the letter:

Soon after landing, he summoned a meeting of the consuls general, and inquired if their respective ambassadors had written to them and forbidden their further interference in the business thus intrusted to him. They answered that they had. 'Then gentlemen, I trust that you will act accordingly,' and the conference was finished. Having thus disposed of the consuls, the commissioner next orders every Frank, without exception, to leave the mountains within ten days, and each consul accordingly requires all those under his protection to obey the summons; if any one refuses, he forfeits his claim to protection. The reason Chekeeb Effendi gives for this measure is the impossibility of defending them from harm should they remain in the mountains, and any organized opposition should arise in consequence of his measures, one of which was understood to be the disarming of the mountaineers.

This order, however, finds many unprepared for this step. The French have large and expensive silk factories in the mountains, and the owner of one of them at least has refused to come down, though some of his European workmen have. The Jesuits have had to leave their schools, and the missionaries of your American Board, who had taken up their permanent residence in Abeik, have also obeyed the summons. Their schools disbanded, most of their goods have been left, and one of them was compelled to leave a new and comfortable house he had just finished, and would ere this have occupied. But the tenth day found them all in Betrouit where their schools are still open to their operations, untouched by these changes. Chekeeb Effendi at first guaranteed the safety of the property that might have to be left, and now he meanly seeks to withdraw his guaranty.

The latest news is that the Druze Sheikhs have refused to meet him. Some are fleeing to the Haouran. No Fellah who owns a mule or donkey dares to show his face, for government is pressing all it can lay hands on to carry up grain and stores for the troops. Such is the situation of poor distracted Lebanon. What the result will be no one ventures to predict. But let the church rejoice that her Lord and Head is here supreme in all these movements and that he has decreed such results as from eternity he knew would be for his own glory.

NOTICE.

Any person that can give information of Thomas J. Tucker, will confer a favor on the second Quorum of Seventies, as his name is registered on their book. He has never shown his face to their meetings. Done by order of

EDSON BARNEY, Pres.

B. W. Elliott, Clerk.

City of Joseph, December 17, 1845.

From the Tribune.

JEWISH RITES—BAPTISM.

New York, Nov. 20, 1845.

M. M. Noah, Esq.,

Dear Sir: While reading your very interesting illustrations of Hebrew laws and usages, published in The Tribune, I was rather surprised to meet the declaration that baptism was a Hebrew rite; and I beg leave to say that I shall be gratified by being enabled to see the evidences of the fact, and to have your opinion of the origin of the rite. My attention having been directed to the investigation of the Ancient Mysteries, have become satisfied that a species of Baptism was practiced therein, before the foundation of the Hebrew Commonwealth, in India, Egypt, Greece and Britain; and as those Mysteries, in the remote antiquity of their institution, were intended to preserve a pure worship of the Deity, and the transmission of the traditions of the early ages of the human family, the ritual must have had one common origin, but I was not aware that baptism had been incorporated into the Jewish rites.

There is also another point which I wish to understand better. It is this: "If she still refused to change her faith, or become a proselyte of the gate, or to observe the seven precepts of the sons of Noah," &c. What are the seven precepts referred to, and whence were they derived? The old Constitutions of the Freemasons speak of the "three principles of Noah," and it seems probable that the three and the seven descend from the same source. Undoubtedly many of your sources of information are contained in what to me are sealed books, or I would only trouble you for the references, and hope you will pardon me for thus attempting to give you additional labor.

I am, dear sir, respectfully yours,

JAMES HERRING,

Grand Sec'y Grand Lodge S. N. Y. Howard House, N. Y.

M. M. Noah's Reply.

I shall proceed cheerfully to reply to Mr. Herring's questions *seriatim*.

Circumcision and baptism were the initiatory

rites for the admission of Hebrew children into the established religion; and these two rites were inseparable from the earliest periods, but they are not both of the same divine authority. The impression I know prevails, that baptism received its original form, and derived its observance from the apostle John, who baptized Jesus in the Jordan, but it is evident that the baptism by John was the induction to a new faith and not a new practice. Jesus, born a Jew, had received the initiatory rites in infancy, and understood them well. Maimenides—great authority always among Jews and Christians, as a wise interpreter of the law—says, (Issur Biah Cap. 13.) "Israel was admitted into the covenant by three things: by Circumcision, by baptism, and by sacrifice. Circumcision was in Egypt, as it is said, none uncircumcised shall eat the passover. Baptism was in the wilderness, before the giving of the law, as it is said, "Thou shalt sanctify them to day and to-morrow, and let them wash their garments;" and sacrifice as it is said, "and he sent the young men of the Children of Israel, and they offered burnt offerings, they offered them for all Israel."

The origin of baptism dates from the time of Jacob, when he received into the church the young women of Sichem, and other heathens who lived with him. Jacob said to his family, (Gen. xxxv. 2,) and to all that were with him, "put away from you the strange Gods and be ye clean, and change your garments." Eben Ezra, also great authority, applies the words "*be ye clean*" to the washing and purification of the body;—hence the origin of baptism.

It is certain that heathens who become converts to the religion of the Jews, were admitted by circumcision, and baptism was inseparably joined to it.

"Whenever," says Maimenides, "a Heathen is willing to be joined to the covenant of Israel, and place himself under the wings of the Divine majesty, and take the yoke of the law upon him voluntarily, Circumcision, Baptism, and Ablution are required." This practice continued to the reign of Solomon; but at that period, other nations became proselytes in such vast numbers that they were received by baptism or washing only. Some time elapsed, say thirty days, between circumcision and baptism, in order to give time for the wound to heal; the child was then brought to a running stream, called "gathering of the waters," and plunged in. If a man, the *Triumviri* or the Judicial Consistory charged with this duty, when placed in the water, instructed him in some of the weightier obligations of the law, and plunged him in, so that every part of the body was immersed, not the tip of a finger was

left exposed;—hence the difference between sprinkling and immersion in baptism. If an Israelite, says Maimenides, finds a Heathen infant and baptizes him for a proselyte, he becomes a member of the church, and baptism was always administered by persons regularly ordained, or appointed for that purpose, and witnesses and written testimony were necessary to prove the fact. Proselytes however were unwillingly made at all times, for many were tenacious of their old customs, and fell again to idolatry, so that finally Baptism was gradually abandoned, and it is only now practiced when a christian female desires to become a Jewess, and then under very considerable restrictions and ceremonies.

You will thus perceive that the rite of baptism dates from the time of Jacob, and by the wisest interpreters of the law, was pronounced a Jewish rite and followed circumcision.

“*A Proselyte of the Gate*,” is the next point about which you ask for information. There were two kinds of proselytes—the first of the covenant—the second of the Gate. The first, though of Gentile birth, were admitted to all the privileges of the Jews; they worshipped in the same Court of the Temple with the Hebrews, while others were prohibited, and were partakers of all privileges, Divine and human. The proselytes of the Gate were Gentiles, who were admitted to the worship of the God of Israel, and the hopes of a future life, but who were not circumcised. These proselytes, although permitted to worship in the Temple, could not enter the same Court with the Proselytes of the covenant, but were deemed unclean and a special Court assigned to them, called the “Court of the Gentiles”—they had a distinct place where the law was expounded to them, they were not denizens of Jerusalem. In the New Testament, Proselytes of the Covenant are called merely Proselytes, and Proselytes of the Gate are called worshipers; and it is a curious fact, and but little known, that the first proselytes to christianity were the Proselytes of the Gate. Their condition being free and unconstrained, merely semi-Jews, the transition to another faith was easy and natural, and as they were most numerous in the Roman States, they were the first cause of the spreading of the gospel; although Jesus of Nazareth never addressed himself to them, but always to his brethren who, like himself, were born Jews, and were not so by adoption.

The seven precepts of the sons of Noah, of which, as you say, Masonry knows only three, commonly called the Noahchides, are as follows:

- I. A renunciation of all Idols;
- II. The worship of the true and only God;
- III. To commit no murder;
- IV. Not to be defiled by incest;
- V. To avoid rapine, theft and robbery;
- VI. To administer justice;
- VII. Not to eat flesh with blood in it.

This was the Common Law that prevailed from the time that Noah left the ark until the arrival of the Jews at the foot of Mount Sinai. The law of Moses is the codification of the Common Law, as given by the sons of Noah, amplified, extended, and made to apply in justice and in mercy, in good faith and principle, to the whole civilized world which now live under those laws, with some immaterial local amendments.

I am, dear sir, Yours, &c. &c.

M. M. N.

REMARKS.

There is so much said about the *essentials* for salvation, that we cannot well pass an article like the foregoing without remarks. The world, in its age, or dotage, seems to have lost the true points of salvation. Paul said to Timothy: “Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel, according to the power of God; Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purposes and grace, which was given us in Christ Jesus before the world began; But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.”

Now if “*life and immortality* was brought to light through the gospel,” according to the purpose of grace, which was GIVEN TO US BEFORE THE WORLD BEGAN, *all righteous men must have been partakers of the same glory*. By reading and comparing the word of God we find that the ordinances of salvation never vary, though there may have been sundry temporal rites, and sacrifices, by the law, which were instituted in the days of the rebellion of Israel, and others, to act as a school-master to bring persons back to the simplicity of the gospel.

The gospel, or tidings of salvation has never changed: Repentance and baptism for remission of sin; and the gift of the Holy Ghost, by the laying on of hands, as a comforter to guide unto all truth, are just as necessary to eternal life as the elements are to compose the globe. Paul very wisely says:

And the scripture, foreseeing that God would

justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

Noah was a preacher of righteousness, and, of course, must have understood what was necessary to save souls. Nor is it less a matter of fact that "righteous Abel," had and practiced the same glorious knowledge. What a singular figure many of this generation cut, with all their boasted light and intelligence, in inquiring into the ancient modes of worship and discussing and doing away, or "changing the ordinances," in order to show the people of these last days how wise, gracious and self saving they are?

Besides repentance, baptism, reception of the Holy Ghost, and many other essentials, the UNION of male and female, both temporal and spiritual, is of as much importance before God as all the rest; for the man is not without the woman, neither is the woman without the man in the Lord. And again, what God hath joined together, let not man put asunder, for the especial reason, that all contracts for time and eternity, have to be made while we sojourn in the flesh: "In the resurrection they neither marry, nor are given in marriage, but the great lineage, through the priesthood, and the everlasting Covenant sealed on earth, and sealed in heaven, continues throughout all generations.

Another important point which the Gentile world, have reduced to a practice beyond the Lord's wisdom, is the disconnection of kindred. This has been done from the rules or statutes which governed Israel after they had rejected the gospel, which was broken upon the stone tables: and as we are afterwards informed, the Lord gave them statutes *not* good. All right; the law was added because of transgression.

Who does not know that Abel, Noah and Abraham, were as well qualified to teach the gospel and the true principles of salvation, both temporal and spiritual, as Moses, Elijah, or Paul? Who does not know that Noah's children, saved in the Ark, had to marry their own kindred? And who does not know that Adam's children, brothers and sisters, were joined in holy matrimony, as well as their Father and Mother, who was "*bone of my bone?*"

Now, to do the Almighty justice, we suppose that he was just as wise in the beginning, or in the days of the flood, as in the days of Israel, or the apostles, and should the "great restitution of all things spoken of by the mouths of all the holy prophets since the world began," begin to be realized before this generation ends, who will deny the right of God to fulfil his own words?

As to the cogitations of M. M. Noah, and ten thousand more, they are as the drop of the

bucket; not one rises up and brings forth his strong reasons, to show that God is the same yesterday, to-day, and forever, and that his celestial laws are eternal.

SUNDAY IN MEXICO.

The day of all others sacred to devotion among a civilized people, is a day of unusual festivity in Mexico. It would seem that every other day in the week is passed in listlessness and indifference; but all that is gay, animated, and amusing, is reserved for Sunday. A correspondent of the New Orleans Tropic, after noticing the crowds of beauty and fashion which throng the cathedral to morning mass, describes the gay scene when the mass is over. All, says he is bustle and animation. At a corner of the great square are suspended large placards on which the nature of the day's amusement is depicted in every variety of color. Here is a pictorial illustration of the most prominent attractions at the great theatre, which, in common with all the rest, is open twice on this day. A little further on is a full length figure of Figaro, which draws your attention to the fascinating allurements of the opera. The bull fights next solicit your notice, announcing the most terrific particulars. Nor are the minor theatres behind hand in presenting their attractions. Endless varieties of other exhibitions put forth their claims. A balloon ascension is advertised for the afternoon. One would suppose, too, that the old Roman gladiatorial shows were revived; for at one spectacle is a contest between a man and a bear. Cock fights, dog fights and fandangos are announced in every quarter of the city. Horse-racing, the circus, jugglers, posture-masters, tumblers, fire-eaters, monstrosities, concerts, cafe gardens, fencing matches, pigeon shooting, gymnastic exercises, country excursions, and balls graduated to every pocket, form but a fraction of the entertainments to which this day is devoted. In the afternoon the public promenades are thronged and the long array of equipages, with the rich and gay dresses of the senoras, is calculated to convey an imposing impression of the wealth and luxury of the city. In the evening the theatre presents a spectacle which probably few theatres in the world can parallel. The beauty, elegance, wealth and luxury of Mexico seems concentrated in one brilliant focus. The finale of the day is generally wound up by a splendid display of fire-works; and thus concludes a Mexican Sunday, and in no other part of the world, probably, is a Sunday so spent—not even in Italy.—*Sunday Times*.

Let us ask how much worse the citizens of Mexico act than the citizens of New York,

London, or Paris. O ye hypocrites of the nineteenth century, who does not know the *Christian* nations make a holiday of Sunday?—All may fall to the ground, put their hands upon their mouths and cry, *unclean! unclean!*

COMMUNICATIONS.

Nauvoo, Jan. 5th 1846.

BR. TAYLOR,

Having been requested by many brethren to give some account of my late mission in the Pacific, and being willing to gratify them and others, I send you an abridgment of my journal during my mission, which if you deem worthy of publication, is at your disposal.

Truly yours,

NOAH ROGERS.

Being set apart with Brs. Addison Pratt, B. F. Grouard and Br. K. Hanks, to go the Islands of the South sea, we accordingly took leave of our families, and on the first day of June 1843, left Nauvoo for Pittsburgh, where we arrived on the 12th. Br. Pratt, left us at Evansville for Pleasant Garden, Indiana; Br. Grouard, left the same day for Philadelphia. Br. Hanks and myself, tarried in Pittsburgh until the 14th, when we left for Philadelphia, where we arrived on the 23d. in the evening. Here we found Br. Grouard, we stayed in the city until the 29th, when it was agreed, that Brs. Grouard and Hanks should go on, and that I should await the arrival of Br. Pratt; during which time I visited a branch at Downingtown, also Goshen, where I attended a Conference with Brs. Sheets and Moore, who organized a branch. From thence I visited Centreville Del., on the 4th of July where I tarried until the 6th, with Sister Moseley. I then visited Wilmington, stayed one day, then returned to Philadelphia; and on Sunday 9th, by request of Br. Grant, preached near the Navy yard and baptized four. In the afternoon attended meeting with Br. Grant.

Monday 10th, went to Burlington, New Jersey, and on the 15th was joined by Br. Pratt at Mount Holly; the same day we visited Shreeville and returned to Burlington. on the 17th went to New York; and on the 21st arrived at New Bedford, Mass. where we found Br. Grouard, Br. Pratt and myself visited Boston on the 22nd, from thence Br. Pratt went to New Hampshire; I followed on the 26th, visited many places in N. H., Conn., Mass., and New York; then returned to Boston, where I found the Twelve; here also I met Brs. Pratt, Grouard, and Hanks. By counsel of Br. Young, Br. Pratt went to N. Bedford, to procure a passage, which he did for \$100 each, in the ship *Timo-leon*, Capt. Plasket. The brethren in Salem

and Boston contributed liberally, as did also the brethren in New Bedford, particularly Br. Lewis, who with a liberality becoming a saint, gave us \$300. After paying our passage we had 80 dollars left for contingent expenses. All things being ready, on the 9th October, we embarked for the Pacific Ocean. There were on board eight passengers besides ourselves; Dr. Winslow and family, and Mr. Lincoln and wife. Br. Hanks was quite feeble when we embarked. Br. Grouard and myself were sea sick, particularly in the Gulf stream, a pleasing sensation which Brs. Pratt and Hanks escaped, although the sea was very rugged. Br. Hanks continued to fail until the 3d of November, when he departed this life without a struggle. The evening before his death, he had a vision concerning spirits in prison: an account of which has been written by Br. Pratt. The Captain and officers were not willing to keep the body until we could make the Cape Verde Islands, consequently we were obliged to bury our brother in the deep blue sea.

“Amid the wonders of the deep,

We made our brother's grave!

Sweet and unbroken is his sleep;

Lulled by the roaring wave.”

The loss of Bro. Hanks was severely felt by us all, for he was truly a good man, and a worthy brother. On the 9th November we arrived at St. Nicholas one of the Cape Verde islands. Several of us went on shore, procured donkeys, and rode to Bravo, a village six miles in the interior. The inhabitants of these islands are mostly black, and speak the Portuguese language; their religion the Catholic. The streets are from four to eight feet wide, and the houses are one story high, made of round stones and clay mortar. The soil is sterile and unproductive. These islands are of volcanic origin, and the island of Fogo has a volcano, which may sometimes be seen in a state of eruption. After leaving these islands we steered for Tristan D'Acunha, and on the 10th December crossed the equator, and continued our way with a fine breeze until the 2nd of January, 1844 we made the above named islands, situated in Lat. 37° S. and Long. 20° W. On the 4th we encountered a severe gale which lasted twenty-four hours, in consequence of which we were unable to beat up to the island; but I learn that the island contains fifty inhabitants, descendants of one Glass, who was serjeant in the English army, from which government he draws a pension, and is Governor of the island.— There are three islands in the group, one only inhabited. They also are of volcanic origin. On the 10th left these islands; and on the 25th

doubled the Cape of Good Hope, and stood on for the Island of St. Pauls, which we made on the 21st February. We lowered three boats and caught twenty barrels of fish of the rock cod species. The next day we went on shore where we found fifty or sixty miserable looking Frenchmen and one American from Albany;—these were the only inhabitants of the island. The peculiar form of this island deserves some notice. This island seems to have been thrown up by strong volcanic action, forming in the centre of the island a huge crater. From this crater on the south the land is sunk leaving in the crater a basin or bay into which vessels of light draught may enter and have a safe and commodious harbor. In the centre of this harbor no soundings can be found. From this basin or crater rises on all sides, a hill, to the height of two thousand feet, broken only by the sunken part. This hill slopes gradually to the sea, and on the top many mounds are thrown up by eruptions. Boiling springs are found near the crater, in one of which we boiled a craw fish. Situated 38° 42' S. Lat. and 77° 52' E. Long. Brother Grouard and myself ascended the hill, where we had an opportunity to pray undisturbed; a privilege we had not enjoyed for months. Nothing unusual occurred on our way to New Holland. On the 20th March made the south cape of Van Dieman's Land; an island south of New Holland: and on the last of March and first of April passed the islands called "Three Kings;" and pursued our way to the Society Islands. On the 30th April made the Island of Tooboui, and went on shore with the Captain.

The next day all the passengers went on shore also. This island contains about four hundred inhabitants; they having no missionary, and finding who we were, requested us to stay. Brother Pratt stayed among them. On this island were a company of Americans, eight or nine who were building a schooner: they received us kindly. We tarried here nine days, when we set sail for Tahiti; which we made on the 13th, and on the 14th came to an anchor in the harbor of Papeeti. The French have possession of this town and harbor, which is under martial law; the harbor guarded by a Frigate, Corvette, and Steamer. The French and natives had a battle a few days before our arrival, and three or four since. The French are generally victorious; for the natives are more afraid of the sound of big guns, than they are of bullets. After obtaining a permit of the French Governor to land, we went on shore;—where we could not obtain board among the white inhabitants for less than seven dollars per week. I however made a *hoa* (friend)

a native with whom I lived for two dollars and a half per week. Brother Grouard boarded with Mr. Lincoln, (our fellow passenger mentioned above) at about the same price. A few days after our arrival a battle took place between the French and natives at Point Venus; in which an English missionary was accidentally shot by the French: whose funeral I attended. On my arrival at the place of the funeral, I knocked at the door for admittance; but no one bidding me enter, and the door being ajar I entered without farther ceremony. On entering, I saluted them respectfully; but not one of the missionaries spoke to me, or even bowed.

No doubt their grief was so deep and their sorrow so profound, that they forgot for the time that they were gentlemen: their subsequent conduct proved that they were not, their pretensions to the contrary notwithstanding. I went with them to the meeting house; heard their sermon; followed to the grave; and returned with them:—yet not one of these very pious, self-denying, cross-bearing ambassadors of sectarianism, deigned to honor me with a word or a nod; although they distinctly understood who I was, report having anticipated our arrival by a week. We could not get an interview with them; and they soon closed the meeting house and locked it against us; which was built by foreign residents and shipmasters, for the benefit and use of foreigners. We hired a house for eight dollars per month, and commenced preaching in it, and soon baptised from fifteen to twenty whites; Americans and English. In the mean time we began to acquire the Tahitian language, and to preach to the natives, hundreds of whom professed to believe our preaching, but would not obey. Their reason was that they dare not, because they expected assistance from the English against the French, and they feared the missionary influence with the English Government would be exerted against them if they embraced our principles. Affairs being thus in Taniti, Bro. Grouard and I thought best to visit other islands. Accordingly we ordained Bro. Lincoln to preside over the branch in Tahiti, and took our departure; Bro. Grouard East, and I West. I visited Morea, Huhena, Rieatiea, Bobobolo, and Taha; from thence to the island of Mote one of the Harvey group.

From thence to the island of Mangla, where I landed. This island contains about four thousand inhabitants, whose language is a little different from the Tahitian. No missionary was on this island, so I offered to tarry and teach them; but they informed me that they had received letters from Mr. Pratt and Mr.

Baff, English missionaries, forbidding them to receive any missionaries or teachers, unless they brought letters from them; that all who had not these letters were Popa havare, (lying Catholics.) Consequently they had passed a law that no white man should live among them. From here I went to the island of Ruruto, where they told me the same story. So I found that the missionaries had written to all the islands in the group to prevent our landing. The Lord reward them according to their works. I then returned to Tahiti, where I received letters from Bro. Grouard. He had landed on the island of Anama, one of the chain group. This group consists of thirty or forty low coral islands, with no vegetables but coconuts, but they have plenty of fish and hogs. The population of Anana is about four thousand. Bro. Grouard had baptised twenty of the principal men and many were investigating the work. Bro. Grouard thinks that twenty or thirty Elders might be well employed on this group; he will probably do a great work in those islands. The productions of the Society Islands are bread-fruit, bannanas, oranges, faii, plantains, yams, sweet potatoes, taro, vines, guovas, &c. &c. Cattle and horses have been brought here, and hogs, dogs, goats, sheep, and fowls are here also. The natives are tall, well proportioned and muscular; of an open, intelligent countenance, dark olive, or copper color, quick of apprehension, of a mild disposition and very friendly. Finally on the third July 1845, I left for home in ship "Free Brother," Capt. Mitchell; on the sixth, made the island of Tooboui; went on shore, but was much disappointed not seeing Bro. Pratt, who was on the other side the island, six miles distant. A native immediately ran to carry him word of my arrival, but the Captain would not wait; so I was obliged to leave without seeing him. I learned that he had baptized eight or nine Americans who were building the schooner, and about forty natives, in all fifty or more. After staying on shore about an hour, and obtaining a few vegetables and hogs, we went on

board and stood away for Cape Horn; after passing which the Captain gave me leave to preach, which I did four or five Sundays; the result was that seven or eight believed, two of whom I baptised in Philadelphia. The Captain himself believed, but finding that he must obey also became very bitter, which rendered some part of the voyage rather disagreeable. After a passage of one hundred and thirty days from Tahiti, I arrived at Nantucket, Massachusetts, on the sixth November, and on the twenty second arrived in Philadelphia, where I staid two days and baptised three. On the twenty fourth left for Nauvoo, where I arrived on the twenty ninth of December. Thus, after an absence of two years and a half, I have circumnavigated the Globe, to build up the kingdom of Christ, and prepare a way for the spread of the gospel among the islands of the sea.

NOAH ROGERS.

From the Book of Covenants, Page 431.

"Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the border of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth to the regions round about: yea, let the cry go forth among all people; awake and arise and go forth to meet the Bridegroom: behold and lo the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord.

Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you: and he that goeth, let him not look back, lest sudden destruction shall come upon him."

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JOHN TAYLOR,

EDITOR AND PROPRIETOR

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. VI. No. 21] CITY OF NAUVOO. ILL. JAN. 15, 1846 [WHOLE No 129.

HISTORY OF JOSEPH SMITH.

CONTINUED.

The same day June 6th, we resumed our journey, and at evening of the 7th encamped in a piece of woods, near a spring of water, at Salt river, where was a branch of the church. Sunday the 8th we had preaching, and in the course of the day were joined by my brother Hyrum Smith, and Lyman Wight, with a company of volunteers which they had gathered in Michigan &c. The whole company now consisted of two hundred and five men, and twenty-five baggage wagons with two or three horses each. We remained at Salt River until the 12th refreshing and re-organizing, which was done by electing Lyman Wight General of the camp. I chose twenty men for my life guards, of whom my brother Hyrum was chosen Captain: and George A. Smith was my armor bearer. The remainder of the company was organized according to the pattern at New Portage. While at Salt River General Wight marched the camp on the prairie, inspected our firelocks, ordered a discharge of the same at target by platoons, drilled us about half a day and returned to the bank of the river.

June 4th Governor Dunklin wrote to W. W. Phelps and others as follows: mailed at

"City of Jefferson, June 9th, 1834.

"Herewith you have a second order for the delivery of your arms now in the possession of the militia of Jackson county. Col. Lucas has resigned his command, he informs me if Lt. Col. Pitcher shall be arrested before you receive this, you will please hold up the order until I am informed who may be appointed to the command of the regiment.

Respectfully,

(Signed) DANIEL DUNKLIN.

The foregoing letter enclosed the following orders:

"Thomas Pitcher, Lieut. Colonel commandant of the 33rd Regiment.

Sir, On the 2nd day of last May I issued an order to Col. Lucas to deliver the fifty-two guns and one pistol which you received from the Mormons on the 5th day of November last, and reported to him on the third day of the succeeding December to W. W. Phelps, E. Partridge, John Carrill, John Whitmer, and A. S. Gilbert, or their order. On the 24th ult. Col. Lucas wrote and informed me that he had resigned his commission and left the county of Jackson; you as commandant of said Regiment are there-

fore commanded to collect the said arms, if they are not already in your possession, and deliver them to the aforesaid Gentlemen or their order.

Respectfully,

DANIEL DUNKLIN

Commander-in-Chief.

The day following Judge Ryland wrote the following:

"Richmond, 10th June, 1834.

Mr. A. S. Gilbert:

Sir, Deeply impressed with a desire to do all in my power to settle or allay the disturbances between the 'Mormons' and the citizens of Jackson county, I have concluded that it might have some tendency to effectuate this object by having the Mormons called together at Liberty next Monday, and there explaining to them my notions and views of their present situation, and the circumstances attendant. I therefore request you, Sir, to use all your influence with your brethren, to get them to meet me next Monday in Liberty. I much fear and dread the consequences that are yet to ensue, unless I should succeed in my wishes to restore peace. It is the duty of all good men to use all proper and laudable means to restore peace. I expect a deputation of some of the most respectable citizens of Jackson county will meet me on Monday next at Liberty. I call upon you in the name of humanity, therefore, to leave no efforts untried to collect your brethren at Liberty as requested.—Should my efforts to make peace, fail of success, there can at least be no wrong, or, Sir, in the attempt, and I shall enjoy the consolation of having done my duty as a man, as well as a christian.

I hope Sir, you will duly appreciate the motive which prompts me to address this letter to you, and will aid me with all your influence with your brethren, in the prosecution of an object so much to be desired by all good men and citizens.

Yours very Respectfully,

JOHN F. RYLAND.

June 12th we left Salt River, and travelled about fourteen miles, encamping that night on the prairie. The inhabitants of Salt River manifested a great respect for us, and many of them accompanied us some distance on our journey. We continued our march daily until the 18th when we pitched our tents one mile from Richmond, Ray county.

In answer to Judge Ryland's the Elders wrote

"Near Liberty, 14th June, 1834.

Hon. J. F. Ryland,

Dear Sir, Your communication of the 9th inst. from Richmond, was duly received, and at a public meeting of our society this day its contents made known. Our brethren unanimously tender their thanks for the laudable disposition manifested on your part to effect peace between our society and the inhabitants of Jackson county, and as many as conveniently can will be present on Monday next, entertaining some fears that your honor in his zeal for peace, might unwarily recommend a sale of our lands in Jackson county, we have thought it expedient to give seasonable notice that no such proposition could possibly be acceded to by our society.

We have not heard that it was the intention of your honor to urge any such measure, but our enemies in Jackson county have long been trying to effect this object. In a letter from the Governor to us, he says 'I have been requested to advise the Mormons to sell out and move away, but believing that it could have no good effect I have withheld my advice.' We give this quotation from the Governor's letter to disprove the statement made in the "Upper Missouri Enquirer" of last Wednesday, and conclude by adding that 'home is home' and that we want possession of our homes, from which we have been wickedly expelled, and those rights which belong to us as native free born citizens of the United States.

We are respectfully,

Your friends and serv'ts

JOHN CARRILL, Chairman.

A. S. Gilbert, Secretary.

The foregoing was enclosed in the following letter to their lawyers:

"Gentlemen, Will you be so good as to read the enclosed, then seal and hand to the Judge. We have given him an early hint fearing that he might be induced by the solicitations of our enemies to propose a sale of our lands, which you well know would be like selling our children into slavery, and the urging of such a measure would avail nothing, unless to produce an excitement against us in this county. As requested last Thursday, we hope you will be present on Monday.

Your friends and serv'ts

JOHN CARRILL,

A. S. GILBERT.

To Messrs. Doniphan & Atchison.

Monday, June 16th, The citizens of Clay county (to the number of eight hundred or a

thousand, among whom were the brethren,) assembled at the Court House in Liberty agreeably to the request of Judge Ryland, and a deputation from Jackson who presented the following:

"PROPOSITIONS OF THE PEOPLE OF JACKSON COUNTY TO THE MORMONS."

"The undersigned committee, being fully authorised by the people of Jackson county, hereby propose to the Mormons, that they will buy all the land that the said Mormons own in the county of Jackson; and also, all the improvements which the said Mormons had on any of the public lands in said county of Jackson, as they existed before the first disturbance between the people of Jackson and the Mormons, and for such as they have made since. They further propose that the valuation of said land and improvements shall be ascertained by three disinterested arbitrators to be chosen and agreed to by both parties. They further propose, that should the parties disagree in the choice of arbitrators, then _____ is to choose them. They further propose, that twelve of the Mormons shall be permitted to go along with the arbitrators to shew them their land and improvements while valuing the same, and such other of the Mormons as the arbitrators shall wish to do so, to give them information; and the people of Jackson hereby guarantee their entire safety while doing so. They further propose, that when the arbitrators report the value of the land and improvements, as aforesaid, the people of Jackson will pay the valuation, *with one hundred per cent added thereon*, to the Mormons, within thirty days thereafter. They further propose, that the Mormons are not to make any effort, ever after, to settle, either collectively or individually, within the limits of Jackson county. The Mormons are to enter into bonds to insure the conveyance of their land in Jackson county, according to the above terms, when the payment shall be made; and the committee will enter into a like bond, with such security as may be deemed sufficient, for the payment of the money, according to the above proposition. While the arbitrators are investigating and deciding upon the matters referred to them, the Mormons are not to attempt to enter into Jackson county, or to settle there, except such as are by the foregoing propositions permitted to go there. They further propose, that the people of Jackson will sell all their lands, and improvements on public lands, in Jackson county, to the Mormons,—the valuation to be obtained in the same manner,—the same per cent, in addition to be paid, and the time the

money is to be paid is the same, as the above set forth in our propositions to buy, the Mormons to give good security for the payment of the money, and the undersigned will give security that the land will be conveyed to the Mormons. They further propose, that all parties are to remain as they are till the payment is made, at which time the people of Jackson will give possession.

(Signed) SAMUEL C. OWENS,
RICHARD FRISTOE,
THOS. HAYTON, Sen.
THOS CAMPBELL,
JOHN DAVIS,
THOS. JEFFREYS,
SMALLWOOD NOLAND,
ROBERT RICKMAN,
ABRAHAM M. CLELLAN,
S. K. NOLAND."

On presentation of the foregoing, Samuel C. Owens made a flaming war-speech, and Gen. Doniphan replied on the side of peace. The Rev. M. Riley, a Baptist Priest, made a hot speech against the Mormons, and said "the Mormons have lived long enough in Clay county; and they must either clear out, or be cleared out." Turnham, the moderator of the meeting, answered in a masterly manner; saying, "let us be republicans; let us honor our country, and not disgrace it like Jackson county. For God's sake don't disfranchise or drive away the Mormons. They are better citizens than many of the old inhabitants."

Gen. Doniphan exclaimed, "that's a fact, and as the Mormons have armed themselves, if they don't fight they are cowards. I love to hear that they have brethren coming to their assistance. Greater love can no man show, than he who lays down his life for his brethren."

At this critical instant, the cocking of pistols, and jingle of implements of death, denoted desperation. One motioned "adjourn;" another, "go on," and in the midst of this awful crisis a person bawled into the door "a man stabbed." The mass instantly rushed out to the spot, in hopes, as some said, that "one damn'd Mormon had got killed," but as good luck would have it, only one Missourian had dirk'd another: (one Calbert a blacksmith, had stabbed one Wales, who had previously whipped one Mormon nearly to death, and boasted of having whipped many more.) The wound was dangerous, and as if the Lord was there, it seemed as though the occurrence was necessary to break up the meeting without further bloodshed, and give the saints a chance to consult what would be most advisable in such a critical instant, and they immediately per-

ned the following answer to the propositions from Jackson county, presented by Owens, &c.

"Gentlemen;—Your propositions for an adjustment of the difficulties between the citizens of Jackson county and the Mormons, is before us; and as explained to you in the court house this day, we are not authorised to say to you that our brethren will submit to your proposals; but we agree to spread general notice, and call a meeting of our people in all, the present week, and lay before you an answer as soon as Saturday or Monday next. We can say for ourselves, and in behalf of our brethren, that peace is what we desire and what we are disposed to cultivate with all men: and to effect peace, we feel disposed to use all our influence, as far as would be required at our hands, as free born citizens of these United States, and as fears have been expressed, that we designed hostilities against the inhabitants of Jackson county, we hereby pledge ourselves to them, and to the hospitable citizens of Clay county, that we will not, and neither have designed, as a people, to commence hostilities against the aforesaid citizens of Jackson county or any other people.

Our answer shall be handed to Judge Turnham, the chairman of the meeting, even earlier than the time before stated, if possible.

(Signed) W. W. PHELPS,
WM. E. McCLELLAN,
A. S. GILBERT,
JOHN CORRILL,
ISAAC MORLEY.

N. B. As we are informed that a large number of our people are on their way to Jackson county, we agree to use our influence immediately to prevent said company from entering into Jackson county, until you shall receive an answer to the propositions afore named."

It may be thought, at first view, that the mob committee made a fair proposition to the saints, in offering to buy their lands at one hundred per cent, in thirty days; and offering theirs on the same terms; but when it is understood that the mob held possession of a much larger quantity of land than the saints, and that they only offered thirty days for the payment, having previously robbed them of nearly every thing, it will be readily seen that they were only making a sham to cover their previous unlawful conduct; but the tempest of an immediate conflict seemed to be checked, and the Jackson mob to the number of about fifteen, with Samuel C. Owens and James Campbell at their head, started for Independence, Jackson county, to raise an army sufficient to meet me, before I could get into Clay

county. Campbell swore, as he adjusted his pistols in his holsters, "The Eagles and Turkey Buzzards shall eat my flesh if I do not fix Joe. Smith and his army so that their skins will not hold shucks, before two days are passed."

They went to the ferry and undertook to cross the Missouri river, after dusk, and the angel of God saw fit to sink the boat, about the middle of the river, and seven out of twelve that attempted to cross, were drowned. Thus suddenly, and justly went they to their own place by water. Campbell was among the missing. He floated down the river some four or five miles, and lodged upon a pile of drift wood, where the Eagles, Buzzards, Ravens, Crows and wild animals ate his flesh from his bones, to fulfil his own words, and left him a horrible looking skeleton of God's vengeance: which was discovered, about three weeks after by one Mr. Purte.

Owens saved his life only, after floating four miles down the stream, where he lodged upon an island, "swam off naked about day light, borrowed a mantle to hide his shame, and slipped home rather shy of the vengeance of God."

We were threatened that we should not pass through Richmond, and it was reported that an army lay in wait there to intercept us.

Thursday 19th; we passed through the town as soon as it was light and before the inhabitants were arisen from their slumbers, meeting with no opposition, but we had not proceeded many miles before one wagon broke down, and by the time that was repaired wheels run off from others and such like incidents continued through the day to impede our progress. When we started in the morning we intended to arrive in Clay county that day, but in vain, at a seasonable hour we encamped on an elevated piece of ground between two branches of Fishing River, having travelled about fifteen miles. Fishing River, at this point, was composed of seven small streams, and those betwixt which we encamped were two of them.

As we halted and were making preparations for the night, five men armed with guns rode into our camp and told us we should see hell before morning, and their accompanying oaths partook of all the malice of demons. They told us that sixty men were coming from Richmond, Ray county; and seventy more from Clay county, sworn to our utter destruction. The weather was pleasant at this time.

During this day the Jackson county mob, to the number of about two hundred, made arrangements to cross the Missouri river, about the mouth of Fishing River, at William's ferry, into Clay county, and be ready to meet the Richmond mob near Fishing River Ford, for

our utter destruction; but after the first scow load of about forty had been set over the river, the scow in returning was met by a squall, and had great difficulty in reaching the Jackson side by dark.

Soon after the five men left the camp swearing vengeance, we discovered a small black cloud rising in the West, and in twenty minutes, or thereabouts, it began to rain and hail, and this was the squall that troubled the Jackson boat.

The storm was tremendous; wind and rain, hail and thunder met them in great wrath, and soon softened their direful courage, and frustrated all their designs to "kill Joe Smith and his army." Instead of continuing a cannonading, which they commenced the sun about one hour high, they crawled under wagons, into hollow trees, filled one old shanty, &c., till the storm was over, when their ammunition was soaked, and the forty in Clay county were extremely anxious in the morning, to return to Jackson, having experienced the pitiless peltings of the storm all night, and as soon as arrangements could be made, this "forlorn hope" took the "back track" for Independence, to join the main body of the mob, fully satisfied, as were those survivors of the company who were drowned, that when Jehovah fights, they would rather be absent. The gratification is too terrible.

Very little hail fell in our camp, but from half to a mile around, the stones or lumps of ice cut down the crops of corn and vegetation generally, even cutting limbs from trees, themselves were twisted into withs by the wind. The lightning flashed incessantly, which caused it to be so light in our camp through the night, that we could discern the most minute object; and the roaring of the thunder was tremendous. The earth trembled and quaked; the rain fell in torrents, and, united, it seemed as if the mandate of vengeance had gone forth from the God of battles, to protect his servants from the destruction of their enemies, for the hail fell on them, and not on us, and we suffered no harm except the blowing down of some of our tents and getting some wet, while our enemies had holes made in their hats and otherwise received damage, even the breaking of their rifle stocks, and the fleeing of their horses through fear and pain.

Many of my little band sheltered in an old meeting house through this night, and in the morning the water in Big Fishing River, was about forty feet deep, where, the previous evening it was no more than to our ankles, and our enemies swore that the water rose thirty

feet in thirty minutes in the Little Fishing River.

Friday the 20th, we went five miles on the prairie to procure food for ourselves and horses, and establish ourselves for the moment, in some secure place where we could defend ourselves from the rage of our enemies, and while in this situation, on Saturday the 21st, Col. Sconce, with two other leading men from Ray county, come to see us, desiring to know what our intentions were; for, said he, "I see that there is an almighty power that protects this people, for I started from Richmond, Ray county, with a company of armed men, having a full determination to destroy you, but was kept back by the storm, and was not able to reach you." When he entered our camp he was seized with such a trembling that he was obliged to sit down to compose himself; and when he had made known his object of their visit; I arose, and addressing them, gave a relation of the sufferings of the saints in Jackson county, and also of our persecution generally, and what we had suffered by our enemies for our religion; and that we had come one thousand miles to assist our brethren, to bring them clothing, &c. and to reinstate them upon their own lands; and that we had no intention to molest or injure any people, but only to administer to the wants of our afflicted friends; and that the evil reports circulated about us were false, and got up by our enemies to procure our destruction. When I had closed a lengthy speech, the spirit of which melted them into compassion, they arose and offered me their hands, and said they would use their influence to allay the excitement which every where prevailed against us, and they wept when they heard of our afflictions and persecutions, and that our intentions were good. Accordingly they went forth and rode among the people, and made unwearied exertions to allay the excitement.

The brethren in Clay county wrote the committee of the Jackson mob the same day:

"Clay county, 21st June, 1834.

Gentlemen:—Your propositions of Monday last have been generally made known to our people, and we are instructed to inform you that they cannot be acceded to.

Honorable propositions to you are now making on our part and we think we shall be enabled to deliver the same to you the early part of next week. We are happy to have it in our power to give you assurances that our brethren here, together with those who have arrived from the East, are unanimously disposed to make every sacrifice for an honorable adjustment of our differences that could be required of free citizens of the United States.

Negotiations at the camp are now going on between some gentlemen of this county and our brethren which are calculated to allay the great excitement in your county. We are informed that the citizens of Jackson entertain fears that our people intend to invade their territory in a hostile manner. We assure you that their fears are groundless; such is not and never was our intentions.

(Signed) W. W. PHELPS,

A. S. GILBERT,

W. E. McCLELLAN,

JOHN CORRILL,

ISAAC MORLEY.

To S. C. Owens, and others of the Jackson committee."

From the Millennial Star.

UNION.

One of the most important subjects with which the Saints ought to be acquainted is that of Union. Casting a glance at the rise, progress, decline and fall of various kingdoms that have been established on the earth, we find that their success or overthrow has depended upon their adherence to, or neglect of, this principle. Through this the whole universe of God has been, and is still sustained in its order, beauty, and glory. It is not confined to the Great Presidency of the Celestial world, but serves as a chain by which the whole of the heavenly host are bound together in concert of action, sustaining the laws by which they are governed and preserved. The effects of deviation from this have been manifested, even in heaven, as in the case of the Son of the Morning, whose rebellion and departure from the principle spread their influence so far as to cause the dissension of the third part of the hosts of heaven, but the majority overruling, the order of heaven was preserved and the rebellious cast out. The history of the house of Israel present more striking examples of the power and influence of this principle than that of any other nation. While groaning under Egyptian bondage, the united prayers of this people were successful in causing the power of God to be shown forth in the raising up for them a deliverer in the person of Moses, whereby a deliverance was wrought out for them from the cruel and increasing tyranny of the Egyptian monarch. While they were careful unitedly to attend to the instructions given them through their leader—the power of God was more and more manifest in their own salvation and the overthrow of their enemies; but when they permitted dissensions to arise among them, the blessings of God were stayed and their way became dark and beclouded before them. Thus when

they had escaped the pursuit of their oppressors and passed through the Red sea, some murmured at their condition and longed to be again yoked in their former slavery, whereby they were detained forty years in the wilderness, and with the exception of Joshua and Caleb, none of them were permitted to enter the promised land.

When the generation who had thus proved themselves unworthy of the favor of heaven had passed away, and their successors had gained an entrance into the land which was to be theirs for ever, the influence of union, and the baneful effects of its opposite, were miraculously manifested in the wars they had to wage with the former possessors of the country, who, through transgression, had entailed upon themselves the curse of heaven; as for instance, in illustration of the former, at the universal shout of the people, the walls of Jericho were levelled and a way prepared for their entrance.

When the long continuation of warfare through the reign of the judges, and kings Saul and David had subsided, peace was restored to the land in the reign of Solomon, and with it the people had put aside their own internal broils, the effects of which were an abundant supply of the bounties of the earth, with the approval and blessings of heaven. With Solomon however this seemed to decay, for when his son, Rehoboam, had succeeded him in the government of Israel, dissensions were again introduced, causing the revolting of the ten tribes, the consequences of which were a revival of the wars from which they had had rest; and eventually, in the captivity of the house of Israel, as well as the overthrow of Jerusalem and dispersion of Judah. We will, however, without dwelling further on the history of past generations, give our attention to the work which we have to perform in our times.

The history of the church of Christ, in the present age, shows that while disunion and disorganizations have been the most prominent features of the kingdoms of the world, it has continued moving steadily along, through observance of the principle of union, dispelling with its influence the clouds of darkness which have so long curtailed the minds of men while, those who have departed from the principle have not in any way affected its progress, but wrought out their own destruction. As the church becomes more numerous, and the kingdom of God is becoming more fully established, the importance of union among its members is still more manifest. It is absolutely necessary that not only a professed union, but a cementing of heart and soul should dwell with all pre-

sidents, councils, and branches of the church of Christ, in order to accomplish the designs of God in the building up of Zion, or in obtaining those blessings which it is their privilege to enjoy; for, be assured, ye saints of the Most High, that the heavens will be stayed over the heads of any presidency, quorum, council, or branch who are divided in heart, sentiment and feeling, and so will they remain, and the blessings be withheld until the evil is removed; for the Lord will never pour out the richest blessings of heaven, and the priesthood and gifts of the gospel, only upon the principle of that union which the celestial law of God requires. Will not the saints learn wisdom in this late age of the world by precept and example, without being obliged to learn it by sad experience, as did the children of Israel in their forty years wandering through the wilderness without entering the promised land which they might have accomplished in forty days, as did the spies that went before them? Or will they live up to their privileges, and unite together according to the law of God, in faith and works, and gather and build up Zion, and behold her arise in that majesty, strength, beauty, and glory, of which the prophets have spoken? else must they suffer their traditions or disunion to deprive them of these blessings, until they lay their bodies in the grave, without the sight, and their children, or another generation, have the work to perform. The signs of the times indicate good concerning Israel in the city of Joseph since the martyrdom of the prophets. It must be a source of rejoicing to every saint of God, to behold the determined spirit of perseverance and union of the thousands of saints assembled there in doing the will of God and hearkening to the counsel and sustaining the hands of those chosen of God as shepherds and counsellors in the midst of his house, while the fruits and blessings of this union have been clearly manifest in the rearing of the Nauvoo House and the Temple of the Lord, whose tower points toward heaven, in honor of the united efforts of the Saints, reared in troublous times, almost as Jerusalem once was, with the trowel in one hand of the laborer and the sword in the other. While the saints in Nauvoo are thus straining every nerve to accomplish the designs of God, those scattered abroad ought not to leave the whole burthen with them, but unite with them in their faith and means in establishing the kingdom of God, on the earth, not forgetting to let their prayers ascend up before God, day and night, upon this subject. By the united efforts, alone, of the saints of God, in this last dispensation, the building up of Zion will be effected, and the kingdom of God on earth, be

prepared for a union with the kingdom of God in heaven; and thus shall the chain which has bound together in one the hosts of heaven, extend and grasp in its circumference all who have been obedient to the mandates of God.

W. WOODRUFF.

GREAT FIRE IN TURKEY.

One half of the town of the Dardanelles has been destroyed by fire. At half-past eleven A. M. of the 25th of October the fire commenced in the Greek quarter, a gale of wind blowing from the north east at the time. Although it was so early in the day, and two thousand Turkish troops, with twelve fire engines were on the spot the ravages of the all consuming element, and twenty houses were destroyed before any efficacious aid was given. Much might have been done had the engines been in good order; but owing to the gross neglect of Ibrahim Pacha, the Governor of the town, not one of them could be made to work. Had it not been for the assistance of two Turkish soldiers, and the European residents, who occupied themselves in pulling down houses, and regulating the scanty supply of water, the fire would never have been arrested in its progress. The presence of the Pacha was of little use, as his commands being enforced by the whip, no one would work with good will. This terrible fire was not subdued until half-past two A. M. of the 27th, having lasted thirty-nine hours.—The whole of the Greek and Jewish quarters, with the exception of about forty houses, one-half of the Armenian quarter, about one hundred Turkish houses, three mosques, a synagogue, one hundred shops, and a large bath, have fallen a prey to the flames. At least six hundred houses have been destroyed, and, as in many of four to five families lived together, there are about twelve hundred families without a home. Of this number, one-half have taken refuge in the barracks and two adjoining villages, three hundred have found an asylum in the remaining part of the town, and the rest exposed to the inclemency of the weather, or sheltered for the time being in tents. The misery is very great, and the winter approaching. A subscription was immediately set on foot by those who were fortunate in escaping, but will afford only temporary relief, as most of the families have been rendered completely destitute. It is to be hoped that the Sultan will send succor before long, and that charitably disposed persons will be induced to raise contributions in Constantinople, and in different parts of Europe, for the relief of the poor people.

These evil consequences might have been

avoided had Ibrahim Pacha paid attention in time to the earnest and often repeated requests of the Consuls and the fire-engines in his charge should be kept in good order and frequently exercised. All classes of people regretted the unavoidable absence at the capital of the military commandant, Thuessein Pacha; there is but little doubt that, had he been present, under his able management, added to their veneration for his estimable qualities, his commands would have been obeyed with alacrity, and the fire would never have made such awful ravages.

From the Messenger.

TO EMIGRANTS.

We have now on our books the names of about three hundred saints who wish to go by water, and it grieves us to say that only about sixty out of that number will have means sufficient to carry them through. If some of our wealthy brethren who are now dwelling at ease in the world, would but step forward, and plant this company of poor saints, (that have not the means, nor likely to have,) upon the western soil, how soon would it be before they would have it in their power to return four fold? And how sweet would be the reflections of that mind capable of performing such a noble act. Where is the magnanimity of God's people? Alas, it is in the poor and meek of the earth.

The passage for each person will be fifty dollars, children over five and under fourteen, half price. Each one will need from twenty to twenty-five dollars worth of provisions; the whole amount, seventy five dollars. If we obtain two hundred passengers, in all probability there will be a deduction.

We have been looking for some assistance from another source. A merchant of this city who is now engaged in the Pacific trade, has made us the following propositions: that if he can obtain the government freight consisting of naval stores, to be carried into the Pacific, he will take two hundred of us at sixteen dollars per ton for the room we occupy and fifty more for nothing. As yet this arrangement has not been made, and it remains uncertain whether it will be.

We do not feel to place much dependence on it, lest we are unhappily disappointed. If the arrangement is affected the saints will receive timely notice.

We do not wish any person to give us their names to go by water, and when the time comes for departure to be found missing; by doing so they will bring us into difficulty, and we shall have to be responsible and pay their passage

as much as though they went. We have selected out all the names of those who have subscribed sufficient (at the rate of seventy five dollars) to take them through, and we shall depend on their going. And all who wish to join the company will send in their names as soon as possible, so that we may know the exact number going and provide them with births two or three weeks previous to the day of sailing, we wish all to hold themselves in readiness to send in a part of their means to furnish all the outlays necessary to be made before sailing.

We have placed the names of some who fell short in subscription on the list of those going. And the amount short will be made up by others who have more than they have need for. The following are their names, Wm. Stout, J. Joyce, J. Hairbaird, Wm. Mack, Wm. Ather-ton.

For the Times and Seasons.

WATER BAPTISM.

Water baptism is necessary and serves in the gospel for salvation to mankind because it is an ordinance of birth and regeneration. St. Jno. 3: 5. Tit. 3: 5. "Born of water," regeneration by washing; otherwise man cannot enter into the kingdom of God.

Mankind were by the fall alienated from the kingdom and glory of God, and subjected to another kingdom and influence of things.—Hence the Lord God sent him forth; "he drove out the man": Gen. 3: 24. In this subjection we are naturally aliens from God, and bondmen to death and the power thereof; and should ever remain as such if the same power and influences only, that were brought by the fall should forever continue. But baptism serves to relieve man from this alienation and bondage, for it is a portion of the gospel or law of grace and exaltation, brought in according to the plan of redemption, through the atonement made by the shedding of blood.

To the mind not understanding the effects of the fall, or Adam's eating the forbidden fruit, it is impossible to conceive the direct reason of the necessity of water baptism as an ordinance of salvation. The 6th verse of the 5th chapter of 1st John, gives some clue to it: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood." Also Gen. 9: 4. "Flesh with the life thereof, which is the blood thereof." The life of man is not as it was before the fall. It was then susceptible of eternal duration, and that because it was governed and controlled by spiritual influence and power. It is now susceptible of temporal duration only, because

it is sustained by temporal, or corruptible influences; for the power of this life consists in water and blood. The Father, Son, and Holy Ghost bear record in heaven, & are one in purpose. "The spirit, and the water, and the blood have witness in the earth," and agree in one purpose. By the testimony of the spirit we understand what is the truth. Through the shedding of blood, or, the atonement, we have the privilege of the truth; and in the ordinance of water baptism, as a principle of truth, we become the adopted children of God; water baptism as an ordinance of regeneration, because that in the fall, or, in eating the forbidden fruit, water gained a controlling influence over the body temporally; the shedding of blood, as a sacrifice for sin, because that in the fall blood became the principle of life in man temporally; and the testimony of the spirit to witness of the truth, because that under the influence of blood and water in the body, the mind is clogged, stiffened, and darkened, and the body incapacitated to endure the presence of God. Hence the dispensation of his spirit is given that we may be led in the right way; and the shedding of blood required, for we must be restored to the spiritual life; and birth by water granted as the beginning of our exaltation to the presence and glory of God through the gospel.

As the fall left us, so the gospel, or law of grace finds us; and we are no better for the favor of God in this thing, if we do not use it, than as though it had not been given. But it is given, and we have the hope of exaltation to happiness, glory, and power in eternal life, and that too by the exercise of the principle and power of things we find ourselves in actual possession of. By the alienation came in us water for both good and evil, and now by water cometh for us the adoption. See the analogy, and above all see the mercy and goodness of God, which together extend through and exist in relation to not only water baptism, but every principle and ordinance of salvation to mankind.

V. H. BRUCE.

City of Joseph, Dec. 26, 1845.

An important case is before the Supreme Court at Washington, in which a fund of about five hundred thousand dollars, deposited in various moneyed institutions in Philadelphia, is involved. The correspondent of the Baltimore Patriot says that it has been litigated since the year 1824, in England and this country, and is a contest for the large fortune of Mr. Apsden, who died about twenty-five years ago in London.—*Mo. Rep.*

TIMES AND SEASONS.

CITY OF NAUVOO,

JAN. 20, 1846.

JANUARY.

January, thus far, has been mild, which, in the midst of our preparations for an exodus next spring, has given an excellent time to finish the Temple. Nothing has appeared so much like a "finish" of that holy edifice as the present. The attic story was finished in December, and if the Lord continues to favor us, the first story above the basement, will be completed ready for meeting, in the month of February. The Font, standing upon twelve stone oxen, is about ready, and the floor of the second story is laid, so that all speculation about the Temple of God at Nauvoo, must cease.

The blessings promised, are beginning to be realized, and the worthy saints, who have watched and labored night and day, go in and receive the "penny appointed," and know of a certainty that diligence, faithfulness, and charity are rewarded. O, Lord, the true hearted saints now know that the endowments and blessing upon the faithful, as far exceeds the earthly glory of Babylon, as the sun outshines a spark from the fire; and therefore, we beseech all who would be saved, "to quit their vanity" for "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

NOTICE.

To whom it may concern;—This is to notify the church in general, that Hiram Stratton, was, on the 18th of January, 1846, cut off by the 30th Quorum of seventies, for unchristian-like conduct.

GEHIAL SAVAGE, President.

City of Joseph, Jan. 19, 1846.

Nauvoo, Dec. 30th 1845.

To the Editor of the New York Sun;

Sir: I wish to inform you, and the Public through your paper, that the letter published Tuesday morning, December 9th, is a forgery, the whole of it, and I hope that this notice will put a stop to all such communications.

EMMA SMITH.

THE FATHERLESS AND WIDOW.

Throw down your prison walls and let the thief return to his broken hearted companion and suffering children, and labor until he earns sufficient to restore four-fold,

A CIRCULAR OF THE HIGH COUNCIL.

TO THE MEMBERS OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, AND TO ALL WHOM IT MAY CONCERN: GREETING.

Beloved Brethren and Friends;—We, the members of the High Council of the Church, by the voice of all her authorities, have unitedly and unanimously agreed, and embrace this opportunity to inform you, that we intend to send out into the Western country from this place, some time in the early part of the month of March, a company of pioneers, consisting mostly of young, hardy men, with some families. These are destined to be furnished with an ample outfit; taking with them a printing press, farming utensils of all kinds, with mill irons and bolting cloths, seeds of all kinds, grain &c.

The object of this early move, is, to put in a spring crop, to build houses, and to prepare for the reception of families who will start so soon as grass shall be sufficiently grown to sustain teams and stock. Our pioneers are instructed to proceed West until they find a good place to make a crop, in some good valley in the neighborhood of the Rocky Mountains, where they will infringe upon no one, and be not likely to be infringed upon. Here we will make a resting place, until we can determine a place for a permanent location. In the event of the President's recommendation to build block houses and stockade forts on the rout to Oregon, becoming a law, we have encouragements of having that work to do; and under our peculiar circumstances, we can do it with less expense to the Government than any other people. We also further declare for the satisfaction of some who have concluded that our grievances have alienated us from our country; that our patriotism has not been overcome by fire—by sword—by daylight, nor by midnight assassinations, which we have endured; neither have they alienated us from the institutions of our country. Should hostilities arise between the Government of the United States and any other power, in relation to the right of possessing the territory of Oregon, we are on hand to sustain the claim of the United State's Government to that country. It is geographically ours; and of right, no foreign power should hold dominion there: and if our services are required to prevent it, those services will be cheerfully rendered according to our ability. We feel the injuries that we have sustained, and are not insensible of the wrongs we have suffered; still we are Americans, and should our country be invaded we hope to do, at least, as much as did

the conscientious Quaker who took his passage on board a merchantship, and was attacked by pirates. The pirate boarded the merchantman, and one of the enemies' men fell into the water between the two vessels, but seized a rope that hung over and was pulling himself up on board the merchantman. The conscientious Quaker saw this, and though he did not like to fight, he took his jack-knife and quickly moved to the scene, saying to the pirate, "if thee wants that piece of rope I will help thee to it." He cut the rope asunder—the pirate fell—and a watery grave was his resting place.

Much of our property will be left in the hands of competent agents for sale at a low rate, for teams, for goods and for cash. The funds arising from the sale of property will be applied to the removal of families from time to time as fast as consistent, and it now remains to be proven whether those of our families and friends who are necessarily left behind for a season to obtain an outfit, through the sale of property, shall be mobbed, burnt, and driven away by force. Does any American want the honor of doing it? or will Americans suffer such acts to be done, and the disgrace of them to rest on their character under existing circumstances? If they will, let the world know it. But we do not believe they will.

We agreed to leave the country for the sake of peace, upon the condition that no more vexatious prosecutions be instituted against us.—In good faith have we labored to fulfil this engagement. Governor Ford has also done his duty to further our wishes in this respect.—But there are some who are unwilling that we should have an existence any where. But our destinies are in the hands of God, and so also is theirs.

We venture to say that our brethren have made no counterfeit money: And if any miller has received fifteen hundred dollars base coin in a week, from us, let him testify. If any land agent of the General Government has received wagon loads of base coin from us in payment for lands, let him say so. Or if he has received any at all from us, let him tell it.—Those witnesses against us have spun a long yarn: but if our brethren had never used an influence against them to break them up, and to cause them to leave our city, after having satisfied themselves that they were engaged in the very business of which they accuse us, their revenge might never have been roused to father upon us their own illegitimate and bogus productions.

We have never tied a black strap around any person's neck, neither have we cut their bowels out, nor fed any to the "Cat-fish." The

systematic order of stealing of which these grave witnesses speak, must certainly be original with them. Such a plan could never originate with any person, except some one who wished to fan the flames of death and destruction around us. The very dregs of malice and revenge are mingled in the statements of those witnesses alluded to by the 'Sangamo Journal.' We should think that every man of sense might see this. In fact, many editors do see it, and they have our thanks for speaking of it.

We have now stated our feelings, our wishes, and our intentions: And by them we are willing to abide; and such Editors as are willing that we should live and not die; and have a being on the earth while heaven is pleased to lengthen out our days, are respectfully requested to publish this article. And men who wish to buy property very cheap, to benefit themselves, and are willing to benefit us; are invited to call and look: and our prayer shall ever be that justice and judgement—mercy and truth may be exalted, not only in our own land, but throughout the world, and the will of God be done on earth as it is done in Heaven.

Done in Council at the City of Nauvoo, on the 20th day of January, 1846.

SAMUEL BENT,
JAMES ALLRED,
GEORGE W. HARRIS,
WILLIAM HUNTINGTON,
HENRY G. SHERWOOD,
ALPHEUS CUTLER,
NEWEL KNIGHT,
LEWIS D. WILSON,
EZRA T. BENSON,
DAVID FULLMER,
THOMAS GROVER,
AARON JOHNSON.

DISCOURSE OF ELDER JOHN TAYLOR,
DELIVERED SUNDAY AFTERNOON,
JULY 6TH, 1845.

Reported by G. D. Watt.

I have been requested to address you this afternoon and I do so with pleasure, for I feel at home among the saints of God and delight in speaking to them of the things of the kingdom, and unfolding to them the principles of eternal truth. Since I have sat here, some ideas have occurred to my mind, upon which I thought to make a few remarks.

There have been certain ideas advanced on the stand, that seems to puzzle the minds of many of the saints; and as truth, light and intelligence are what we are all in search of, and a knowledge of correct principles is of importance, it may be well to attempt to throw light

on a subject that seems now to many to be wrapped in obscurity and involved in mystery. It has been remarked frequently that we are in eternity, and that we have now begun to live for ever. A great many are at a loss to understand how it is that we have begun to live for ever, and how we are connected with eternity. The remarks are certainly novel; and in order to get at the subject, it will be necessary for us to investigate in some measure the meaning of the word eternity. I do not know but that on entering upon this subject, I should have to take notice of certain remarks made by me last Sabbath in relation to the everlasting unchangeable principles of the gospel; but as every principle pertaining to the gospel of Jesus Christ is eternal, it all has a relevancy to the subject about which we are now speaking.—The same principles that now exist in relation to the gospel, existed in the various dispensations, that have been in being in the different ages of the world; they existed in the days of Moses, and in Enoch's day, and in the days of Adam; and they existed in eternity, in the mind of God, before this world rolled into existence, or the morning stars sung together, or the sons of God shouted for joy. When we speak of these things, we have reference, not so much to our existence here on the earth, as we have with regard to principle; principles relative to our coming into existence in this time, to live upon the face of the world a few years. But although we came into existence here, we existed thousands of ages before we came here; we only came here to live on this stage of action, wherein we are to work out our probation, and to prepare ourselves for the eternal courts of glory and a celestial kingdom of God. Time is a short space, between, or in eternity. Eternity existed before time was, and will exist when time will cease; and so did we. It takes the body and the spirit to make the soul of man, or man a "living soul." Jesus existed thousands of years before he came here; and so did we, a body was prepared him; and a body has been prepared for us; and although the body may be killed or die, the spirit cannot, and as Jesus lived before he had his body; he lived also after his body was slain and inanimate. He had power to lay down his life or body and power to take it up again, and where did his power exist if he was dead? Our Savior spoke on a certain occasion, on the last great day of the feast, and said "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live, and he that liveth and believeth in me, shall never die." But what has become of those that were then in existence who heard and believed these things,

and to whom he did then address himself?—Are they living in their tabernacles, here upon the earth? Or, have they not, long since slept with their Fathers, and their bodies have mouldered with their mother earth, to wait for the resurrection of the dead. This is the precise situation of those individuals, and yet our Savior made use of the same kind of language with regard to eternity, or living for ever, says he, "He that liveth and believeth in me, though he were dead, yet shall he live, and he that liveth and believeth shall never die."

There is faith and power connected with the gospel of Jesus Christ, whereby the sleeping dead shall burst the barriers of the tomb as Jesus did. "He that liveth and believeth in me, shall never die." They have begun to live a life that is eternal, they have got in possession of eternal principles. They have partaken of the everlasting priesthood which is eternal;—without beginning of days or end of years.—They have become familiar with eternal things, and understand matters pertaining to their future destiny, and are in possession of an exalted glory. They have become familiar with all these things and consequently their life is hid with Christ in God; Christ lives and he in them, and they in him. Though he is dead, he ever liveth to make intercession for us, and all who partake of the same spirit, live to him and for him and to and for eternity, or in eternal glory; and if other bodies should die as his did, they will be where Abraham, and Isaac, and Jacob are waiting for the resurrection of their bodies. "For God is not the God of the dead but of the living, for all live unto him."

There is something peculiar in regard to these things, and something that is difficult, to convey right ideas of to man. It is not an easy task, to define, or unfold to man the relationship we have to God, and how it is that our life is hid with Christ in God, as we exist in the glory of the eternal world.

When our bodies moulder in the dust, what is it but a sleep for a little while, what says the scriptures, they speak of the sleep of death, the body seems to be worn out, the weary wheels of life stand still, and the body crumbles to the dust; but the spirit possesses life, and mingles with those intelligencies that exist in the eternal world, these persons having the everlasting priesthood still continue to exist and roll forward the great designs of Jehovah. Abraham died so says the scriptures, yet Abraham lives, and long after the time his body mouldered in the dust, we find that Lazarus was seen in his bosom.

We read of Adam or Michael if you please, of Gabriel and some others. Who was Micha-

el? and who Gabriel? They were those who had existed in this world, these persons, having the Everlasting Priesthood, and who now exist in the eternal world to administer in offices pertaining to man on earth.

Who was it that came to our Savior, to administer unto him when he was on the mount with Peter, James and John? We read that Moses and Elias was seen with him.—What were they doing there; if they were dead long ago? They had long existed in the eternal world. Who was with John on the Isle of Patmos? he was in the spirit on the Lord's day, and had the heavens opened unto him and the glories of the eternal world unveiled to his astonished vision. He gazed upon the future purposes of God, and wrapt in prophetic vision described the designs of Jehovah down to the latest age. A glorious personage stood before him, who unfolded to him many great events. John fell down to worship him; but he said, see thou do it not, for "I am thy fellow servant, and of thy brethren, that have the testimony of Jesus, worship God." John might have said, You were dead long ago. No, but says Jesus, I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live. Michael, Gabriel, Moses, Elias, and thousands of men who had the everlasting priesthood on the earth and officiated in it here, existed or lived still to perform the work they had commenced upon the earth. They had the everlasting priesthood, while upon earth and officiated in it, according to the eternal purposes of God, and the laws that govern the eternal world, while they were upon this earth and then they left this earth they still lived, in another sphere; their names were not blotted out of existence, they had the everlasting priesthood that administers in time and eternity. This was the situation of these individuals, as far as the other world is concerned.

There is a curious expression made use of by one of the Apostles. He says, "Awake thou that sleepest, and arise from the dead, and Christ shall give you light." The fact of the matter is, the whole world lies in the arms of the wicked one. The whole world with all their religion, honors, pride, and philosophy, are ignorant of God and his purposes. They know nothing of God, nor of the laws which govern his kingdom. They know not how to save themselves, or their friends; they are unacquainted with the principles of the eternal plan of salvation, for "darkness has covered the earth, and gross darkness the minds of the people." But let those who are ignorant of the eternal principles of heaven, and the laws that

govern the eternal world, and the kingdom of Jehovah, have their understandings once enlightened by the spirit of God, let the intelligence of heaven once beam upon their hearts, and their capacities be expanded by the power of eternal truth, and by the word of salvation, and they will awake out of slumber, exclaiming what have I been doing all my life long? I have been searching for intelligence, for honor, and glory. I have been searching after truth; but find that I know nothing of God, of spirits, of angels, of Heaven, of Hell, or of eternal life. I have been in a sleep, which is worse than the sleep of death. Let such individuals be once awakened, and understand by the teachings of the spirit of Jehovah, the knowledge which he imparts to those who begin to awake to the knowledge of his kingdom; the spirit of God beams upon their minds with resplendant glory, and life at once springs up. Yea, they are born again, not of flesh, or of the word of man but of God; they are born again of the spirit, and are made new creatures in Christ Jesus;—thus being born again of the spirit of God they can rejoice with joy unspeakable, and full of glory.

We do not expect that our bodies are going to live to all eternity, for we know the scriptures say, that "it is appointed for man once to die." And another scripture says, "he that liveth, and believeth in me, shall never die."—Does the scripture contradict itself? What are we to understand by these sayings? One scripture says, it is appointed for man once to die, and yet Jesus says, "he that liveth, and believeth in me, shall never die. A man that liveth and believeth in Jesus Christ, has the principles of everlasting life within him, and hence says Jesus, "if any man thirst let him come to me and drink," and says he, "I will be in him a well of water springing up unto everlasting life, and the water that I shall give him, shall be in him, a well that shall spring up unto everlasting life," do you believe it? So said Jesus, and the principles that he taught, were the eternal truths of Heaven, they were true before he uttered them, they existed in eternity; they were true after he uttered them, and they are true now. It has the principle of life in itself, and is so true that all those, who participate in the fulness of the gospel, will receive eternal life, or in other words, shall have in them, "a well of water, springing up unto eternal life," hence it is, that the gospel embraces eternal covenants, eternal principles, and eternal laws, that will hold in eternal bonds, things back, and things to come, and as Judge Phelps says, in one of his hymns, it is "eternity now and eternity then."

We have began to have a relationship with eternity and eternal things. We knew nothing of these things, while we were associated with the christian world. If a man took any steps with regard to anything, formerly, it was considered only in regard to time, and at death, every thing ended. If a man should have a friend drop out of existence and not be converted, his doom was to go down, down, down, to the bottom of the bottomless pit, to be bound for ever and ever in the flames of liquid fire, and brimstone. In those days, every body were unacquainted with the great principles of salvation; but we are in possession of principles revealed from heaven, of a gospel that will save men; and if they cannot be saved they must go down to hell, until the prison doors be opened, and the captives set free. Our Savior was put to death in the flesh and yet he was quickened by the spirit, and by that spirit he went to preach to the spirits in prison, who had been held in confinement since the days of Noah. He preached that they might have liberty, that they might from henceforth be snatched from the jaws of the devil, and having suffered enough for their crimes he came to open the prison doors, and preach the acceptable year of the Lord. He was put to death in the flesh, and quickened by the spirit, and so will every believer be, and be put in possession of the same eternal principle, for if the same spirit dwell in us, it will also quicken our mortal bodies, so that we shall not only exist in spirit, but our bodies will exist upon the same principle. How different is this to the religion of the world. Theirs is full of gloom and misery and death; ours of life and immortality. All the wisdom of the religion, or of the nations of the earth, is but to be prepared to meet death. When I went to the Methodist class meeting, it used to be asked me: well, brother, are you prepared for death? I don't think any thing about death. I don't believe in meeting Christ at death. I believe that Christ is our life and that when he who is our life shall appear, we shall appear like unto him in glory, he is our life, our living head, and by the power that dwells in him, we may be raised to immortal bloom, and grasp eternity itself. What is eternity? It is duration. It had no beginning and it will have no end. What is the Priesthood? It is everlasting; it had no beginning and it will have no end. What is the gospel? It is everlasting; it had no beginning and it will have no end. What is matter? It is eternal. What is spirit? It is eternal. God did not make this world out of nothing; that would be impossible. But the christians say, nothing is impossible with God. He made the world out of matter that existed

before he framed it. He spake; chaos heard; and the world rolled into existence. There is no end to the works of the Almighty, but we may soar among the knowledge of God, forever. We can look unto Jesus Christ, forever. We can do the works that he did, and greater; because he has gone to the Father, for we are told, all things were created by him, and for him; principalities, powers, things present, and things to come; and if ever we should get to such a state, as to be like him, we might be able to do such kind of business as he did; the same as carpenters, or any other mechanics, know how to make the various utensils that are used by man. They do not make them out of nothing; the trouble is to get material. It troubles them sometimes to get stock to commence business, or to drive business ahead, and I expect we shall want some one to counsel us and shall have to covenant to abide by his counsel, and walk to the mark. It is also necessary that we should learn the principles of order and government; but first we must learn how to govern ourselves; next, how to govern our families, and, in the next place, learn how to be governed, which is the hardest lesson that can be set us; it is worse than to govern somebody else. Jesus was not prepared to govern, till he was placed in circumstances that gave him experience. The scriptures say, it is necessary to the bringing of many souls to glory, that the Captain of our salvation should be made perfect through sufferings. So, he was not perfect before, but he had to come here to be made perfect; he had to come here to pass through a multitude of sufferings, and be tempted and tried in all points like unto us, because it was necessary. Had it not been necessary he would not have been placed in those circumstances, and this is the reason why we are here, and kicked and cuffed round, and hated and despised, by the world. The reason why we do not live in peace is because we are not prepared for it. We are tempted and tried, driven, mobbed, and robbed; apostates are in our midst, which cause trouble and vexation of spirit, and it is all to keep down our pride and learn us to honor the God of Jacob in all things and to make us appear what we really are. The gospel turns us inside out and makes manifest every good and every evil way. When we were Methodists, we would say is not that brother so and so? what a holy man so and so is; he is a pattern of piety; but when the gospel appears among them, they loose all their false religion and pretended piety in one day, and are as guilty of as much foolery as any body else, though they would seem to be more righteous than the angels who are on

high, or the intelligences that surround the throne of God. The trials to which they are exposed drag into day-light their follies, tear away their mask and false covering and make them appear in their true colors. This is just the situation that we are placed in and it is necessary that we should be tried and kicked, and cuffed, and twisted round, that we may learn obedience by the things we suffer. You never would whip your boy if you could make him good without whipping. I will tell you how it is with me, if I had sinned against God. I would go to him and confess my fault and ask for forgiveness. If I have sinned against the brethren I will go to them and ask them to forgive me. I would not have any charge brought against me for I should be sure to get a flogging, and I would rather humble myself and ask forgiveness before I got it. If you transgress against the law of God, and do not find it hard to kick against the pricks, I do not know any thing about it; but says one, it is almost impossible for me to endure it. You had better however endure it than endure a worse thing for it is the intention of God to try you. Some of the brethren talk a great deal about their troubles and trials. They say I can hardly endure it. I am not sorry that you are tried; but I am glad of it; and some of the sisters will put on a pitable face, and look so mournful; you would think they were going to give up the ghost; I am glad of it, I am glad to see people in trouble when I know that it is for their salvation? Do you feel sorrowful? I do not know that I do, & if I did, I would not tell any body about it. I feel just like the Methodists sing 'there is a better day a coming, praise the Lord.' I believe in that scripture that says: We have sorrow in the night but joy cometh in the morning. I am willing to bear it, and say roll on ye proud billows, and take your own course. I pray that I may not swerve to the right or to the left, and do nothing against my brother or my sister or against God; but act all the time with reference to eternity. I will tell you what it is, I know before God, that if we were only prepared to receive greater blessings. We should have them roll upon our heads; until there was no room to contain them: blessings of every kind; blessings temporal, spiritual, and eternal, and as we have begun to live for eternity, and as God is our Eternal Father, and has taught us eternal principles, and as we are obtaining an eternal relationship with God, and with each other, we shall understand, by and by, when that house is completed, all things that are taking place.

What have we to fear? What fear have we of mobs, beasts, or any body else? We fear

nothing but God. We fear God and know no other fear. We are in the hand of God, and know the will of God, and are acting with reference to eternity, to make provisions for our dead, and our posterity to come. Well, says some, "we do not all understand this." You will understand it and what you do not know now, you will know hereafter, for there are those that understand it perfectly. There are those who know how to save themselves, and those that are dead. They know what step to take; what course to pursue, and what ordinances to administer in, and how to administer them; and all about it, and how to place you in a relationship to God and angels, and to one another, and you will know more about eternity and eternal life than you do now. These are some of the feelings that I have in relation to this subject; and when I speak of living forever, and being in eternity; I will tell you how I feel:—I feel surrounded with eternal principles; I feel like being united with an eternal covenant to God and my friends, which you will understand, by and by, and being in possession of eternal principles, the necessity of an eternal covenant, and to hold a relationship with those who have gone before, for without them we cannot be made perfect. What have we to fear? All things are ours; the kingdom is ours; all things are ours; and ye are Christ's, and Christ is God's, and when he who is our life shall appear, we shall appear with him in glory.

Persecution is for our good, and if we have hard things to endure, let us round up our shoulders and bear them in the name of the Lord, and not murmur. The pattern has been set before us by some of the ancients; at the time that Job's sons were slain, by the falling of the house; and the taking away of the earth &c. All the time he was deprived of every thing, and his body was covered over with scabs and putrifying sores, and at the time his friends forsook him and his enemies tantalized him. Did he begin to find fault with any of those people that had stolen his oxen, sheep and camels &c? No, he never opened his head about it. He knew they were under the guidance of the Almighty. He did not complain, nor wish his enemies to be cursed; but he said, the Lord gave, and the Lord taketh away, blessed be the name of the Lord. Do not find fault if we have a few apostates among us here, for they are mean, damnable, and pitiable characters. They were made for that purpose, and have got to magnify their calling. How mean and contemptible and devilish they are; they would not fulfil the measure of their creation if they did not do it. Do not find fault with

them, but let them do their own business, and pursue their own course, and if they come across you, cuff their ears and send them over the river; but not too many at a time, lest by cutting off too many branches, you spoil the growth of the seed. It is necessary we should have such things to meet with that we may be made perfect through suffering. Let us, then, love and fear God and keep his commandments.

I do not know that I have explained this eternal life to the mind of every individual so that they can understand. I will try again to do it. Before we were acquainted with this gospel, we knew nothing about eternal principles, for it was not until we became acquainted with it, and embraced it that we had in our possession of eternal life; before that we were ignorant of God, angels, spirits, heaven, and hell; but when we embraced this gospel, we embraced the everlasting covenant, the laws of which gives us a right to the throne of Jehovah, to as many as believe to them gave he power to become the sons God; before they were born they were not sons; but being born, we become sons; children; young men, and after that men. It is necessary that men be acquainted with eternal principles, that the seed should be sown, to produce the blade, then the ear, then the full corn in the ear, to accomplish the purpose for which it was sown. If the seed was never sown it could never grow and we shall not reap good seed except good seed shall grow. The everlasting gospel or the everlasting priesthood was not known till the Lord revealed it from the heavens, by the voice of his angel, and when we receive these principles and they abide in us, we shall then have the principles of eternal life. It was small when it first began; but you see the spirit of God has caused it to grow and become a mighty tree, and its branches cover the whole earth. Without the principle of eternal life, the principle of eternal knowledge never could be imparted as a blessing to the human family; and when once the key was turned, when the door was unlocked, and the seed once sown, truth began to grow, and the communication opened between the heavens and the earth, which placed men in a situation to converse with beings that surround the throne of God. The Melchisedic priesthood, holds the keys that unfold the purposes of Jehovah, and drags into day-light the secret of God, the mystery of godliness, as well as the secret abominations of the wicked: Yea, "Life and immortality is brought to light through the gospel." If we can see life and immortality let us hide ourselves under it; make a mantle of it: imbibe it in our spirit; become inoculated with it; and we shall live forever, it

will spring up to everlasting life, to eternal glory, and salvation, and whoever is in possession of it; is in possession of salvation, and whoever is in possession of salvation, is in possession of eternal life. It emanated from God; yea, it is God. Do you believe it? what saith the scriptures? Know ye not that Christ dwelleth in you, except ye be reprobates, and in Christ is life, and that life is the light of men; and it shineth in darkness, but the darkness comprehendeth it not; but when it is comprehended, it is life, salvation, and eternal glory.

Is it not a glorious subject to dwell upon; the principles of eternal life, the idea of being in God, of having him about us, to control, sustain, and bless us. I tell you there are glorious themes; themes, that angels delight to dwell upon; and that cheers the hearts of the intelligences around the throne of God; the principles of eternal life with them, is a delightful subject; and you will understand more about it, shortly, after you get more teaching upon the subject. The scriptures could not tell all things, nor never can, because there are times and seasons, laws, principles, and authorities, that regulate, govern, control, and put in order. We have got to come according to order, and not disorder; suffice it to say, then, that we understand something of the principle of eternal life. God is in all things. "He is the light that lightens all things; he is in the moon, and the light of the moon, and the power by which it was made. He is also in the sun, and in the light of the sun, and the power by which they are made, and the same light that lighteneth our understanding, even the spirit of the most high God, is in all things, and round about all things, and through all things. To some men God is a consuming fire; but to the saints eternal life, and glory. Let us be patient, and submit to the authorities of God in all things; and be governed by the authority of the eternal priesthood, and you shall understand all things pertaining to your salvation. Trust in God, and the authorities of his church; do not be fearful and unbelieving, for the fearful and unbelieving go outside of the city. Do not be troubled about anything. I should be ashamed of telling any body I was troubled. Talk about your troubles, for God's sake let me never hear it again; talk about peace and the principles of eternal life; about God, angels, &c. We want peace and the fellowship of the spirit of God in our midst, and all will be well. I am surprised to hear any body talk about troubles, poor creatures; you have a little soul. I never had much trouble myself: I have no time to be troubled for taking care of other people; I do not know that

I ever had any trouble; I am looking forward to eternal life. When trouble comes upon you I would recommend the course Bunyan took in the Pilgrim's Progress; he put his fingers in his ears, and cried life, life, eternal life. So when you hear any one talk about their troubles, put your fingers in your ears, and cry life, life, eternal life. God bless you for ever and ever; amen.

WASHINGTON.

During our last visit to Washington, we were informed by the President, that a law would be passed by this Congress, under some general head (The Navy Department) affording facilities for the poor in the eastern countries who wish to emigrate to Oregon or the North West Coast. From the interest manifested by the Western members in Congress in favor of such a law, we have not the least doubt but what it will be done, and a "highway cast up for the deliverance of God's people." But we have little hopes of its being soon enough to benefit our company.

We would advise the saints in the east after our departure to rally to the standard—raise another company, and stand ready to embrace the first facilities that may be afforded by Government. Let the elders in Israel not forsake the watch-tower—not ceasing to call on the name of the Lord day and night, and they will be delivered.—*N. Y. Messenger.*

GOOD COUNCIL.

MIND YOUR OWN BUSINESS.

The devices of Satan are on many occasions of the most ingenious character, and come upon us with a delicacy and refinement that mark emphatically

"From what a height the tempter fell." For instance, an individual naturally gifted with more than usual abhorrence of evil, becomes convinced of the principles of eternal truth, and obeys the gospel. Perhaps after revelling, as it were, for a season in the light

of the glorious principles of truth, he becomes exceedingly jealous of the conduct and character of his brethren and sisters in the church, lest by some false step or other a stigma may be brought upon the cause which he has espoused; consequently he sets himself on the watch to detect the failings of others, deeming that he is doing God service in being so employed, and thus he is decoyed into the occupation of the great spirit of evil, to be the accuser of the brethren. And during the time thus occupied by him, he considers himself actuated by the purest of motives, arising from a detestation of sin; and so undoubtedly would it prove, were the ground of his actions good, were he appointed of the Lord by the authority of the holy priesthood so to act, he would be in the path of duty, but when any one presumes, (not having authority) to sit as a censor and a judge of the people of God, he will find himself in the seat of Satan, assuming authorities that are not legitimately his. Again, persons are sometimes troubled with the voice of slander; they have been evil spoken of—it is too bad—it ought not to be—they think it their duty to bring forward their case for the investigation of the council—the cause of truth demands it—the welfare of the work of the Lord—all things call upon them to have the matter settled satisfactorily by those who have the power to do so. We would not say in every case such a proceeding is not necessary, but we would that in very few cases it is so.

How much more noble it would be for the person thus injured, knowing the accusations to be false, to suffer the injury, being conscious that all things, good or evil, will work to their own level, and ultimately manifest themselves in their true colors, rather than introduce the subject to a multitude whose various feelings or prejudices may excite opposition and give to the adversary a manifold opportunity of working mischief.—[*N. Y. Messenger.*]

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

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HISTORY OF JOSEPH SMITH.

CONTINUED.

June 22nd; Cornelius Gilliam, the sherriff of Clay county, came to the camp to hold consultation with us, I marched my company into a grove near by and formed in a circle, with Gilliam in the centre. Gilliam commenced by saying that he had heard that Joseph was in the camp and if so he would like to see him. I arose and replied, 'I am the man.' This was the first time that I had been discovered or made known to my enemies since I left Kirtland. Gilliam then gave us some instruction concerning the manners, customs and dispositions of the people, &c., and what course we ought to secure their favor and protection, making certain enquiries, to which we replied, which were afterwards published and will appear under date of publication. July 2nd, I received the following:

Revelation given on Fishing River, Missouri, June 22, 1834.

Verily I say unto you, who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people:

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now: but behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom: and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation; but I speak concerning my churches abroad; there are many who will say, Where is their God? Behold, he will deliver in time of trouble; otherwise we will not go up unto Zion, and will keep our moneys.—Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the

redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands; and this cannot be brought to pass until mine elders are endowed with power from on high: for behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me; therefore, it is expedient in me that mine elders should wait for a little season, for the redemption of Zion: for behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil, I will fight your battles.

Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence, they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints.

Behold, I have commanded my servant Baurak Ale to say unto the strength of my house, even my warriors, my young men and middle aged, to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their watchmen; but the strength of mine house has not hearkened unto my words; but inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an endowment for them, if they continue faithful. I have heard their prayers, and will accept their offering; and it is expedient in me, that they should be brought thus far, for a trial of their faith.

And now, verily I say unto you, a commandment I give unto you, that as many as have come up hither, that can stay in the region round about, let them stay; and those that cannot stay, who have families in the east, let them tarry for a little season, inasmuch as my servant Joseph shall appoint unto them, for I will counsel him concerning this matter; and all things whatsoever he shall appoint unto them shall be fulfilled.

And let all my people who dwell in the regions round about, be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not judgment, neither boast of faith, nor of many works; but carefully

gather together, as much in one region as can be consistently with the feelings of the people: and behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, execute judgment and justice for us according to law, and redress us of our wrongs.

Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the army of Israel becomes very great: and I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, until my servant Baurak Ale, and Ba-neemy, whom I have appointed, shall have time to gather up the strength of my house, and to have sent wise men, to fulfil that which I have commanded concerning the purchasing of the lands in Jackson county, that can be purchased, and in the adjoining counties round about; for it is my will that these lands should be purchased, and after they are purchased that my saints should possess them according to the laws of consecration which I have given; and after these lands are purchased, I will hold the armies of Israel guiltless in taking possession of their own lands, which they have previously purchased with their moneys, and of throwing down the towers of mine enemies, that may be upon them, and scattering their watchmen, and avenging me of mine enemies, unto the third and fourth generation of them that hate me.

But firstly, let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ: therefore, let us become subject unto her laws.

Verily I say unto you, it is expedient in me that the first elders of my church should receive their endowment from on high, in my house, which I have commanded to be built unto my name in the land of Kirtland: and let those commandments which I have given concerning Zion and her law, be executed and fulfilled, after her redemption. There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy: and it shall be manifested unto my servant, by the voice of the Spirit, those that are chosen, and they shall be sanctified: and inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion.

And again I say unto you, sue for peace,

not only the people that have smitten you, but also to all people; and lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth; and make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you. and all things shall work together for your good: therefore be faithful, and behold, and lo! I am with you even unto the end, even so; Amen."

About this time brothers Thayer and Hayes were attacked with the cholera, and brother Hancock was taken during the storm. I called the camp together and told them that in consequence of the disobedience of some who had been unwilling to listen to my words, but had rebelled, God had decreed that sickness should come upon them, and that they should die like sheep with the rot, that I was sorry but could not help it. Previous to this, while on our journey, I had predicted and warned them of the danger of such chastisements; but there is some who would not give heed to my words.

On the 23rd, resumed our march for Liberty, Clay county, taking a circuitous course round the heads of Fishing River, to avoid the deep water. When within five or six miles of Liberty, we were met by Gen. Atchison and other gentlemen who desired us not to go to Liberty, as the feelings of the people were so much enraged against us. At their communication we wheeled to the left, and crossing the prairie and woodland, came to Sidney Gilbert's residence, and encamped on the bank of Rush Creek, in Bro. Burgharts field. During this a council of High Priests assembled in fulfilment of the revelation given the day previous, and the following individuals were called and chosen as they were made manifest unto me by the voice of the Spirit, and Revelation, to receive their endowment.

Edward Partridge was called and chosen, to go to Kirtland and receive his endowment with power from on high, and also, to stand in his office of Bishop to purchase lands in the State of Missouri.

Wm. W. Phelps was called and chosen, and it was appointed unto him for to receive his endowment with power from on high, and help to carry on the printing establishment in Kirtland, until Zion is redeemed.

Isaac Morley and John Corrill were called and chosen, and it was appointed unto them to receive their endowment with power from on high in Kirtland and assist in gathering up the strength of the Lord's house and preach the gospel.

John Whitmer and David Whitmer were called and chosen, and appointed to receive their endowments in Kirtland and continue in their offices.

Algernon S. Gilbert, was called and chosen, and appointed to receive his endowment in Kirtland, and to assist in gathering up the strength of the Lord's house, and to proclaim the everlasting gospel until Zion is redeemed. But he said he "could not do it."

Peter Whitmer Jun., Simeon Carter, Newel Knight, Parley P. Pratt, Christian Whitmer, and Solomon Hancock were called and chosen: and it was appointed unto them to receive their endowment in Kirtland, with power from on high; to assist in gathering up the strength of the Lord's house; and to preach the everlasting gospel.

Thomas B. Marsh was called and chosen; and it was appointed unto him to receive his endowment in Kirtland, his office to be made known hereafter.

Lyman Wight was called and chosen; and it was appointed unto him to receive his endowment in Kirtland, with power from on high; and to return to Zion and have his office appointed unto him hereafter.

The same day the elders made the following reply, as before referred to, to "S. C. Owens, and others, committee" of the Jackson mob.

"We the undersigned committee, having full power and authority to settle and adjust all matters and differences existing between our people or society and the inhabitants of Jackson county, upon honorable and constitutional principles; therefore, if the said inhabitants of Jackson county will not let us return to our lands in peace:—we are willing to propose firstly; that twelve disinterested men, six to be chosen by our people, and six by the inhabitants of Jackson county; and these twelve men shall say what the lands of those men are worth in that county who cannot consent to live with us, and they shall receive their money for the same in one year from the time the treaty is made, and none of our people shall enter the county to reside till the money is paid. The said Twelve men shall have power also, to say what the damages shall be for the injuries we have sustained in the destruction of property and in being driven from our possessions, which amount of damages shall be deducted from the amount for their lands. Our object is peace, and an early answer will be expected.

(Signed) W. W. PHELPS,
EDWARD PARTRIDGE,
ISAAC MORLEY,
JOHN CORRILL,

JOHN WHITMER,
A. S. GILBERT."

June 24th, this night the cholera burst forth among us, and about midnight it was manifest in its most terrified form. Our ears were saluted with cries and meanings, and lamentations on every hand; even those on guard fell to the earth with their guns in their hands, so sudden and powerful was the attack of this terrible disease. At the commencement I attempted to lay on hands for their recovery, but I quickly learned by painful experience, that when the great Jehovah decrees destruction upon any people, makes known his determination, man must not attempt to stay his hand. The moment I attempted to rebuke the disease, that moment I was attacked, and had I not desisted, I must have saved the life of my brother by the sacrifice of my own, for when I rebuked the disease it left him and seized me.

Early on the morning of the 25th the camp was separated into small bands, and dispersed among the brethren living in the vicinity, and I wrote & sent by express, to "Messrs. Thornton, Donaphon and Atchison," as follows:

"Rush Creek, Clay county, June 25th 1834.

Gentlemen;—Our company of men advanced yesterday from their encampment beyond Fishing River to Rush Creek, where their tents are again pitched. But feeling disposed to adopt every pacific measure that can be done, without jeopardizing our lives, to quiet the prejudices and fears of some part of the citizens of this county, we have concluded that our company shall be immediately dispersed and continue so, till every effort for an adjustment of differences between us and the people of Jackson has been made on our part, that would in any wise be required of us by disinterested men of republican principles.

I am respectfully, your obed't serv't.

JOSEPH SMITH, JUN.

N. B. You are now corresponding with the Governor, (as I am informed,) will you do us the favor to acquaint him of our efforts for a compromise. This information we want conveyed to the Governor, inasmuch as his ears are stifled with reports from Jackson of our hostile intentions, &c."

I left Rush Creek the same day, in company with David Whitmer and two other brethren, for the western part of Clay county. While travelling we called at a house for a drink of water. The women of the house shouted from the door that they had "no water for Mormons, that they were afraid of the Cholera," &c,—We turned and departed, according to the commandment, and before a week had passed,

the cholera entered that house, and that woman and three others of the family were dead.

When the cholera made its appearance, Elder John S. Carter was the first man who stepped forward to rebuke it, and upon this, was instantly seized, and became the first victim in the camp. He died about six o'clock afternoon; and Seth Hitchcock died in about thirty minutes after, as it was impossible to obtain coffins, the brethren rolled them in blankets, carried them on a horse sled about half a mile; buried them in the bank of a small stream, which empties into Rush Creek, all of which was accomplished by dark. When they had returned from the burial, the brethren united, covenanted and prayed, hoping the disease would be staid; but in vain, for while thus covenanting, Eber Wilcox died, and while some were digging the grave others stood sentry with their fire arms, watching their enemies.

June 26th; the elders wrote Governor Franklin as follows:

"Sir: A company of our people, exceeding two hundred men, arrived in this county the 19th inst., and encamped about twelve miles from Liberty, where they were met, by several gentlemen from this and Ray county, who went by request of the people, to ascertain the motives and designs of our people in approaching this county, and as the deputation was composed of gentlemen who appeared to possess humane and republican feelings, our people were rejoiced at the opportunity of an interchange of feelings and an open and frank avowal of all their views and intentions in emigrating to this country with their arms. A full explanation having been given in a public address by our brother Joseph Smith Jun., which produced great satisfaction, the same in substance was afterwards reduced in writing and handed to the aforesaid gentlemen that it might be made public, as the shedding of blood is, and ever has been, foreign and revolting to our feelings, for this reason, we have patiently endured the greatest indignities that free-men of this republic have ever been called to suffer, and we still continue to bear with heart rending feelings a deprivation of our rights. Having commenced negotiations with the inhabitants of Jackson for a compromise wherein proposals, on our part, have been made which have been acknowledged by every disinterested man, to be highly honorable and liberal. An answer to our propositions has not yet been received from Jackson.

If we fail in this attempt, we intend to make another effort and go all lengths that would be required by human or divine law, as our pro-

posals and correspondence with the inhabitants of Jackson, will doubtless hereafter be published, we think it unnecessary to detail the same in this communication, our right to our soil in Jackson county we shall forever claim, and to obtain peaceful possession, we are willing to make great sacrifices. To allay excitement in the county, the aforesaid company of emigrants have dispersed to await the final end of all negotiations that can be made with the said county of Jackson.

Within the last week, one of our men being near the ferry, was seized by some Jackson citizens, while in this county, threatened with death if he made resistance, and carried over the river, prisoner to Independence, where he was put under guard one day, and after hearing many threats, was liberated. The houses of several of our brethren in this county have been forcibly entered by some of the inhabitants of Jackson, and a number of guns and small arms taken therefrom, where the men were absent from their houses, loaded guns were presented to the females, and their lives threatened if they made resistance, and we have been informed, and have no doubt of the fact.

Your second order for the restoration of our arms, was received last mail; we have not yet done any thing with it. Hoping that the influence of the inhabitants of Jackson county, will materially lessen in the surrounding counties, and the people become more tranquil, we think it wisdom to defer petitioning for a guard, while there exists a hope of a compromise, &c.

We believe that the President would render us assistance in obtaining possession of our lands, if aided by the executive of this state in a petition and thereby put an end to serious evils that are growing out of the Jackson outrage. In a letter from your excellency, of April 20th, we had a word on the subject of petitioning. We should be pleased to hear further, and would here observe that no communication from the Executive, giving his opinion or advice, will be made public, if requested not to do so.

We are respectfully, and with great regard

Your obed't serv'ts,

A. S. GILBERT,

W. W. PHELPS.

JOHN CORRILL."

The drafting and signing of the above, was the last public act of the keeper of the Lord's storehouse, Algernon S. Gilbert, for he was attacked with the cholera the same day, and died in a few hours, according to his own words that he "would rather die than go forth to preach the gospel to the Gentiles."

The following is from the chairman of the committee of the Jackson mob, to our lawyer:

"Independence, Mo., June 26, 1834.

Mr. Amos Reese;

Dear Sir: Since my return from Liberty, I have been busily engaged in conversing with the most influential men of our county, endeavoring to find out if possible, what kind of a compromise will suit with the Mormons on their part. The people here, enmasse, I find out, will do nothing like according to their last proposition. We will have a meeting if possible, on Monday next, at which time the proposals of the Mormons will be answered. In the mean time, I would be glad, that they, the Mormons, would cast an eye back of Clinton and see if that is not a country calculated for them."

Yours Respectfully,

S. C. OWENS."

The cholera continued its ravages about four days, when an effectual remedy for their purging, vomiting, and cramping was discovered; viz, dipping the person afflicted in cold water, or pouring it upon them, about sixty eight of the saints suffered from this disease, of which number thirteen died, viz. John S. Carter, Eber Wilcox, Seth Hitchcock, Erastus Rudd, Algernon Sidney Gilbert, Alfred Frisk, Edward Ives, Noah Johnson, Jesse B. Lawson, Robert McCord, Elial Strong, Jesse Smith and Betsy Parish.

The last days of June I spent with my old Jackson county friends in the western part of Clay county.

On the first of July I crossed the Missouri river, in company with a few friends, into Jackson county, to set my feet once more on the "goodly land" and on the 2nd I went down near Liberty and visited the brethren. This day the 'Enquirer' the correspondence between the Sheriff and the camp, of the 22nd of June as follows:

GILLIUM'S COMMUNICATION.

"Being a citizen of Clay county, and knowing that there is considerable excitement amongst the people thereof: and also knowing that different reports are arriving almost hourly: and being requested of the Hon. J. F. Ryland, to meet the Mormons under arms, and obtain from the leaders thereof the correctness of the various reports in circulation; the true intent and meaning of their present movements, and their views generally regarding the difficulties existing between them and Jackson county;— I did in company with other gentlemen, call upon the said leaders of the Mormons, at their camp in Clay county; and now give to the people of Clay county their written statement, containing the substance of what passed between us."

(signed.) CORNELIUS GILLIUM,

"PROPOSITIONS &c. OF THE MORMONS."

Being called upon by the above named gentlemen, at our camp in Clay county, to ascertain from the leaders of our men, our intentions, views, and designs, in approaching this county in the manner we have; we therefore, the more cheerfully comply with their request, because we are called upon by gentlemen of good feelings, and who are disposed for peace and an amicable adjustment of the difficulties existing between us and the people of Jackson county. The reports of our intentions are various and have gone abroad in a light calculated to arouse the feelings of almost every man. For instance one report is, that we intend to demolish the Printing office in Liberty; another report is, that we intend crossing the Missouri river on Sunday next, and falling upon women and children and slaying them; another is, that our men were employed to perform this expedition, being taken from manufacturing establishments in the East, that had closed business: also that we carried a flag, bearing "peace" on one side and "war or blood" on the other; and various others too numerous to mention, all of which, a plain declaration of our intentions from under our own hands, will shew are not correct.

In the first place, it is not our intention to commit hostilities against any man or set of men, it is not our intention to injure any man's person or property, except in defending ourselves. Our flag has been exhibited to the above gentlemen who will be able to describe it. Our men were not taken from any manufacturing establishment. It is our intention to go back upon our lands in Jackson county, by order of the executive of the State, if possible. We have brought our arms with us for the purpose of self defence, as it is well known to almost every man of the State, that we have every reason to put ourselves in an attitude of defence, considering the abuse we have suffered in Jackson county. We are anxious for a settlement of the difficulties existing between us, upon honorable and constitutional principles.

We are willing for twelve disinterested men, six to be chosen by each party, and these men shall say what the possessions of those men are worth who cannot live with us in the county; and they shall have their money in one year; and none of the Mormons shall enter that county to reside until the money is paid. The damages that we have [sustained] in consequence of being driven away, shall also be left to the above twelve men, or they may all live in the county, if they choose, and we will never molest them if they let us alone, and permit us to enjoy our rights. We want to live in peace

with all men, and equal rights is all we ask. We wish to become permanent citizens of this state, and wish to bear our proportion in support of the government and to be protected by its laws. If the above propositions are complied with, we are willing to give security on our part: and we shall want the same of the people of Jackson county for the performance of this agreement. We do not wish to settle down in a body, except where we can purchase the land with money; for to take possession by conquest or the shedding of blood, is entirely foreign to our feelings. The shedding of blood we shall not be guilty of, until all just and honorable means among men prove insufficient to restore peace."

Signed JOSEPH SMITH, Jun.

F. G. WILLIAMS,

LYMAN WIGHT,

RODGER ORTON,

ORSON HYDE,

JOHN S. CARTER,

To John Lincoln, John Sconce, Geo. R. Morehead, Jas. H. Long, James Collins.

On the third of July, the High Priests of Zion assembled in Clay county, and I proceeded to organize a High Council, agreeably to revelation given at Kirtland, for the purpose of settling important business that might come before them, which could not be settled by the bishop and his council. David Whitmer was elected president, and W. W. Phelps and John Whitmer, assistant presidents. The following High priests, viz, Christian Whitmer, Newel Knight, Lyman Wight, Calvin Beebe, Wm. E. McLellin, Solomon Hancock, Thomas B. Marsh, Simeon Carter, Parley P. Pratt, Orson Pratt, John Murdoch, Levi Jackman, were appointed councillors and the council adjourned to Monday.

Frederick G. Williams was clerk to the meeting.

From this time I continued to give instruction to the members of the High council, Elders, those who had travelled in the camp with me, and such others as desired information, until the 7th, when the council assembled according to adjournment, at the house of Elder Lyman Wight, present fifteen High priests, eight elders, four priests, eight teachers, three deacons, and members.

After singing and prayer I gave the council such instructions in relation to their high calling, as would enable them to proceed to minister in their office agreeably to the pattern heretofore given; read the revelation on the subject; and told them that if I should now be taken away, I had accomplished the great work

the Lord had laid before me, and that which I had desired of the Lord; and that I had done my duty in organizing the High council, through which council the will of the Lord might be known on all important occasions, in the building up of Zion, and establishing truth in the earth.

It was voted that those who were appointed on the third should be confirmed in their appointments. I then ordained David Whitmer, president, and W. W. Phelps and John Whitmer assistants; and their twelve councillors; the twelve councillors then proceeded to cast lots, to know who should speak first, and the order of speaking, which resulted as follows: viz

Simeon Carter,	1	Parley P. Pratt,	2
Wm. E. McLellin,	3	Calvin Beebe	4
Levi Jackman,	5	Solomon Hancock	6
Christian Whitmer	7	Newel Knight	8
Orson Pratt	9	Lyman Wight	10
Thomas B. Marsh	11	John Murdoch	12

Father Whitmer came forward and blessed his three sons, David, John and Christian Whitmer, in the name of the Lord. Also Father Knight blessed his son, Newel. Bishop Partridge stated to the council that a greater responsibility rested upon him than before their organization, as it was not his privilege to counsel with any of them except the president, and his own councillors, and desired their prayers that he might be enabled to act in righteousness.

I next presented the case of W. W. Phelps, to the council, to have their decision whether he should take his family to Kirtland, and if so, when he shall start; as it had been deemed necessary for him to assist in the Printing establishment. It was motioned and carried that four of the councillors speak on the subject, two on each side, viz. Simeon Carter, and Wm. E. McLellin, for the plaintiff; and Parley P. Pratt and Calvin Beebe for the church, after hearing the pleas, the president decided that it was the duty of W. W. Phelps to go to Kirtland to assist in printing, and that his family remain in the region where they were, and that he have an honorable discharge from his station in Zion for a season, (as soon as he can accomplish his business.) Signed by the President and clerk.

It was then proposed by W. W. Phelps, that David Whitmer, the president of the church in Zion, should go to Kirtland, and assist in promoting the cause of Christ, as being one of the three witnesses. This case was argued by Levi Jackman and Christian Whitmer on behalf of the plaintiffs, and Solomon Hancock and Newel Knight for the church; after which it was decided, as before, that Br. David Whit-

mer go to the East and assist in the great work, of the gathering and be his own judge as to leaving his family or taking them with him. It was also decided that John Whitmer and Wm. E. Mc Lellin go east, as soon as convenient.

The high priests, elders, priests, teachers, deacons and members present, then covenanted with hands uplifted to heaven, that you would uphold Br. David Whitmer, as president in Zion, in my absence, and John Whitmer and W. W. Phelps as assistant presidents or councillors, and myself as first president of the church, and one another by faith and prayer.

Previous to entering into this covenant, and in pursuance of the revelation to the saints to sue for, and proclaim peace to the ends of the earth. The following appeal was written, and sanctioned by the High council, and first presidency of the church, at the foregoing sitting.

President Whitmer closed the council by prayer.

F. G. WILLIAMS, Clerk.

AN APPEAL.

Whereas the church of Christ, recently styled the church of the Latter Day Saints, contumeliously called Mormons, or Mormonites, has suffered many privations, afflictions, persecutions and losses, on account of the religious belief and faith of its members, which belief and faith are founded in the revealed word of God, as recorded in the holy Bible, or the Book of Mormon, the Revelations and Commandments of our Savior, Jesus Christ; and whereas the said church, by revelation, commenced removing to the western boundaries of the State of Missouri, where lands were purchased of the Government, and where it was calculated to purchase of those who were unwilling to reside with the church as a society, all lands that could be bought, for the purpose of building up a holy city unto God, a New Jerusalem, a place where desirous to call Zion, as we believe a place of refuge from the scourges and plagues which are so often mentioned in the Bible by the prophets and apostles, that should be poured out upon the earth in the last days; and whereas the inhabitants of Jackson county, Missouri, have leagued and combined against said church, and have driven the saints from their lands, and took their arms from them and burned down many of their houses, without any provocation; and whereas we have petitioned the Governor of this State, and the President of the United States, for redress of wrongs, (the law being put to defiance in Jackson county,) and for redemption of rights, that we might be legally repossessed of our lands and property; and whereas the said inhabitants of Jackson county, have not only bound themselves to keep us out of that county, but have

armed themselves, *cap a pie*, and even with cannon, for war; and whereas our people, residing in the upper Missouri, have recently armed themselves for military duty and self defence, seeing their arms taken from them by the inhabitants of Jackson county, were purposely kept from them; and whereas a number of the members of the church in the east, have emigrated to this region of country to settle and join their brethren, with arms to answer the military law, which has created some excitement among the inhabitants of the upper counties of this State; whereupon, to shew that our object was only the peaceable possession of our rights and property, and to purchase more land in the regions round about, we met a committee from Jackson county for compromise; and our emigrating brethren met some gentlemen from Clay and other counties to satisfy them that their motives were good, and their object peace, which they did; and whereas the propositions of the Jackson committee could not be accepted on our part, because they proposed to "buy or sell," and to sell our land would amount to a denial of our faith as that land is the place where the Zion of God shall stand, according to our faith and belief in the revelations of God and upon which Israel will be gathered according to the prophets:— And, secondly, the propositions were unfair, notwithstanding they offered double price for our lands, in thirty days, or sell theirs at the same rate, for this plain reason, that the whole large county of Jackson would be as thirty to one, or nearly so, in comparison with the matter in question, and in supposition, for one thousand dollars, two thousand dollars to our people, was asking for three hundred thousand dollars, the exorbitant sum of six hundred thousand dollars, taking the land, rich and poor, in thirty days! with the reproachable, vicious, unamerican, and unconstitutional proviso, that the committee on our part, bind themselves "that no Mormon should ever settle in Jackson county;" and whereas our committee proposed to the said Jackson committee, (if they would not grant us our rights otherwise,) that our people would buy the land of those that were unwilling to live among our people, in that county, and pay them in one year, they allowing the damage we have sustained in the loss of a printing office, apparatus, and book work, houses, property, &c., to come out of the purchase money, but no answer returned; and whereas, to shew our honest intentions, and awaken the friends of virtue, humanity & equal rights, it becomes our duty to lay our case before the world, to be weighed in the balances of public opinion:—

Now, therefore, as citizens of the United States, and leading elders in the church of the Latter Day Saints, residing in the State of Missouri, in behalf of the church, we, the undersigned, do make this solemn appeal to the people and constitutional authorities of this nation and to the ends of the earth, for peace; that we may have the privilege of enjoying our religious rights and immunities, and worship God according to the dictates of our own consciences, as guaranteed to every citizen by the constitution of the National and State Governments. That, although the laws have been broken, and are defied in Jackson county, we may be enabled to regain and enjoy our rights and property, agreeable to law in this boasted land of liberty.

From the Millennial Star.

A DREAM.

I stood in the midst of a vast field, surrounded by an immense wilderness interwoven with lakes, rivers, and streams. The field and wilderness were filled with lions, tigers, bears, wolves, and all manner of wild beasts; also, horned cattle, horses, camels, dromedaries, mules, asses, goats, and all species of animals. I looked and beheld some sheep scattered abroad through all the field and wilderness among all the beasts of the field. The lord of the field said to his chief shepherd, "appoint twelve other shepherds, and send three east, three west, three north, and three south, and let them appoint other shepherds to assist them, and gather together all my sheep throughout all the field and wilderness, for it is not meet in mine eyes that my sheep should remain scattered abroad among all the beasts of the field and forest, lest they be devoured." I saw that the shepherds went and labored with all their might, and gathered them together in flocks throughout all the field and wilderness, and appointed a shepherd over each flock. The lord of the field said to the chief shepherd, "Go to, now, call the twelve principal shepherds, and let them call upon all other shepherds, and let all join together, and prepare a safe pasture, in a choice piece of land, for all my sheep, and build a high wall around it, and build a high tower in the midst thereof, and let a great book be prepared and kept in the tower; let all my sheep be named, and let the shepherd over each flock send up the name of each sheep, that it may be recorded in the book, and all such shall have the privilege of coming in and out and pasture. Let there be a great covering go forth from the tower, that there may be a shelter for my sheep from the heat and tempest." And each chief shepherd, the twelve principal shep-

herds, went forth with others and laboured with all their might to prepare the choice piece of land for a pasture for the sheep, and also to build the great tower. And while they were building the tower, lo! a great wonder appeared among the sheep. It was discovered that some of the sheep that had been far to look on began to have great horns rise up, their teeth became like those of a lion, and their wool changed to long coarse hair, and they had claws as a bear; they had not the disposition of the sheep, but ran about and roared like the lion, desiring to destroy the sheep. They ran out of the flock and mingled with the wild beasts of the forest; and while many of the principal shepherds had gone out to call upon other shepherds to assist in building the tower, some of the strange beasts that had left the flock returned from the wilderness with a number of wolves to devour the flock. The chief shepherd with his brother, who also was a noble shepherd, with two of the principal shepherds, went out to meet them in order to save the flock. When they saw them, they fell upon them and devoured the chief shepherd and his brother, and severely wounded one of the other two. But those of the principal shepherds who were abroad, hearing of the death of the two shepherds, immediately returned with those two who were not devoured in saving the flock. Then was there great mourning among all the shepherds and the flock, because the two chief shepherds were devoured. Nevertheless, the lord of the field said to the twelve principal shepherds, "cease not my work, neither let your hands be slack, but continue the building of the tower and preparing the pasture for the security of my sheep, for they must be saved." And they were joined by many other shepherds, and labored with greater diligence than ever, and the lord of the field helped them, and they reared the tower, and built the wall, and prepared the choice piece of ground, much faster than before. And the lord of the field said, "let a shepherd be appointed to visit the flocks of sheep that dwell among the great lions of the east, and see that their names are sent up to be recorded in the great book that is kept in the tower." And I thought in my dream, it fell to my lot to visit the flocks of sheep in the east. And according to the commandment of the lord of the field, I went to the flocks in the east, and found shepherds with all the flocks. Then I called upon the shepherds to send me the names of the sheep of their flocks, that they might be recorded in the great book of the tower, and most of the shepherds began to send to me the names of the flocks of sheep with them; and my soul was made glad, because of the shepherds hearken-

ing to the commandment of the lord of the field, that the flocks might have a shelter from the approaching storm and heat. But there were some who did not send up their names to be recorded in the book. While I was passing through the wilderness, among the lions, I found a large flock of sheep very beautiful, with a faithful shepherd, and I asked him if he had sent up a list of the names of his sheep to be recorded in the great book, and he told me he had not, at which I wondered, but he said he would soon; so I went my way. The shepherd labored diligently to increase his flock, seek out all the sheep, and nourish the lambs, but he forgot to give them a name in the book of the tower, with all the sheep in the field; and I was much grieved and troubled in spirit for them, for they were so fair and beautiful I wished them to have a name and a place in the great tower, with all the sheep, that they might escape the storm.

When I had secured all the names that the shepherds sent, I returned to behold the great tower and goodly pasture and principal shepherds surrounded with thousands of other shepherds, and an almost innumerable number of sheep that the shepherds had gathered together: and I wondered with great admiration, for I beheld that the tower was finished, and the wall around the pasture, and the covering to shelter the sheep from the storm. While I was overwhelmed with joy at the magnificence of the sight, I cast my eyes upon a conspicuous part of the tower, and beheld written in large Hebrew letters "*Tower of Joseph, the Seer.*"

At this moment I heard the lord of the field say to the leader of the twelve principal shepherds, go and bring the great book from the tower and read the names of my shepherds and sheep who have built this tower, and as he brought out the book, I saw on its back the following words, "*Book of the Law of the Lord.*" As the leader of the twelve principal shepherds commenced to read the names, it seemed from the dead silence that prevailed among the myriads present as though all nature had ceased to breathe. A herald stood with a trumpet and proclaimed aloud each name as it was read from the book. Notwithstanding the great joy that rested upon many thousands of the shepherds and sheep that were present whose names were recorded in the book, I was grieved in spirit and wept much, for I had seen some fair and beautiful sheep among the great lions of the east whose names were not recorded in the book. Then I heard the voice of Lord of the field commanding the twelve principal shepherds, saying—call in all the shepherds and sheep whose names are written in the great book of the tower, and let all the great gates of the outer wall be shut, and let the shepherds gather all the sheep under the cover. The shepherds did as they were commanded,

and when they were all gathered under the cover, there began to be a great heat from the sun for many days through all the wilderness and fields, save the green pasture which had a cover. And there was a great plague rested upon the sea, and all the fishes in the sea died, and all the rivers and streams of water through the field and wilderness dried up, and the herbs and grass were withered, and when none of the beasts of the forest or cattle could obtain water nor any green food, they became mad and began to devour each other, and there was a great destruction throughout the vast field and wilderness: the stronger devoured the weaker animals until they were all destroyed. The stronger then began to devour each other, until but few were left in all the forest. At the end of the heat there was a great storm of wind and rain, mingled with hail, even the weight of a talent, and it fell upon all the beasts of the forest who were not devoured by the first calamity, then they fled to the walls of the choice pasture for shelter, but they could not get in for the gates were shut. Their roaring without the walls in agony because of the falling of the hail made the sheep tremble within; nevertheless they were safe within the walls and under cover. In the midst of this calamity and judgment without, I was suffering in spirit within, fearing that some of the sheep whose names were not written in the great book of the tower were trampled down by the beasts of the forest or destroyed by the hail.

Whoever has the gift of interpreting dreams, and will give a true interpretation to the foregoing, will confer a favor on a shepherd of the East.

COME ON OH ISRAEL,

IT IS TIME TO GO!

Beloved Brethren—We are fully aware of the anxiety, that must necessarily rest on your minds at this time in relation to our success in making up a company to go by water. And we feel happy to say, that the faith and energy of the saints in this matter has surpassed our expectations. Our company now numbers over one hundred who have means sufficient to fit themselves out handsomely and comfortably for the voyage. We would say to all who have any quantity of provisions on hand, such as beef and pork to fetch it with them. They will also remember that they require no thick clothing on their arrival at the place of destination. Every thing that is useful here is useful there, with the exceptions of thick clothing, stoves, &c. We want the company on the reception of this, to commence sending in their moneys. Where there is a large amount

it had better be sent by some responsible person; small amounts, such as two or three hundred dollars can be sent by the mail—one letter with the money or check on some bank in this city, and another giving the particulars. Persons having large sums of money, had better come to the city and assist in their investment and then there will be no cause for dissatisfaction hereafter.

We have chartered the ship Brooklyn, Capt. Richardson, of four hundred and fifty tons, at twelve hundred dollars per month, and we pay the port charges; the money to be paid before sailing. She is a first class ship in the best of order for sea, and with all the rest a very fast sailer, which will facilitate our passage greatly. The between decks will be very neatly fitted up into one large cabin, with a row of state rooms on each side, so that every family will be provided with a state room, affording them places of retirement at their pleasure. She will be well lighted with sky lights in the deck, with every other convenience to make a family equally as comfortable as by their own fireside in Babylon. She will be ready to receive freight on to-morrow, and all had better commence sending their things that they have no immediate use for, (well packed in barrels, boxes, or bags—marked,) and have them put on board the vessel, that when they come on they will have nothing to do but to “take up their bed and walk,” and it will save much confusion prior to starting. This in particular should be observed by those at a great distance, and their things will be sure not to be left behind. Some of the females in delicate health had better come into the city as soon as they can; small rooms can be rented in the city very cheap, which would serve them until they get ready to go on board. Bring all your beds and bedding, all your farming and mechanical tools, and your poultry, beef, pork, potatoes, and any thing else that will sustain life. You had better pack your things in boxes with hinges to the cover, instead of barrels; the boards will serve for some useful purpose at your journey's end. Don't forget your pots and kettles, with your necessary cooking utensils, have them, with your crockery, packed snug, for you will be furnished with tin ware that will not break.

We have not but little better than four weeks to purchase our provisions and stores, also casks to hold our water, and get everything on board to serve us on the passage; to do this, we want your money before you can all get here, that the ship may not have anything to prevent her from sailing the appointed time—time with us is money—also, to pay the charter money.

The ship will sail on the 24th of January,

instead of the 26th: by so doing we shall gain two days, which would be otherwise lost by sailing on the latter, as all would have to lay in port over Sunday, when nothing could be done. All freight and letters to be addressed to S. Brannan, No. 7 Spruce St.

If any accident should happen to delay any one's arriving at the appointed time, we shall wait for them. It will be necessary for you to be in the city on the 20th or 21st.

All persons that can raise fifty dollars will be able to secure a passage on the ship. We believe we have said all that is necessary until you arrive here, which we hope you will not fail to do to a man. We have received our instructions from the Twelve at the West, which will be laid before the company on their arrival in the city.

The captain and crew of our vessel are all temperance men. Capt. Richardson bears the reputation of being one of the most skillful seamen that has ever sailed from this port, and bears an excellent moral character.

N. B. Now brethren remember there must be no disappointment on the part of any individual that has joined this company, by doing so, it might be the means of stopping the whole company, and that man will be morally responsible for the injury done, and God will require it at his hands. We do not say this because we have any fears on the subject, but that none should have an apology for slackness, for we will accept of none. You would not accept it of me as your agent, neither can I accept it of you. When you find me off of my duty, bring me to judgement and make me feel the rod. Every man must be on the ground at the appointed time.—*N. Y. Messenger.*

A LIST OF THE COMPANY GOING BY WATER.

The following are the names of those we have selected, who have means sufficient to pay their expenses by water. We shall secure their passage on the ship and expect them to be in the city and all prepared to sail at the time appointed, without fail. On their failure, they will involve us in debt and difficulty.

Wm. C. Reamer and family, John Phillips, Wm. Stout, and family; Stephen H. Pierce; John Joice and family; John Hairbaird and family; Mary Murry; Daniel P. Baldwin; Wm. Atherton and family; Susan A. Searls; Eliza Savage; Simeon Stanley and family; Darwin Richardson and family; Moses Mead and family; J. M. Farnsworth, and the names he has signed; Jonas Cook; Isaac Leigh and family; Manena Cannon and family; Thomas Tompkins and family; Henry Roulam; Wm. Flint

and family; Joseph Nichols and family; New-el Bullen and family; Ambrose T. Moses and family; Julius Austin and family; Isaac Adison and family; Silas Eldridge and family; Barton Morey and family; Isaac R. Robbins and family; John R. Robbins and family; James Embly and family; Jacob Hayse; Charles Russel and family; Alandus D. Ruckland and family; Wm. Glover and family; Robert Smith and family; John Eagar; Samuel Smith; Isabella Jones; James Light and family; Mary Hamond; Earl Marshall and family; Peter Pool and family; James Smith and family; Joseph Franee and family; John J. Serrine and family; George W. Serrine; S. Brannan and family.

There are some names that we have not published, as they from their own statement fell short in their subscription, but if they see their way clear, they can come on and go with us. And there will be still an opportunity for those who have not sent in their names—let them write and come on, and they will be provided for. If we have neglected any names it must make no difference, come on and all will be made wright.—*N. Y. Messenger.*

TIMES AND SEASONS.

CITY OF NAUVOO,
FEB. 1, 1846.

FEBRUARY.

All things are in preparation for a commencement of the great move of the Saints out of the United States;—(we had like to have said, beyond the power of Christianity,) but we will soften the expression, by merely saying, *and lack to their "primitive possessions,"* as in the enjoyment of Israel. It is reduced to a solemn reality, that the rights and property, as well as the lives and common religious belief of the church of Jesus Christ of Latter-day Saints, *cannot be protected* in the realms of the United States, and, of course, from one to two hundred thousand souls, must quit their freedom among freemen, and go where the land, the elements, and the worship of God are free.

About two thousand are ready and crossing the [Mississippi to pioneer the way, and make arrangements for summer crops at some point between this and the "Pacific," where the biggest crowd of good people, will be the old settlers.

To see such a large body of men, women and children, compelled by the inefficiency of the law, and potency of mobocracy, to leave a great city in the month of February, for the sake of the enjoyment of pure religion, fills

the soul with astonishment, and gives the world a sample of fidelity and faith, brilliant as the sun, and forcible as a tempest, and as enduring as eternity.

May God continue the spirit of fleeing from false freedom, and false dignity, till every Saint is removed to where he "can sit under his own vine and fig tree" without having any to molest or make afraid. *Let us go—let us go.*

THE WORK COMMENCING AMONG ALL NATIONS.

The following news from China, shows that the spirit of God is opening the way for the great gathering of Israel in the last days among the Chinese:

THE BIBLE IN CHINA.—In confirmation of former intelligence, a correspondent of the Bible Society writes from India:—"On the 7th of last June, a dinner was given by the East India Company. Sir Henry Pottinger was present, and among other things, stated that he had perused a late edict from the Emperor of China, wherein the Emperor informs his subjects that he had heard read to him extracts from a book entitled the Holy Scriptures, the purport of which appeared to him to be replete with virtuous precepts, and as such, likely to do good; that it was a book of virtue, and with this conviction he recommended it to be perused by his people, and gave them permission to read it, and act agreeably to their own desires."

THE TRUTH WELL TOLD.

The St. Louis Organ of January 9th contains the following well told truth. We suffer persecution for Christ and the gospel's sake, and it is really a consolation to find in the broad world once and awhile a liberal minded man, who is not afraid to tell the truth concerning a people, who are "scattered and peeled." We pray our Father in heaven, to bless all such, in a time to come, when blessing will be more valuable than worldly applause, or wealth.—But to the extract:

MORMON AFFAIRS.

Unlimited censure has been heaped upon Governor Ford, of Illinois, for his refusal to order out the militia of the State to aid in the arrest of certain Mormon leaders, indicted for counterfeiting. Governor Ford, in reply to some of the strictures of the press in relation to this matter, has come out in the State Register, and given in detail his reasons for not having complied with the request of the United States Marshal. These are, that the militia were not called for by the President of the United States; that the disturbances in Hancock county were

settled, by mutual agreement, the Saints not to be harrassed with persecutions, and to leave in the spring, and finally, that as the Mormons will not remove without their leaders, it would be impolitic to arrest these, and thus deter the rest from prosecuting their preparations for an early removal.

We are no apologists for the Mormons, but we cannot but express the opinion that in this matter Governor Ford has acted wisely. At this crisis, prosecutions could do no good, and might do much harm, even supposing that they could be sustained. We insert the latter clause in view of the "fixed fact," that it is very easy to get up an indictment against an individual, but not quite so easy to sustain it when *both sides* of the question are considered. The saints too, it seems, are now willing to emigrate; then, in the name of Peace, let them go, and end this disgraceful turmoil and strife. It is quite likely that many of them are bad people, and it is still more likely that there are quite enough bad people in that quarter, not of their number without them. They should be permitted, therefore, to emigrate quietly, alike for the good of the community and their own welfare. When they are gone, we shall see whether there are any more horses stolen, or counterfeit money passed, in that region.

There is such a thing as painting his Satanic Majesty blacker than he is generally acknowledged to be, and a similar process we think has been resorted to in all the crusades that have been instituted against Mormonism. We have reason to believe that however bad the Mormons are, there has still been much exaggeration as to their misdeeds; and further, that their most violent opponents have ever been of a cast of character as questionable as any thing they would represent the Mormons to be. It is notorious that the great "Mormon Eaters" of Upper Missouri, were the greatest scamps in the country, and we have very good reason to believe that the same remark would apply to the tribe who are now persecuting them in Illinois.

The Pecria Register expressess the fear, that "there will be some very bad men still left in Illinois, after the Saints are gone." This we think quite likely. There will probably be left some of those who invited them to the State, for the purpose of using them as stepping-stones to power, but who, failing in making them the creatures of their will, afterward resorted to every means within their reach to villify them, and even to encourage them to acts of outlawry. There will be left those, who, under the disguise of carrying out the laws of Illinois, induced the Smiths to become

prisoners, and then in cold blood, *murdered them!*—an act of atrocity unparalleled in the history of the age. And there will be left, men who will seize upon the effects of the banished fanatics, and whose prime object in driving them forth is the spoils they may leave behind. There will be left—to the shame of Illinois—and they of course will continue to have apologists for their misdeeds, in the shape of some sixpenny journal of the calibre of the Warsaw Signal, Quincy Whig, &c. &c.

The time will come, when the fanaticism and immorality of the Mormons will be lost in the recollection of the great barbarism of their persecutors.

TWENTY FOURTH OF MATHEW.

We present, for the inspection and gratification of the saints, the "twenty fourth chapter of Mathew," in the Tahitian dialect, as translated by the Board of Foreign Missions in London. Elder Noah Rogers, our Missionary from *Tahiti*, brought the present copy with him, on his return from the Islands of the South Pacific Ocean. Read and reflect:

PENE XXIV.

TE PAU RAA O TE HIERO I FAA ITE HIA RA.

E TI te haere raa tu Iesu i rapae au i te hiero ra, ua haere maira tana mau pipi ua faa i'e maira ia'na i te patu o taua hiero ra. Ua parau atura Iesu ia ratou, Te ite nei outou i teie nei mau mea? oia mau tau e parau atu ia outou nei, E ore roa te hoe ofai e vai iho hia i nia iho i te tahi. E hope roa i te huri hia i raro.

E te parahi ra oia i nia i te moua ra i Oliveta, na parau omoe maira tana mau pipi iana, na o maira. E faa ite mai oe ia matou i te tupu raa i taua mau mea nei? e te tapao o to oe tae raa mai e te hopca o teie nei ao? Ua parau atura Iesu ia ratou, na o atura, E ara ia outou ia ore roa outou ia vare i te taata. E rave rahi hoi te haere mai ma to'u nei ioa, e te na o raa mai, O vau te Mesia, e e rave rahi hoi te vare. E e faaroo outou i te parau tamai, e te aueue roo tamai, e ara ra eiaha outou e matau; ia tupu hoi taua mau mea ra e tiai; aiti ra e fatata te hopea i reira. E tia mai hoi te tahi fenua e aro mai i te tahi fenua, e te tahi basileia e aro mai i te tahi basileia; e oe hoi, e te mai, e e aueue te fenua i tera vahi, i tera vahi. E mata mehai anae ra teie nei mau mea no te pohe.

E pupu hoi ratou ia outou no te pohe, e taparahi pohe roa hoi ia outou, e e riri hia outou e te mau fenua toa i to'u nei ioa. E rave rahi te taiva i reira, e haa vare hoi te tahi i te tahi, e riri hoi ratou ratou iho. E tupu hoi te peropheta haa vare e rave rahi, e rave rahi te haavare hia e ratou. E no te mea e rahi te ino i te tupu raa, e riro te rahi o te taata te iti te hinaa-

ro. Area te mau papu e tae noa'tu i te hopena, oia te ora. E e parau haere hia te 'vanelia o te basileia nei e ati noa e teie nei ao, ia ite te mau fenua toa: o te hopea ihora ia i reira ra.

E teie nei ia hio outou i te mea riaria e pau ai ra, i faa ite atea hia mai e te peropheta ra e Daniela, i te tia raa i te vahi moa ra, (e tei taio ra a haapao)! E te feia e parahi i Indea ra a horo ratou i te mona i reira; Eiaha tei nia iho i te fare e pou i raro a rave ai i te taoa i roto i tona fare; Eiaha hoi tei roto i te aua ra e hoi e rave i to'na ahu. Atai hoi te mau vahine hupu e tei faa ote i te *tamaarii* i te reira anotau! E bure hoi outou ia ore to outou horo raa ia riro i te vero, e ia ore atoa i te sabati. E ati rahi hoi tei te reira tau, aita ia *ati* mai te mata mehahi mai o teie nei ao, e tae roa aenei i teie nei *mahana*, e e ore roa hoi a muri atu. Ahiri hoi e haa maoro hia taua tau ra aore roa ia e taata e ora; e haapoto hia ra taua tau ra, no te feia maiti hia ra. E ia parau mai te taata ia outou, I naha! teie te Mesia, e i naha tera, eiaha e faaroo atu. E Mesia haavare hoi te tia mai i nea, e te peropheta haavare, e ua rave i te tapao e te semeio rahi, e tae noa tu te vare i te feia maiti hia ra, ahiri i tia. I naha ua faa ite atea tu vau ia outou. E ia parau mai te taata ia outou e, I naha oia tei roto i te piha, eiaha e faaroo. E au hoi te haerea mai o te Tamaiti a te taata nei i te uira e enapa i te hitia o te ra, e anaana noa tura i te tooa ote ra ra. Ei te vairaa hoi o te tino ra e haa putuputu ai te mau aeto.

E i muri iho a i taua anotau pohe ra, e haa pouri hia te mahana, e ore hoi te marima e anaana mai, e mairi mai hoi te mau fetia o te rai i te uene hia. Ei reira e itea mai ai te tapao no te Tamaiti a te taata i nia i te rai ra; ei reira te mau fetii atoa o te fenua nei oto ai, ia hio ratou i te Tamaiti a te taata i te haerea mai na nia i te ata o te rai ra, ma te maua e te hanahana rahi. E nana e tono i ta 'na ra mau melahi ma te pu oto rahi ra, e na ratou e haa putu i tona feia i maiti hia ra no na apoo matai e mahara, mai te tahi pae rai e tae noa 'tu i te tahi *paerai*.

E teie nei ia ete outou i te tahi parabole i te suke nei. Ia oteo te omou rii e mahora aera te rau, ua ite ia outou e ua fatata te auhune i reira. Oia toa i teie nei, ia hio outou i taua mau mea nei, ua fatata te *Tamaiti a te taata* i reira, ia ite hoi outou; tei te pae uputa ia. Oia mau ta'u e parau atu ira outou nei, e ore e mou teie nei ui e hope ai teie nei mau mea toa i te tupu. E mou te rai e te fenua; e ore roa ra ta'u parau e mou.

Area te reira mahana e te reira hora, e ore roa te hoe e faa ite, e ore hoi te mau melahi o te rai; maori ra o te Metua anae ia. Mai tei

te anotau ra ia Noa ra, ioa toa te haerea mai o te Tamaiti a te taata nei. Mai tei te anotau i mua iho i te diluvi ra, te amu ra ratou i te mau e te inu ra, te faaipoipo ra e te horoa ra ia faa ipoipo hia, e tae roa aera i te mahana i tomo ai Noa i roto i te pahi; Aore roa i ite, e rohia noa ihora ratou e te diluvi pau roa tura ratou; oia toa te haerea mai o te Tamaiti a te taata nei. Too piti pue taata i roto i te aua ra; e riro te tahi, e ora 'tu te tahi. Too piti pue vahine i te taviri raa i te muli; e riro tetahi, e ora 'tu te tahi.

E teie nei eara, aore hoi outou i ite i te hora e tae mai ai to outou Fatu. Ua ite ra outou e, ahiri te taata fare i ite i te hora e tae mai ai te eia e riro oia i te ara, e ore e vai iho noa tona fare ia vavahi noa hia aua. E teie nei ia parahi ineine noa outou; ei te hora manao ore hia e outou na e tae mai ai te Tamaiti a te taata nei. Ovai hoi te tavini haapao maitai e te paari, ta to 'na utua fare ei hopoi atu i ta ratou maa i te hora mau ra? E ao to te reira tavini, to tei roohia maie tona ra fatu te na reira ra. Oia mau ta'u e parau atu ia outou nei, e faa riro oia ia na ei tinau i te mau taoa 'toa na 'na ra. Area te tavini ino ra, o tei parau i roto i tona iho aau, E maoro tau fatu e hoi mai ai; Papai ihora i te mau taetatae tavini no 'na ra, amu ihora i te maa, inu ihora i te ava, ioa e te feia toa i faa taero ra; Ia tae i te mahana manao ore hia e ana ra, e te hora i itea ore hia e ana ra, e te hora i itea ore hia e ana e tae mai ai te fatu o tana tavini ra, A faa taa e atu ai ia 'na, a tuu atu ai ta 'na tufaa i roto i te feia haavare atoa ra: tei reira te oto e te auau raa niho,

ITEMS.

We present a few items of general news:

From the Baltimore Sun.

DESTRUCTIVE FIRE.

One of the most destructive fires with which Baltimore has been visited for a long time, broke out between two and three o'clock on Saturday morning, in a building in Baltimore street, between St. Paul and Charles streets, occupied by H. Colburn, as a book store, Joseph Neal, as a book store, and George W. Webb, jeweller. Mr. Colburn, in whose premises it is supposed the fire commenced, lost almost every thing. He estimates his loss at \$6,000 on which there was an insurance of \$5,000 in the Franklin office, Philadelphia.—Mr. Neal, whose store was in the second story, lost a very valuable assortment of law and other books, and a quantity of stereotype plates. He was insured for \$7,500 in the Franklin office, and estimates his loss at some \$3,000 above insurance. Webb, through the aid of a young man who slept in the store, and active

friends, succeeded in saving a great portion of the valuable jewelry in his store. He, however, lost all his tools of every description, enough for seven or eight men to work with. He estimates his loss at some \$1,000 or \$1,600 on which there was an insurance of \$1,000 in the Franklin office. He thinks that nearly all the work left by customers for repair was got out safe—in the store he had an iron safe, which contained some jewelry, books, and papers.—The safe had not been got out of the ruins on Saturday, although men were busily engaged in the endeavor to get to it. The house, which was a three story brick, belonged to Miss Mary Boyd, Sen., and was totally destroyed. It was insured in the Equitable office of this city for \$4,000.

Adjoining this building, on the west, is the large three story brick upholstering establishment of Mr. Walter Crook, Jr. It caught fire, and a portion of the roof was burnt off. Mr. Crook's family resided in the building, and were early aroused to the danger of their situation—they all got out safely. The furniture was considerably injured—there was no insurance upon it. The amount of damage to the stock could not be well estimated, but it is believed not to have been very great. There was an insurance on the stock, of \$20,000—one half in the Franklin office, Philadelphia, and one half in the Mutual office of this city. The house belongs to Mr. Crook, and was insured in the Equitable office for \$4,000, which will more than cover the loss.

On the east of the first-named building, is the large three story brick house, the property of Mr. P. B. Sadtler, which was considerably injured. It was occupied in part by J. W. Bond & Co., as an Antiquarian Book Store.—They succeeded in removing nearly all their books, among which was the very valuable illuminated Roman Missal, the loss of which would have been indeed a loss. They estimate their loss at \$200 and \$300, which is covered by an insurance of \$1290 in the Firemen's office. Mr. Sadtler & Sons, Opticians, watchmakers and Jewellers, occupied the adjoining store—their loss was inconsiderable, and was covered by insurance. The house caught fire in the roof, which was partially burnt—the entire gable end also fell out. It was insured for \$3,700 in the Equitable office, which will more than cover the loss. The next house on the east, is occupied by Mr. Joseph Boury, importer of German and English fancy goods. His stock was slightly injured by water.

It is not known how the fire originated. The night was cold, and it was some time, owing to the lateness of the hour, before the firemen

could get properly to work. They, however, worked with their accustomed activity, and soon subdued the flames. The whole amount of loss is about \$25,000 nearly all covered by insurance.

New Diamond Mine in Brazil—More than a year since some Brazilians discovered diamonds in the bed of a river among the mountains, about seventy leagues West North West of the city of Bahia. During the dry season there is but little water in the river, and at the present time there are about 10,000 people living on the banks, in huts, tents, and out of doors, a miscellaneous collection of all nations and colors, who seem to have but one trait in common, which is, that all are a most villanous, assassin looking set, who rob and kill each other with little compunction, as immediately on the news of the discovery spreading, all of the black-leg species from all parts of Brazil flocked to this quarter. No very large diamonds have been found and all are rather more brittle than the common Brazil diamonds, and inferior to those found in the East Indies. The quantity found has been so large as to reduce the price in Brazil thirty-three per cent. Many have been valued at from \$10,000 to \$25,000 each. An English house in Rio de Janeiro had purchased over two quarts, costing in the rough £120,000 sterling, which were sent to London, where they will be polished.

All the diamonds that have been found in the world, it is said, would not fill a bushel basket. Probably this new mine will tend to heap the basket up a little.

The earth is removed from the bed of the river and carefully washed. The mud floating off leaves sand, pebbles, and sometimes diamonds, at the bottom. If after years prove as productive as the first, diamonds will be a drug, as the product is calculated at over three millions of dollars in value, for twelve months past.—*Journal of Commerce*.

SELLING A DAUGHTER.—A letter dated Damascus, Oct. 10, says—"A man was found the other day in the public market offering his daughter for sale. Being a Christian, he was sent to the Patriarch by Mr. Mish, the English dragoman, who prevented it. His story was a simple one: 'I'm a weaver: on account of the cheap English goods my trade has been put a stop to. I have a wife, a mother, and seven children to support. When I sold every thing we had, I tried to beg, but no one would give. I could get no other work. We have had no bread for the last three days. I thought of selling one of my children to keep the others from starving. I was offered 500 piastres,

(£5) for this girl, and I would have sold her had it not been for Mr. Misb, who sent me here.' ”

From the London Times, Jan 1st.

The impression produced by the message of the President of the United States upon the continent of Europe is not without interest to ourselves at the present juncture; for although England asks no assistance, and requires no support, from any foreign nations for the maintenance of her territorial rights, yet she acknowledges the weight of public opinion in the world, and she appeals with more sincerity than Mr. Polk to the judgment other States may form of her policy in this dispute. The conduct of the American government in the course of the Oregon negotiation may be summed up in very few words. They have thought fit to extend the principle of self-government at home beyond the limits of their own frontiers. The moment Texas and Oregon were believed, or declared, by the people of the United States, to belong to their territories, they were treated as if they had already been annexed, and the Union began to talk of defending its rights, without recollecting for one instant the rights of other people. In the course of these extraordinary proceedings no considerations of good faith, or conflicting claims, have had the least weight with them.—They may be said most emphatically to covet their neighbor's goods and every thing that is his! for, according to Mr. Polk, a brief interval is all that separates the conception of this illicit passion from its complete gratification.—Hence they not only assail the particular rights or possessions of their neighbors, upon which at one time or another they chance to have cast their furtive eyes; but they violate the whole system of the pacific economy of the world, and proclaim a direct hostility to all the principles of civilized nations.

Mr. Polk declares in the most implicit language, that, as far as the continent of North America extends, the United States are determined to warn off all intruders. The President at Washington is lord of the manor; all the other American powers are copy-holders under him, and whenever a fresh enclosure bill is passed, the sovereign republic is to secure the lion's share—or, rather these other powers are mere tenants by suffrance, whose claims will be quashed upon the first dispute, and who will infallibly be ejected in the end.

We are not now pleading our own cause in the question of Oregon, or writing with reference to the encroachments which must, ere long, be directed against the oldest British set-

tlements in America, if such a principle as this be allowed to prevail. For the maintenance of those rights we look confidently to the strength of England, which inspires a secret dread even to those who have ceased to acknowledge the obligations of good faith and justice. If we are ourselves, after Mexico, the most open to these attacks, we are also by far the best prepared to repel them. But it cannot be too often repeated that, be the issue of this country what it may, all Europe is more or less interested in the duty of moral and political resistance to this assumption of universal dominion on the part of the United States, which can only be compared to the arrogant pretensions of a successful conqueror, when his triumph over the independence of the world is all but complete. If such principles as these are to regulate the policy of America, and the relations of States on that continent, how long will they be excluded from Europe? The fashion of attacking the weak and plundering the helpless, and exalting dubious claims into absolute rights, would soon find its application here. It is the spirit of the factious which deliberates about war and national honor in the French chambers; it is the motive of unscrupulous politicians all over the world. In Europe we see it happily crushed and imprisoned; but in the United States it speaks with the voice of the Executive Government and threatens to wield the power of a nation.

The language of the principal organ of the French Government upon the President's message, is of the greatest importance, because, without entering into the merits of the Oregon question, it clearly establishes how the policy of France is with reference to the general relations of France and America. Mr. Polk has applied language to the conduct of the French Government in the affair of Texas which is more unmeasured, because it was uncalled for, than his declarations against ourselves. We are persuaded that the Cabinet of the Tuilleries will take the earliest opportunity of answering these aspersions and attacks as they deserve. There is not one conservative policy in Europe and another in America. The cause of peace and the principles of order are every where the same. They cannot, under any circumstances, be sacrificed with impunity to local interests or to political theories. The consistency and the integrity of the leading statesmen of Europe require that the pretensions of the United States should be explicitly denied; and the Cabinet of Washington will ere long perceive that we have taken our stand, not upon a mere question of territorial right, though that is one not easily to be shaken, but upon

the general and fundamental laws of nations; and that on this ground we have with us the consent of all conservative powers and statesmen who stand opposed to war and to aggression in every part of the globe.

—The joint occupation of the Oregon by British and American settlers is no longer judged expedient. Partition is recommended and desired. On what principles ought that partition to be made? Evidently on those of equal benefit and advantage. In our view of the question the Americans, having no exclusive right of sovereignty, cannot treat our fellow subjects as mere tenants at-will, nor drive them to whatever corner of the Oregon they choose, at the same time claiming for themselves great credit for forbearance. They have both an equal right to the disputed territory—a right arising from occupation nearly identical in time and similar in purpose. And if a greater share of land is to be accorded to one than the other, this award must be made, not as a recognition of right, but to those considerations which the proximity numbers, and the past labors of American settlers introduce as necessary elements in the adjustment of the dispute, considerations which, in all such important matters, it is impossible to merge in the technicalities of law or the minutiae of title.

But if the award of territorial district may be modified by these considerations, care must be taken that no such modification be carried to the extent of positive deprivation, and that though the British settlers may lose in the superficial measurement of their area, yet they shall not lose any of those collateral advantages which are absolutely indispensable for the prosecution of their trade—such as the great water privilege of the Columbia and the harbor at its mouth.

We think that every purpose both of honor and interest would be answered, if the British minister, on whom now devolves the duty of making fresh proposals to the Government of the United States, were to renew on his part the offer made to England by Mr. Gallatin in

the Presidency and under the direction of Mr. Adams. That proposal was to take the 49th degree of north latitude as far as the sea, as the boundary line, reserving to Great Britain, Vancouver's Island, the harbor of St. Juan de Fuca, and the free navigation of the Columbia.—This would be a concession as far as superficial area of ground is concerned. It would leave the United States masters of the greater part of the Oregon. But it would secure the principal advantage of the country, the free navigation of the Columbia, to the servants of the Hudson's Bay Company, as well as harborage, anchorage, and settlements for English vessels trading with China and our possessions in Australia and New Zealand. It would concede all that the most successful war could acquire, a sovereign but barren dominion; but it would secure all the commercial blessings of an honorable compromise and a rational peace. It would not deprive the native Americans of any equitable advantage, but it would retain for Englishmen that privilege to which they are justly entitled—the privilege of sharing in the traffic between North America and the English settlements in the Pacific. No impartial man can expect that an English minister would ever consent to transfer to the United States the monopoly of the carrying trade between Hudson's Bay and English colonies in that sea.

We hope that no rules of diplomatic etiquette will prevent our representative at Washington from making some proposal of this kind. We hope, also, that no false pride, or more ignoble sentiment, will preclude the ministry of Washington from accepting it. And if they do reject it as coming from us, we do not see how, after such a rejection, they can refuse to submit the question of miles still left in dispute to the arbitration of some neutral power. To reject an offer conceived in the spirit of peace and moderation, and at the same time to demur to the suggestion of a reference, would be to deserve, not less than to provoke, the imputation of the most reprehensible obstinacy or the most insolent injustice.

The Times and Seasons,

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JOHN TAYLOR,

EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 23]

CITY OF NAUVOO, ILL. FEB. 15, 1846

[WHOLE No 131.]

HISTORY OF JOSEPH SMITH.

CONTINUED.

Since the disgraceful combination of the inhabitants of Jackson county, has set the law at defiance, and put all hopes of criminal prosecution, against them in that vicinage beyond the reach of judge or jury, and left us but a distant expectation of civil remuneration for the great amount of damage we have sustained, necessity compels us to complain to the world, and if our case and calamity are not sufficient to excite the commiseration of the humane, and open the hearts of the generous, and fire the spirits of the patriotic, then has sympathy lost herself in the wilderness, and justice fled from power; then has the dignity of the ermine shrunk at the gigantic front of a mob, and the sacred mantle of freedom been caught up to heaven where the weary are at rest, and the wicked cannot come.

To be obedient to the commandments of our Lord and Savior, some of the leaders of the church commenced purchasing lands in the western boundaries of the State of Missouri, according to the revelations of God, for the city of Zion: in doing which no law was evaded, no rights infringed, nor no principle of religion neglected, but the laudable foundation of a glorious work began, for the salvation of mankind in the last days, agreeable to our faith, and according to the promises in the sacred scriptures of God, we verily believe, knowing that the national and state constitutions and the statute laws of the land, and the commandments of the Lord, allowed all men to worship as they pleased—that we should be protected, not only by all the law of a free republic, but by every republican throughout the realms of freedom.

The holy prophets have declared, "that it should come to pass in the last days, that the mountain of the Lord's house should be established in the top of the mountains and should be exalted above the hills, and all nations shall flow unto it. And many people should go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem." And again it was said by Joel, seemingly to strengthen the faith of the Latter day Saints in the above, "that whosoever should call on the name of the Lord should be

delivered, for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." The Book of Mormon, which we hold equally sacred with the Bible, says "that a New Jerusalem shall be built up on this land, unto the remnant of the seed of Joseph, for the which things there has been a type."

In fact all the prophets from Moses to John the revelator, have spoken concerning these things, and in all good faith, by direct revelation from the Lord, as in days of old, we commenced the glorious work, that a holy city, a New Jerusalem, even Zion might be built up, and a temple reared in this generation, whereunto, as saith the Lord, all nations should be invited: Firstly the rich and the learned, the wise and the noble; and after that cometh the day of his power; but the inhabitants of Jackson county arrayed themselves against us, because of our faith and belief, and destroyed our printing establishment, to prevent the spread of the work, and drove men, women and children from their lands, houses and homes, to perish in the approaching winter; while every blast carried the wailing of women and the shrieks of children, across the wide spread prairie, sufficiently horrible to draw tears from the savage, or melt a heart of stone!

Now, that the world may know that our faith in the work and word of the Lord is firm and unshaken, and to shew all nations, kindreds, tongues and people, that our object is good, for the good of all, we come before the great family of mankind for peace, and ask their hospitality and assurance for our comfort, and the preservation of our persons and property and solicit their charity for the great cause of God. We are well aware that many slanderous reports, and ridiculous stories are in circulation against our religion and society, but as wise men will hear both sides and then judge; we sincerely hope and trust, that the still small voice of truth will be heard, and our great revelations read and candidly compared with the prophecies of the Bible, that the great cause of our Redeemer, may be supported by a liberal share of public opinion, as well as the unseen power of God.

It will be seen by a reference to the book of Commandments, page 135, that the Lord has said to the church, and we want to live by his words: "Let no man break the laws of the land, for he that keepeth the laws of God, hath

no need to break the laws of the land;" therefore, as the people of God, we come before the world and claim protection, by law, from the common officers of justice, in every neighborhood where our people may be; we claim the same at the hands of the governors of the several States, and of the President of the United States, and of the friends of humanity and justice in every clime, and country on the globe.

By the desperate acts of the inhabitants of Jackson county, many hundreds of American citizens are deprived of their lands and rights; and it is reported we mean to regain our possessions and even Jackson county, "by the shedding of blood;" but if any man will take the pains to read the 153rd page of the book of Commandments, he will find it there said:

"Wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase behold you are blessed; and if by blood, as *you are forbidden to shed blood*, lo, your enemies are upon you, and you shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance."

So we declare, that we have ever meant, and now mean, to purchase the land of our inheritance, like all other honest men, of the government and of those who would rather sell their farms than live in our society; and, as thousands have done before us, we solicit the aid of the children of men, and of government, to help us to obtain our rights in Jackson county, and the land whereon the Zion of God, according to our faith, shall stand in the last days, for the salvation and gathering of Israel.

Let no man be alarmed because our Society has commenced gathering to build a city, and a house for the Lord, as a refuge from present evils and coming calamities; our fore-fathers came to the goodly land of America, to shun persecution and enjoy their religious opinions and rights, as they thought proper; and the Lord, after much tribulation, blessed them, and has said, that we should continue to importune for redress and redemption by the hands of those who are placed as rulers, and are in authority over us, according to the laws and constitution of the people, which he has suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles; that every man may act in doctrine and in principle pertaining to futurity, according to the moral agency which he has given them; that every man may be accountable for his own sins in the day of judgment; and for this purpose he has established the constitution of this land by the

hands of wise men whom he raised up unto this very purpose, and redeemed the land by the shedding of blood.

Now we seek peace, and ask our rights, even redress and redemption, at the hands of the rulers of this nation; not only our lands and property in Jackson county, but for free trade with all men, and unmolested emigration to any part of the Union, and for our inherent right to worship God as we please. We ask the restoration of these rights because they have been taken from us, or abridged by the violence and usurpation of the inhabitants of Jackson county; as a people we hold ourselves amenable to the laws of the land, and while the government remains as it is, the right to emigrate from state to state, from territory to territory, from county to county, and from vicinity to vicinity, is open to all men of whatever trade or creed, without hinderance or molestation; and as long as we are justifiable and honest in the eyes of the law, we claim it, whether we remove by single families, or in bodies of hundreds, with that of carrying the necessary arms and accoutrements for military duty, and we believe that all honest men, who love their country and their country's glory, and have a wish to see the law magnified and made honorable, will help to perpetuate the great legacy of freedom, that came unimpaired from the hands of our venerable fathers to us, but they will also protect us from insult and injury, and aid the work of God, that they may reap a reward in the regions of bliss, when all men receive according to their works.

In relation to our distress, from the want of our lands in Jackson county, and for the want of the property destroyed by fire and waste, rather than do any act contrary to law, we solemnly appeal to the people with whom we tarry, for protection from insult and harm, and for the comforts of life by labor or otherwise, while we seek peace and satisfaction of our enemies through every possible and honorable means, which humanity can dictate, or philanthropy urge, or religion require. We are citizens of this republic, and we ask our rights as republicans, not merely in our restoration to our lands and property in Jackson county, Missouri, but being considered honest in our faith, honest in our deal, and honest before God, till by due course of law, we may be proved otherwise; reserving the right of every man's being held amenable to the proper authority for his own crimes and sins.

"Crowns won by blood, by blood must be maintained," and to avoid blood and strife, and more fully satisfy the world, that our object is

peace and good will to all mankind, we hereby APPEAL for peace to the ends of the earth, and ask the protection of all people, while we use every fair means in our power to obtain our rights and immunities without force; setting an example for all true believers that we will not yield our faith and principles for any earthly consideration, whereby a precedent might be established, that a majority may crush any religious sect with impunity; knowing that if we give up our rights in Jackson county, farewell to society! farewell to religion! farewell to rights! farewell to property! farewell to life! The fate of our church now, might become the fate of the Methodists next week, the Catholics next month, and the overthrow of all societies next year, leaving nation after nation a wide waste where reason and friendship once were!

Another, and the great object which we mean to accomplish, is the salvation of the souls of men and to bring to pass a glorious work, like many other religious denominations, in all ages, we shall license elders to preach the everlasting gospel to all nations according to the great commandments of our Lord and Savior Jesus Christ as recorded in St. Matthew, "Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

Thus we shall send laborers into the Lord's vineyard to gather the wheat, and prepare the earth against the day when desolations shall be poured out without measure; and as it now is and ever has been considered one of the most honorable and glorious employments of men to carry good tidings to the nations, so we shall expect the clemency of all men, while we go forth, for the last time, to gather Israel for the glory of God, that he may suddenly come to his temple; that all nations may come and worship in his presence, when there shall be none to molest or make afraid, but the earth shall be filled with his knowledge and glory.

We live in an age of fearful imagination, with all the sincerity that common men are endowed with, the Saints have labored, without pay, to instruct the United States, that the gathering had commenced in the western boundaries of Missouri, to build a holy city, where, as may be seen, in the eighteenth chapter of Isaiah, "the present should be brought unto the Lord of Hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the

Lord of Hosts the mount Zion;" and how few have come forth rejoicing that the hour of redemption was nigh! and some that came have turned away, which may cause thousand to exclaim, amid the general confusion and fright of the times, "*remember Lot's wife.*"

It would be a work of supererogation to labor to shew the truth of the gathering of the children of Israel in these last days; for the prophet told us long ago, "That it should no more be said, the Lord liveth that brought the children of Israel out of the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the North, and from the lands whither he had driven them;" and so it must be for the honor and glory of God.

The faith and religion of the Latter-day Saints, are founded upon the old Scriptures, the Book of Mormon, and direct revelation from God, and while every event that transpires around us, is an evidence of the truth of them, and an index that the great and terrible day of the Lord is near, we intreat the philanthropist, the moralist, and the honorable men of all creeds and sects, to read our publications, to examine the Bible, the Book of Mormon, and the Commandments, and listen to the fullness of the gospel, and judge whether we are entitled to the credit of the world, for honest motives and pure principles.

A cloud of bad omen seems to hang over this generation, men start up at the impulse of the moment and defy and outstrip all law, while the destroyer is also abroad in the earth, wasting flesh without measure, and none can stay his course: in the midst of such portentous times, we feel an anxious desire to prepare, and help others to prepare, for coming events; and we candidly believe that no honest man will put forth his hand to stop the work of the Lord, or persecute the Saints. In the name of Jesus Christ, we intreat the people of this nation to pause before they reject the words of the Lord, or his servants: these, like all flesh, may be imperfect, *but God is pure hear ye him!*

While we ask peace and protection for the saints, wherever they may be, we also solicit the charity and benevolence of all the worthy on earth to purchase the righteous a holy home, a place of rest, and a land of peace, believing that no man who knows he has a soul, will keep back his mite, but cast it in for the benefit of Zion; thus, when time is no longer, he with all the ransomed of the Lord, may stand, in the fulness of joy, and view the grand pillar of heaven, which was built by the faith and charity of the Saints, beginning at Adam, with his motto in the base, "Repent and live;" surrounded with a beautiful sign, supported by

a cross about mid-way up its lofty column, staring the world in letters of blood, "The kingdom of heaven is at hand," and finished with a plain top towering up in the midst of the celestial world, around which is written by the finger of Jehovah, "Eternal life is the greatest gift of God."

Although we may fail to shew all men the truth of the fulness of the gospel, yet we hope to be able to convince some, that we are neither deluded, nor fanatics; but, like other men have a claim on the world for land and for a living, as good and as great as our venerable fathers had for independence and liberty; that though the world has been made to believe, by false reports and vague stories, that the Saints, (called Mormons,) were meaner than the savages, still God has been our help in time of trouble, and has provided for us in due season; and to use the language of Pope, he has let the work "spread undivided," and "operate unspent."

For the honor of our beloved country, and the continuation of its free government, we appeal for peace; for an example of forbearance, and the diffusion of the everlasting gospel; we appeal to the humanity of all nations; and for the glory of God, before whom we must all answer for the deeds done in life, and for the hope of holiness hereafter, we mean to remain faithful to the end, continuing to pray to the Lord to spare us, and the people, from whatever is evil, and not calculated to humble us, and prepare us for his presence and glory; at the same time beseeching him in the name of Jesus to extend his blessings to whom he will, and his mercy to all, till by righteousness, the kingdoms of this world become fair as the sun, and clear as the moon. Missouri, U.S. July 1834.

Signed W. W. PHELPS,
EDWARD PARTRIDGE,
PARLEY P. PRATT,
THOMAS B. MARSH,
DAVID WHITMER,
JOHN CORRILL,
LYMAN WIGHT,
SIMEON CARTER,
JOHN WHITMER,
ISAAC MORLEY,
NEWEL KNIGHT,
CALVIN BEEBE.

On the 8th, I went to the eastern part of Clay county and held a meeting in the evening; and on the 9th, I started for Kirtland in company with my brother Hiram, Frederick G. Williams, Wm. E. McLellan and others in a wagon.

July 10th; Elder Corrill wrote as follows;

"Samuel C. Owens, Esq.:

SIR—The last time I

saw you in Liberty you said that an answer to our proposals, you thought would be forwarded soon, but it has not been done. We are anxiously waiting to have a compromise effected if possible. Respecting our wheat in Jackson county, can it be secured so that we can receive the avails of it or not, seeing we are at present prohibited the privilege?

JOHN CORRILL.

P. S. Please hand the following to Colonel Pitcher.

Liberty, July 10th, 1834.

Col. Thomas Pitcher:

Sir—The following is a true copy of an order from the Governor for our arms. Have the goodness to return an answer as soon as possible, that we may know whether we can have the arms upon said order or not, also when. Send where we can receive them and we will appoint an agent to receive and receipt the same. Be assured we do not wish to obtain them from any hostile intentions, but merely because the right of property is ours. If I remember right there is one gun and a sword more than the order calls for.

JOHN CORRILL.

[Here followed a copy of the Governor's order, similar to that of the Governor to Colonel Lucas of the 2nd of May.]

On the 12th, the high council of Zion assembled in Clay county, and appointed Edward Partridge, Orson Pratt, Isaac Morley and Zebidee Coltrin to visit the scattered and afflicted brethren in that region, and teach them the ways of truth and holiness, and set them in order according as the Lord should direct: but, that it was not wisdom for the elders generally to hold public meetings in that region. It was decided that Amasa Lyman assist Lyman Wight in his mission, of gathering the strength of the Lord's house, as I had appointed him.

July 31st; The High Council of Zion assembled, and heard the report of Edward Partridge, Orson Pratt, Zebidee Coltrin, and Isaac Morley, concerning the mission appointed them at the previous council. President David Whitmer gave the council some good instructions; that it was their duty to transact all business in order, and when any case is brought forward for investigation, every member should be attentive and patient to what is passing, in all cases, and avoid confusion and contention, which is offensive in the sight of the Lord.—He also addressed the elders, and said it was not pleasing in the sight of the Lord for any man to go forth to preach the gospel of peace, unless he is qualified to set forth its principles in plainness to those he endeavors to instruct; and also the rules and regulations of the church

of Latter-day Saints; for just as a man is, and as he teaches and acts, so will his followers be, let them be ever so full of notions and whims. He also addressed the congregation, and told them that it was not wisdom for the brethren to vote at the approaching election, and the council acquiesced in the instructions of the President.

Wm. W. Phelps proposed to the council to appoint a certain number of elders to hold public meetings in that section of country, as often as should be deemed necessary, to teach the disciples how to escape the indignation of their enemies, and keep in favor with those who were friendly disposed; and Simeon Carter, John Correll, Parley P. Pratt, and Orson Pratt, were appointed by the unanimous voice of the council and congregation to fill the mission.

Elder Nathan West preferred charges against Samuel Brown, high priest, for teaching contrary to council, namely: encouraging the brethren in practising gifts, (speaking in tongues,) in ordaining Sylvester Hulet, high priest, (without council) in a clandestine manner; asserting that he had obtained a witness of the Lord, which was a promise of performing the same on receiving the gift of tongues, which gift he had never before received, but afterwards said that he had been in possession of that gift for the space of a year; and in seeming to undervalue the authority or righteousness of the high council by charging Elder West not to say any thing that would tend to prejudice their minds that they might not judge righteously. These charges were sustained by the testimony of Leonard Rich, Charles English, Brother Bruce, Edward Partridge, Hiram Page, Roxa Slade, Caleb Baldwin, and Sylvester Hulet; and President David Whitmer gave the following decision which was sanctioned by the council.

According to testimony and the voice of the Holy Spirit which is in us, we say unto you that God in his infinite mercy doth yet grant unto you a space for repentance, therefore if you confess all the charges alleged against you to be just, and in a spirit that we can receive it, then you can stand as a private member in this church, otherwise we have no fellowship for you; and also, that the ordination of Sylvester Hulet by Samuel Brown is illegal and not acknowledged by us to be of God; therefore it is void and of none effect.

Brother Brown confessed the charges, and gave up his license, but retained his membership. Council adjourned on the evening of the first of August, but previous to adjourning the council gave the following letter to the elders appointed to visit the churches in Clay county, &c.:

"To the Latter-day Saints who have been driven from the land of their inheritance, and also those who are gathering in the regions round about, in the western boundaries of Missouri—The High Council established according to the pattern given by our blessed Savior Jesus Christ, send greeting:—

Dear Brethren;

We have appointed our beloved brother and companion in tribulation, John Correll, to meet you in the name of the Lord Jesus. He in connexion with others duly appointed also, will visit you alternately, for the purpose of instructing you, in the necessary qualifications of the Latter-day Saints; that they may be perfected, that the officers and members of the body of Christ, may become very prayerful and very faithful, strictly keeping the commandments and walking in holiness before the Lord continually; that those that mean to have the "destroyer pass over them, as the children of Israel and not slay them," may live according to the "word of wisdom," that the saints by industry, diligence, faithfulness, and the prayer of faith, may become purified, and enter upon their inheritance to build up Zion according to the word of the Lord.

We are sure, if the saints are very humble, very watchful, and very prayerful, that few will be deceived by those who have not authority to teach, or who have not the spirit to teach according to the power of the Holy Ghost, in the scriptures. Lest any man's blood be required at your hands, we beseech you, as you value the salvation of souls, and are within, to set an example worthy to be followed by those without the kingdom of our God and his Christ, that peace by grace, and blessings by righteousness, may attend you, till you are sanctified and redeemed.

Dated, Clay county, Aug. 1st, 1834."

About this time, I arrived at Kirtland, after a tedious journey, from the midst of enemies, mobs, cholera, and excessively hot weather, having parted from those whom I started with on the 9th ult., at different points of the journey.

Kirtland, Aug. 4th, 1834. A council of elders ordained Thomas Colburn, elder; and resolved to send Elder Zerubbabel Snow to Canada to labor in the ministry.

The High Council of Zion assembled in Clay county, Aug. 6th, and resolved that Leonard Rich act in the place of Parley P. Pratt, who was absent, and Amasa Lyman in place of W. E. McLellan, absent. The following charge was then preferred:

"This may certify that whereas, the brethren and sisters comprising that part of the church known by the name of the Hulet branch, have imbibed certain principles concerning the gifts, that are thought not to be correct by the greater part of the remainder of the church; which principles seem to have a tendency to cause a split and disunion in the church:

I, therefore, as a well wisher in the cause of Christ, and for the peace, and love, and upholding of the great cause of God; do hereby pray, that the High Council will take into consideration the above report, that we all may come to understanding and grow up as calves of the stall, until we all come unto the perfect stature of men and women in Christ Jesus.

(Signed,) NATHAN WEST."

Charles English testified that the Hulet branch believed that they received the word of the Lord by the gift of tongues, and would not proceed to their temporal business without receiving the word of the Lord. Sylvester Hulet would speak and Sally Crandall interpret.— Said they would not receive the teaching of ordained members, even Brother Joseph Smith jr., unless it agreed with their gifts. Said they received the word of the Lord while they were in Jackson county, that they were to be persecuted by their brethren in Clay county, and now it had come. Also said that the heads of the church would have to come down and receive the gifts as they did. Said that they, the branch, had come up to their privileges more than the rest of the church. They thought they were right, but if they could be convinced that they were wrong, they would retract. Sister Crandal professed to know and see men's hearts."

Philo Dibble concurred in the foregoing testimony, also that sister Crandal saw the hearts of King Follet, and Hiram Page, and they were not right. Hiram Page testified that Lyman Leonard said if it was necessary to lay aside the gifts for a season, they would receive a knowledge of it through the gifts. Nathan West concurred in the foregoing testimony, also testified that Sally Crandall saw his heart that it was full of eyes, also eyes in other hearts, some few, some many eyes.

Daniel Stanton testified that Sally Crandall said she saw his heart, and saw two books in it, and that there was a Nephite standing behind him to push him into his duty: also that Sylvester Hulet spoke in tongues in meeting and Sally Crandall interpreted thus; "verily thus saith the Lord unto you little band, ye must beware, for there are many who are seeking to pry into your privileges." Absalom Crichfield, testified that when he was in Jack-

son County, last spring the Hulet branch said in tongues that they would be safe during the night from any interruption by the mob, but before morning Lyman Leonard and Josiah Sumner were whipped; they also said they saw my heart and three young women in it." Brother Batson, and Alpheus Gifford concurred in much of the foregoing testimony, and also other similar circumstances in addition.

After an adjournment of three fourths of an hour the President instructed the speakers not to seek to excell, but speak according to truth and equity: and that they ought to chase darkness from their minds, and be exercised upon the subject upon which they were to speak in order that they might teach upon points of doctrine, bring hidden things to light, and make dark things clear, &c, &c. After the counsellors had spoken the president said, "as for the gift of tongues, in the manner they used it in the Hulet Branch, the devil deceived them, and they obtained not the word of the Lord, as they supposed but were deceived; and as for the gift of seeing, as held by the Hulet Branch, it is of the devil saith the Lord God." The council were unanimous in sanctioning the decision, and appointed Amasa Lyman and Simeon Carter, to go and labor with Brother Hulet and Sister Crandall and others of like faith, and set the truth in order before them. I have been thus particular in giving the history of this council, as the gift of tongues is so often made use of by satan to deceive the saints. The council adjourned to the 7th, when about twenty elders were sent forth to preach the gospel to the world, but not in Jackson or Clay Counties, or their vicinity.

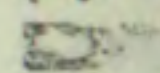
President David Whitmer testified to the council that William Batson was not capable of filling his office of eldership, because he had not discretion and understanding sufficient to act wisely in that capacity, whereupon, the council voted unanimously, that his office and licence be taken from him: to which he consented, and gave up his licence. Elias and Isaac Higbee, and Jesse Hitchcock, were ordained to the High Priesthood, &c, and council adjourned to the 21st inst.

Minutes of a council held at "Kirtland August 11th, 1834."

"This day a number of high priests and elders of the church of the Latter-Day Saints, assembled in the new school house, for the purpose of investigating a matter of difficulty growing out of certain reports or statements made by elder Sylvester Smith, one of the high councillors of this church, accusing President Joseph Smith Junior, with criminal conduct during his journey to and from Missouri, this

spring and summer. After coming to order President Joseph Smith, spoke at considerable length upon the circumstances of their Journey to and from Missouri, and very minutely laid open the causes out of which those jealousies of Brother Sylvester and others, had grown. He made a satisfactory statement concerning his rebukes and chastisements upon Sylvester and others, and also concerning the distribution of monies and other properties, calling on brethren present who accompanied him to attend the same, all of which was satisfactory to the brethren present, as appeared by their own remarks afterwards.

After President Joseph had closed his lengthy remarks, brother Sylvester made some observations relative to the subject of their difficulties, and began to make a partial confession for his previous conduct, asking forgiveness for accusing brother Joseph publicly, on the Saturday previous of prophecying lies in the name of the Lord, and for abusing (as he had said,) his (Sylvester's) character, before the brethren.



From the New York Messenger Extra.

TO OUR BRETHREN AND FRIENDS SCATTERED ABROAD,

We have thought proper to issue an Extra this morning, to inform our brethren and friends scattered abroad, of the ship Brooklyn leaving port last Wednesday, with about two hundred and thirty souls on board including men, women and children, together with three or four passengers. As it regards the getting up of this company of emigrants, we desire to give a brief and correct statement, for the benefit of all concerned. Some two months since, Elder S. Brannan was counselled by President O. Pratt, of this city, before leaving for the west, to charter a vessel, and take out a company of the saints to Oregon or California, and as soon as an opportunity offered, others would follow, and endeavor to get beyond the reach of persecution and oppression. Accordingly he obeyed the counsel. It is now about one month since he chartered the ship Brooklyn, Capt. Richardson, for twelve hundred dollars per month, besides paying the Port Charges. In this short space of time, by untiring assiduity, has he collected together the number heretofore stated, consisting of Farmers, Mechanics, &c., the greater part young and middle aged men and women.

The ship was expected to sail on the twenty-fourth or twenty-sixth of January, but in order to have all things in readiness, and complete to make them comfortable she did not get off until last Wednesday. At two o'clock, P. M., she left her moorings and swung around

the Pier into the stream. The Steamboat Sampson came along side, made fast to her, to pilot her down towards the narrows. As she left the wharf, it was a beautiful sight to behold. The noble ship with hundreds of ladies and gentlemen, lining her decks, friends, relations, &c., of the Emigrants. As she left the wharf, three hearty cheers were sent up, by the numerous crowd of gentlemen upon the Pier, which was as heartily returned, or responded to by those on board the ship. The day was propitious, the bright luminary of the heavens, had passed the zenith of his meridian glory, and was retiring in his stately robes toward the chamber of the West! Yet his oblique rays, as the noble ship passed down the bay, glistened with a propitious smile upon the bosom of the waves, which were now being parted asunder by the bow of the gallant ship. The order at length was given, for all those who did not belong to the ship's company, to get on board the steamboat preparatory to her casting off. Then there was a scene, we feel ourselves inadequate to describe. There you could behold the father bidding adieu to his only son perhaps forever. In another quarter you could see the mother embracing a daughter, and bidding each other farewell. While tears of parental and filial affection, trickled warmly down each others cheeks there, you could also behold the young man and young woman, without Father, Mother, Brother or Sister, (except those of their brothers and sisters endeared to them by the Gospel of the Son of God) willing to leave all behind, sacrificing all the comforts and enjoyments of the scenes of their childhood, and former associations, for the faith which they have embraced, and which they know is true, and are willing to die for the same. They have borne reproach, defamation, obloquy, and scorn, they have been persecuted (or at least the church they belong to,) mobbed, plundered, robbed, driven and murdered, and now they go as exiles, banished from the land of their nativity, the land that gave them birth, the land that is called the "asylum of the oppressed," the liberty that was obtained by the sweat, blood and tears of their fathers, and bequeathed to them as the greatest legacy they could have, has taken its flight and gone, when it comes to be exercised in their behalf. But to return from my digression after bidding a last farewell, the steamboat was disengaged, and as she rounded to return to the city, three hearty cheers were given by them on board, the steamboat consisting of ladies and gentlemen, (among whom were doctors, clergymen, merchants, ship owners, clerks, &c.,) which was immediately responded to, by three more,

from those on board the ship; she then passed on in a beautiful and majestic style, with her topsails and jib spread to the breeze which was blowing direct from the N. N. W., amid the waving of handkerchiefs, hats, &c., until she was finally lost in the distance. Farewell our brethren and sisters in the Lord; we commit you to the care of him whose ye are, and whose name ye have confessed. You have our prayers and hearty wishes, that He who rules the destinies of Empires and Kingdoms, may send his Angel before you. Soothe the howling tempest, stay the rolling billows, vanquish the fell destroyer, and guide you safe to your destined haven. Go then noble ship, with thy noble crew, spread thy canvass to the winds of heaven, and bear them swiftly to their destined port, where no pious "*christian*" thirsts for gold nor seeks the blood of innocence. The prayers of the Saints of God shall be offered up, for those thou carriest, and that, ere long, thou mayest return and bear another company to the same desired spot. The ship is nearly new, of four hundred and fifty tons measurement; she is well loaded with Agricultural and Mechanical tools enough for eight hundred men, consisting of ploughs, hoes, forks, shovels, spades, plough irons, scythes, sickles, nails, glass, Blacksmith's tools, Carpenters, do. Millwrights, do. three Grain mills for grinding, grain, turning lathes, saw mill irons, grindstones, one printing press and type, paper, stationary, school books consisting of spelling books, sequels, history, arithmetic, astronomy, grammar, Morse's Atlas and Geography, Hebrew Grammar and Lexicon, Slates. &c., &c. Also, dry goods, twine, &c., brass, copper, iron, tin and crockery ware, with provisions and water enough for a six or seven months voyage. They have also on board two new milch cows, forty or fifty pigs, besides fowls, &c. They have every thing on board to make them comfortable; there is thirty-two state rooms on board, with decent births, where they can spread their mattress, and repose content.—They went off joyful and in high spirits; although they have a long journey before them, some fifteen thousand miles to perform, they purpose touching at the Sandwich Islands, and so on to Oregon or California.

The morning before the Ship's sailing, a gentleman of Brooklyn, J. M. Vancott, (a lawyer of great and noted celebrity I understand) presented the emigrants through Mr. Brannan, with one hundred and seventy nine volumes of Harper's Family Library: may the Lord reward him for his kindness, towards a persecuted and oppressed, yet upright and virtuous people.—And not only him, but all those of our friends

who have been kind in assisting us, and was not ashamed of us although as the Apostles were "every where spoken evil against," may our Heavenly Father bless such, as much as they do it with a desire to do good, and not from selfish motives is our desire.

RULES AND REGULATIONS.

For the Emigrants on Board the Ship.

DAILY DUTY, &c.

Rule 1. Reveille to beat at six o'clock in the morning.

Rule 2. Each person will be required at the beating of the Reveille (that is able) to arise from their beds, put on their apparel, wash their face and hands, and comb their heads.

Rule 3. No man, woman, or child, will be permitted to leave their respective State Rooms, to appear in the Hall (or Cabin) without being completely dressed (i.e.) without their coats, &c.

Rule 4. Immediately after the beating of the Reveille, the Corporal will visit every State Room, and receive the names of all the sick, and of those who are not able to do duty, and report the same to the officer of the day, who will be chosen every morning.

Rule 5. Every State Room to be swept, cleansed, and the beds made by seven o'clock.

Rule 6. No State Room doors allowed to remain open at any time, from the spreading of the table until cleared off.

Rule 7. The Hall must be dusted and cleansed complete by half past seven, every morning.

Rule 8. Table spread at eight o'clock, at half past eight, the children to breakfast first, when done to retire on deck, or to their respective State Rooms, and no child will be allowed to be in the Hall while the Table is spreading, and meals getting ready.

Rule 9. At quarter past 9 o'clock the ladies and gentlemen will breakfast, and immediately after, retire either on Deck or to their respective State Rooms, to make room to clear the table and adjust things in the Hall.

Rule 10. By 10 o'clock the table must be cleared off, the Hall completely swept clean, and then every State Room door thrown open to receive fresh air.

Rule 11. From 10 A. M. o'clock until 2 P. M. (four hours) the time will be devoted to labor in various occupations.

Rule 12. At half past 2 o'clock, all to retire from the Hall, either to their respective State Rooms, or upon Deck, the doors of the State Rooms closed, and the table spread for dinner.

Rule 13. At 3 o'clock the children will dine, then retire either upon Deck or to their State Rooms, and there tarry until the table is cleared off.

Rule 14. At 4 o'clock, the ladies and gentlemen will dine, and afterward retire on Deck, or to their State Rooms.

Rule 15. By 5 o'clock the table to be cleared off, the Hall swept clean, and the doors of the State Rooms thrown open, and the remainder of the time, until eight o'clock, to be occupied in reading, singing, or other innocent amusements.

Rule 16. At 8 o'clock a cold lunch will be placed upon the table, for each one to partake of that feels disposed.

Rule 17. By 9 o'clock the table to be cleared, and all ready to retire to rest.

Rule 18. One cook, and a cook Police, consisting of three men, will be detailed from the company every week.

Rule 19. A Committee of two will be detailed every morning from the company, to wait upon the sick, see that their wants are attended and administered to, &c.

Rule 20. A Health Officer will be detailed from the company every morning to inspect the State Rooms every day, and see that all are neat and clean, the beds made, and all dirty clothes removed, put into bags, or rolled up and placed in the hold of the ship.

Rule 21. Every Sabbath morning there will be divine service held on board, commencing at 11 o'clock, when all that are able must attend, shaved, and washed clean, so as to appear in a manner becoming the solemn, and holy occasion.

N. B. It is expected that the above rules will be strictly complied with by every emigrant (without having to enforce them,) until they are altered or others substituted in their place.

After the above rules were printed, it was thought expedient to procure an experienced Cook and Stewart, (*coloured*) which we did, at sixteen and eighteen dollars per month; and also a new cooking stove of the latest patent, for ship board, capable of cooking for four or five hundred persons.

THE SPIRIT OF THE LAST DAYS.

Man was created upright but he hath sought out many inventions:

AN IMPORTANT INVENTION.—A Mr. Phillipps of London has lately invented a "Fire annihilator for instantaneously extinguishing fires by aerated vapor." The principles, says a foreign Journal, are chemical, and they proceed on facts deduced from considerations of the source

of all power—chemical action. Fire, in the ordinary acceptation of the term, is a phenomenon which results from the union of oxygen, the supporter of combustion, hydrogen, the element of flame, and carbon, the element of light. If the oxygen be withdrawn, the fire ceases. This the fire annihilator accomplishes. A jet of a peculiar gaseous vapor, which possesses a greater affinity for the oxygen of the air than the oxygen has for the hydrogen and the carbon with which it is combined, is instantaneously generated by the machine, and thrown with extraordinary rapidity on the fire, which being instantaneously deprived of the "supporter of combustion" at once ceases. The extinction is so sudden that in the case of a strong fire, which Mr. Phillips "put out" on board a vessel in the Thames, the operation did not occupy "one second," and it was compared by the spectators, to a flash of lightning.

TIMES AND SEASONS.

CITY OF NAUVOO,

FEB. 15, 1846.

ELDER WOODRUFF'S LETTER.

Elder Woodruff's letter, in this number of the Times and Seasons, is full of interest. Every saint that reads it will see at once, the handy work of God in the great moves of the church of Jesus Christ of Latter Day Saints. Certainly it is a strange work and a wonder! Well might the prophet Isaiah exclaim: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Although we have to flee from the presence of *freemen*, or *civilized society*, mark the act; watch till the end of the matter, and then judge whether God had a hand in it or not. The power of Israel was lost, by disobedience and scattering; and his power will be regained by obedience and gathering. Stand fast in the faith, brethren, *the work of the Father hath commenced among all nations to restore Israel to mercy.* Sing, therefore, ye that was barren, for your iniquity is pardoned, and the kingdoms of the world must pass out of your way like the chaff of the summer threshing floor.

The Lord will cope with you for the benefit of Israel. So let us rejoice.

Liverpool, Dec. 18, 1845.

Dear Brother George:—

I received your letter of Nov. 12, and you may rest assured it met a welcome reception and came in good time, for every item of news it contained was of much interest to me. I received a letter some time back from Brother Young, informing me of the intentions to move, which I have since answered. I have concluded to return immediately myself to America, and get my child in Maine, my father and mother in Connecticut, and hasten to Nauvoo, as speedily as possible, so as to be enabled to join the camp in their exodus in the mountains and the wilderness. This is the only way I can discover a deliverance for my own children and my father's household, and as all the Quorum of the Twelve, except myself, are in Nauvoo to go out with the camp; (having received no council to tarry here) I thought I would arrange my affairs here so as to accompany them, that the chain of the Quorum of the Twelve might be unbroken, as they go out at the head of the most interesting camp that ever moved, (Moses at the head of Israel, and Joshua with the Priests and rams horns not excepted.) My wife and family, with Elders Sheets and Hater, also Brother and Sister Clark, and probably some others, will leave here about the 1st of January for Nauvoo, by way of New Orleans. And immediately after I shall take ship for New York, accompanied by Elder Stratten, and shall be in Nauvoo as soon as possible. Immediately on making up my mind to leave, I called a special conference of all the churches of the British Isles, which met at Manchester on the 14th inst. We had a most interesting conference. The following is the result of the representation of the churches. Eleven thousand and seventy two members, eight High Priests, three hundred and ninety two Elders; five hundred and ninety Priests; three hundred and eleven Teachers, and one hundred and eighty eight Deacons, added since last Conference one thousand five hundred and seventy five (being eight months.) The Staffordshire Conference was not included in this representation, which would have made several hundred more. It is the largest representation ever known in this country. The Conferences are all well united and the saints in good spirits. The exodus of the saints from Babylon has given the saints in this country an onward spur; they seem to be more than ever determined to be diligent in fulfilling their duty. It is expected that the 'Joint Stock Company' will own a ship or two pretty soon. They

intend commencing emigration round Cape Horn as soon as possible. As I was about to leave, I organised a Presidency; appointed Brother Hedlock President, and Brothers Ward and John Banks Councilors. Brother Hedlock is expecting to stop, hoping that his family will go in the camp, and he will go round and meet them in about a year, taking such farming utensils and goods as he considers they will need. Brother Davis will still tarry in London for a season. I have circulated twenty thousand proclamations, commencing with the Duke of Wellington, Sir Robert Peel, and Lord John Russell, and so on through all the officers of Government and the Clergy, as well as many of the Jewish Rabbis. We are thoroughly known now throughout England. The papers quote the Mormons as one of the first items of foreign news. The London Times has quoted certain Revelations signed by Oliver Olney, supposed to be published in America, by Wm. Smith. We have but little opposition from this Government as yet, considering how extensively the 'Doctrine and Covenants,' and Proclamations have been circulated. For my part I feel that my work is about done here for the present and that my garments are clear of the blood of the Gentiles. This nation is making great preparation for war, they are beating up for recruits throughout the land, and all the large steamers have undergone examination to see what amount of metal they 'all carry.' Scarcely any thing else is expected here but war with America, and the decisive point will be whether the United States claim Oregon; if they do the thunderings of war will speedily be heard at their doors. They have been warned of these things through the Revelations of God given in this dispensation.

It has been expected that the Corn Laws will be repealed in this country; the state of the country demands it. The question has caused serious disputes in the house of Lords; the former ministry, including Sir Robert Peel, have resigned, and they are about forming a new one. Ireland is in her usual unsettled state.

Our cause is still onward in this land. Elder Galley, of Macclesfield, was cut off at our Conference, which should have been done years ago. Elder Jones is doing very well in Wales; they have baptised about two hundred since last Conference and are laying the foundation for a great work. Among other Welsh publications, he has published four thousand proclamations. He and his family are well and in good spirits. I was much rejoiced at the news from Tahiti, in the 'Times and Seasons.' I was glad you gave me a list of the deaths, of none of which I had heard before. Truly, how

fast our old friends are going the way of all the earth. My own toils, labors, cares and fatigues during the last year have been so great, that I have grown old very fast, and at times have felt quite out of health, and Mrs. Woodruff has also felt much the fatigues of her journeyings. Still we live and are in good spirits, and have faith to believe we shall live to see the faces of our friends again in Nauvoo, and go with them to California, or West of the Rocky Mountains. You may look for us early in the spring.

Your brother in the kingdom of God.

W. WOODRUFF.

"In all countries there is a great aversion to being ruled and governed by persons coming from foreign countries. We have alluded to the deep rooted and implacable indignation that pervades the mind of every true hearted Irishman when he sees his country ruled and governed by persons from England. When William, the Conqueror, subjugated England, the most bitter part of the oppression suffered by the conquered people was the painful mortification of having foreign normans placed over their heads. In all ages it has produced a natural but deep mortification and indignation among the people, to have foreigners imported to bear sway over those who have been born and grown up in the country. This aversion to be ruled and governed by foreigners is nothing more than a patriotic impulse, which is natural to all men, and which is noble in its origin and useful in its practical effects. If it were not for this natural feeling prompting men to prefer to be governed by their own countrymen, and to object to be ruled by persons from other countries, patriotism would cease to exist, and men would soon become cosmopolites, and would as readily serve and fight under a foreign standard as under that of our own native country. Every nation should be governed by men who are bound to it by the ties of birth and education—if they have men fit to administer their government; and when they cease to have natives of the country fit to fill its offices, it will be time to seek for officers among foreigners. This opposition to foreign sway and domination, is found every where; it is natural and beneficial, and serves to make men true and faithful to the country of their birth. The emigrant Irishman partakes of this feeling in a high degree; the exiled Pole is actuated by the same natural motive, and all foreigners who come to our shores are governed by the same natural attachment to their own native country. The Pole swells with patriotic indignation when he thinks of his own native country being ruled and governed by the Russian, and is as bitter

against the Russian as the Irishman is against the Englishman for the same cause. But whilst this strong natural feeling of attachment to their native country governs and controls all foreign emigrants, many of them seem to forget that this feeling is just as natural to the American as it is to the Pole and to the Irishman: they seem to forget that it is a natural feeling with Americans to have America governed by their own countrymen: they appear to be unwilling to allow to Americans the same feelings and motives that control the action of all other men. If Americans are capable of self-government without the supervision of foreigners, they should exercise this right, and should not surrender it to foreigners: and no reasonable foreigner should complain of Americans for entertaining a feeling which is common to all men, and which nature for wise purposes has planted deeply in the heart of a man. If this view of the subject were properly taken by emigrant foreigners we would not find among them such a rush for office, and such a desire to thrust themselves into elections, to control the public affairs of this country.—America should be governed by Americans."

New Era.

The feeling expressed in the above, is probably universal, but is it a just national trait, where the motto floats on the walls of every citadel of a great country, and nation:—"The asylum of the oppressed for all nations." One thing is clear, God is not in it, for he says he will gather of every nation, tongues and kindred, and let them set under their own vine and fig tree, when there is none to molest or make afraid. The freedom of the United States is like a *stool pigeon*, it flutters by force to decoy others. The love of man waxes cold. Alas for the world.

"*Straws show which way the Wind Blows.*"—

The following keen thrust at the popular causes of American Freedom, was clipt from a correspondent in the St. Louis American:

"How long!—O, how long, shall we continue to be a free and happy people, when the very elements of all freedom—all happiness, viz: virtue and religion, are so eagerly sought to be derided and destroyed? Alas, it is time, indeed, for a struggle; it is time, high time "to strike for our altars and our fires."

Public opinion, politics, and mobocracy. the grand trio to test, and use up "Liberty" in America, can look into the Mirror, and see:

"Coming events cast their shadows before."

MORMONISM IN CONGRESS.

The communication from the Baltimore

American, (which follows below,) is rather indicative that Mormonism has got into Congress: and, perhaps the great men of this nation, like the Lords of the Philistines, nobles of Babylon, or the mighty of Assyria, have come to a crisis that will open their understandings to see and know that there is a "God in Israel." It is really funny to think how these Gentiles in "Ermine and lace" quote scripture, and apply it. Ah, Lord, this is a sinful nation! The ox knows his owner, and the ass his master's crib, but the great men of the earth have not got as far along in knowledge as that. But to the communication:

From the Baltimore American.

TITLE FROM SCRIPTURE.

Prone as our excellent compatriots are to believe themselves the chosen people, whom providence has substituted for Israel, as the recipients of his special bounty, it is to be doubted whether any of them had believed, until the recent Congressional discussion, that our title to Oregon was based on an express grant from on high. The Hon. John Q. Adams, however, whose extensive acquirements justify the expectation of new views from him on every question, has recently demonstrated our right to "the whole or none" to be celestial as well as terrestrial, and there is besides, a passage in Mr. Allen's speech, which is supposed to hint at the same doctrine—inasmuch as it refers, obscurely, to certain "siderial" centres of constellations"—the precise meaning of which cannot be arrived at, upon any other hypothesis. We prefer to discuss the question, as Mr. Adams puts it, because we cannot say that we precisely understand Mr. Allen's mode of presenting it, and because moreover, there is always a great deal of importance attached to any notion which is carefully covered

"With old odd ends, stol'n forth of holy writ"—a species of logic which Mr. Adams has plentifully applied, in support of what may properly be called the Mosaic view of the subject. Let us hear Mr. Adams. Speaking of the Bible, he says:

"If the book was there, he would thank the clerk to read from it what he considers as the foundation of our title to Oregon. If he would turn to the 26th, 27th, and 28th verses of the first chapter of Genesis, the Committee would see what Mr. A. considered the foundation of the title of United States to the Oregon territory."

[The clerk here read as follows: "And God said, Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air,

and over the cattle, and over all the earth, and every creeping thing that creepeth upon the earth. So God created man in his own image: in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."]

That, (said Mr. A.) "in my judgment, is the foundation of our title to Oregon, and of all the title we have to any of the territory we possess. It is the foundation of the title by which you, sir, occupy that chair, and by which we are now called on to occupy Oregon."

Now, without entering into any discussion, as to the particular part of the text quoted, which applies to the speaker's chair, and leaving it to the scientific to decide whether that admirable specimen of cabinet makership and upholstery, can properly, be considered a 'creeping thing merely because it has legs, we cannot but admit that it passes our ingenuity to divine the mode in which Genesis can be reasonably connected with Oregon. Is it because we are men and women, and because we are to be fruitful and multiply, and replenish the earth, that we are proprietors, indefeasibly, up to parallel 54° 40'? Surely our British friends were created male and female as well as we, and we call the whole "Native American" party to witness, that they increase and multiply and replenish our part of the earth, to an extent which some people have thought both awful and dangerous. Is not the wretched Indian, whose only dominion is over the fish and the fowl, a man as well as we—made like us in the image of his Maker—placed, like us, upon this earth, with rights as potent and as dear as ours? And, if we own the land we tread—as the honorable speaker holds his chair, in virtue only of our occupation as sons of Adam—is not the Flat Head or the Shoshonee a proprietor, under the same title, holding by the same tenure, at the will of the same God? Not only that—but is not the Indian in a state of civilization, much nigher to that of the patriarchs, and still more nigh to that of Adam, than are the citizens of our excellent republic, with all its vaunted institutions? Can Mr. Adams mean, that because God commanded man to 'subdue' the earth, he has therefore a right to all he can 'subdue'? Because, as he afterwards says, it is a 'characteristic' of our people to 'go ahead,' have we a necessary right to 'go ahead,' whenever we can? If these questions be answered affirmatively, what prevents the Briton also

from 'subduing' and 'going ahead,' to the extent of his inclination and ability?

To this Mr. Adams has his answer—

"There is the difference between the British claim and ours; we claim Oregon that we may improve the country and make its desert to blossom as the rose. We claim it that we may establish laws, till the ground: that we may 'subdue the earth,' as has been commanded by God Almighty. She claims to keep it open as a hunting ground—that she may hunt wild beasts in it; she claims it of course, for the benefit of the wild beasts [a laugh] as well as the savage nations who roam over it."

Now in the first place, there is not the slightest evidence, on the face of the earth, of any intention of Great Britain to keep the Oregon territory in a state of perpetual barbarism. On the contrary her surplus population is immense, while we have none and her necessities demand large territories and wide scope, which our broad republic, for an hundred years, will have no need of. And, second, what proof is there of our disposition to make the wilderness blossom as the rose? Does any one pretend to say that we want Oregon, for the sake of Oregon, and not for our sakes? Have we been behind hand with England, in hunting the wild beasts—aye and the wild men too, whenever we have had an opportunity? Have we not room enough within our borders, to exercise all our civilizing and 'subduing' propensities for a century? Can the honorable member from Massachusetts have forgotten the millions of acres conceded to be ours—lying within the limits of our recognised states and territories—which are as far removed from roses and blossoming as the wildest sands in the great Sahara? Can he believe that without 'subduing' or tilling the bountiful lands that God has given us—without replenishing the half of that portion of the earth in which we dwell—we have an indefeasible 'right' to emigrate where we please—drive out aboriginal inhabitants from all the fat places of the earth—appropriate to ourselves its pleasantness, every where—make land and sea our bloody battle grounds in the support of such a 'right'—and then heal and make whole our iniquities, by quoting a chapter of Genesis? If blossoming and roses and horticultural inclinations, generally, be the only justification necessary for the appropriation of territory to ourselves why have we not a right to march into all the untilled and the 'unsubdued' parts of the whole earth? Why should we not march into Canada—capture Mexico—annex Cuba, and publish our claim 'to the whole or none' of South America generally? Surely if we are to bless the earth with our dominion there is

no reason for our preferring the savages of Oregon to the people of other countries, whose inferior state of blossoming entitles them to that blessing. Above all, why should we not announce to the Russian Autocrat that our title extends over what he calls his town, and the part of Oregon which we now concede to be his shall be retained for hunting and the peltry trade no longer? Why should we not nail our flag to the north pole itself, in order that the 'unborn infants,' whom Mr. Allen spoke of in his speech, may rejoice under its star-spangled folds, when they wake up 'from the lap of the past?' If our rule is a good one it works well throughout, and it is neither logical nor honest to make 'fish' of one nation and 'fowl' of the other. If we sincerely believe ourselves the most 'subduing' nation in the world, consistency requires us to go forth, at once, to replenish the countries that please us, and vouch Moses for our title! Such doctrines are comfortable in the highest degree, and they have the sanction of the remotest antiquity. From Sesostris to Gen. Houston, all the great annexers of territory—including Alexander, Genghiskan, and Attila the Hun—have preached or practised just such things. History, it is true, has called some of them by hard names—and some rude spoken men have said that their principles were the essence of heathenism and rapacity. Perhaps Mr. Adams' speech may have the effect of changing the world's opinion, and convincing it that

"Things are not what they seem."

It is to be feared, however, that plain people—hearing the book of our faith appealed to, in support of doctrines, to all appearance so abominable—may remember that there is in the Bible, also, something called the Decalogue, and that not to murder, nor steal, nor covet our neighbor's goods, are commands, which explain more fully the divine intention, as to nations no less than individuals.

But Mr. Adams finds still further support in Biblical quotation, which he ostensibly applies to the Papal claim of dominion over savage lands—but which was, evidently, meant to fortify the pretensions which he formed for us upon Genesis:

"I will ask the clerk to read another short extract from that same book; he will please to read the 8th verse of the second Psalm."

[The clerk here read as follows: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."]

Mr. A. "Will the clerk read one or two verses which precede that passage—showing to whom it refers."

[The clerk here read as follows: "Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son: this day have I begotten thee."]

And again:

"All power is given to me in heaven and in earth: Go, ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

It is a favorite theory of many that we have a right to conquer, in order to civilize and Christianize, and upon the passage thus quoted that pretensions rests. But it is calculating rather largely upon public credulity to suppose that common sense can be hoodwinked thus in the present controversy, and that any one is weak enough to believe the propagation of Christianity to be one of our objects in setting up our claim so steadily to the territory in dispute. Does the language of Holy Writ, thus pressed into the service, designate us, more than any other people, as the exclusive proprietors of 'the heathen,' and the 'uttermost parts' that they inhabit? Are we commissioned, any more than English, Russians, Frenchmen, to teach and baptise? And what have naval stations, trading stations, block houses and the fur trade, harbors and islands to do with the teaching of the gospel. What is there of religion in the pretended rights given by discovery and exploration? What—above all—in threats of war—in angry contention—in blood? If the strife is to be for the bringing in of the heathen within the pale of the church of Christ, why diplomatic controversies—why notices, war speeches, preparing the heart of the nation for violence and sin? There is the territory. Ignorance, debasement and barbarity are all over it. Does any one say nay to the devoted missionaries who may be anxious to win their benighted brethren to God? Who stays them? Not England—not America. Two thousand Mormons have recently taken up their line of march to Oregon, as the papers tell us. Do the heathen and their possessions belong to them too? If the book of Joe Smith has free ingress, who prohibits it to the Holy Gospel?

The truth is that the more we probe the attempts which public men are making to conceal, under specious pretexts, and to sanctify by sacred appellations, what is and can be made no more than a wild thirst for territorial aggrandizement, the deeper must grow our con-

viction of the utter emptiness of all the 'right' which is so vociferously claimed. Among the most unworthy of all the plans for popular delusion on the subject it is submitted that there is none less worthy than the attempt to give to the Oregon land-squabble the character of a religious dispute—a holy war. It is impossible to see scripture quoted and perverted to such ends, without applying the anecdote told of the late excellent cardinal Cheverus, when bishop of Boston. That amiable prelate had been worried by a pestilent polemic, who had endeavored to provoke him into a controversy, and whose chief weapons were sentences from scripture, selected at random, and strung together, odd and even, to suit the exigencies of the argument. Worn out at last, the bishop's patience yielded: 'Is it not written,' said he, 'that Judas went out and hanged himself?' 'It is,' was the reply. 'Then it is also written, "Go thou and do likewise!"' W.

At a camp meeting lately held in Connecticut, a preacher, delivered himself of the following:—"I would that the gospel were a wedge, and I a beetle, I would whack it into every sinner's heart among you."—*Exchange Paper*.

Just so; if the Devil handles the beetle and wedge; "The gospel is the power of God unto salvation."

— A slip from the Salem Register office, gives the following account of the capture of a slave vessel, supposed to be from Philadelphia—and the dreadful sufferings of the slaves:

"*Capture of an American Slaver, with 900 Slaves.*—Captain Ryder, of the Otho, from Port Praya, has furnished us with Monrovia papers to December 10, and a Circular from the Methodist Missionaries at Monrovia, dated Dec. 17. The Circular gives the particulars of the capture of the bark Pons, of Philadelphia, with 900 slaves, on the 1st of December, by the United States ship Yorktown, Captain Bell, in latitude 3 south, three days out from Cadunda, bound to Rio Janeiro. When the Pons was first seen, she raised American colors, supposing the Yorktown was a British cruiser; but discovering the mistake, immediately hoisted the Portuguese flag. On boarding her, and demanding her papers of the Portuguese captain, he replied, "I have thrown them overboard." On being asked what was his cargo, he said "about 900 slaves." On further examination it was found that she had shipped 913, between the ages of 8 and 30, only 47 of them females, and left at the factory 4 or 500 more, which they had intended to have taken in the same vessel, but

were prevented by the proximity of a British cruiser, from which they narrowly escaped.—The Pons was put under the charge of Lieut. Cogdell, and was 14 days in getting up to Monrovia, during which time about 150 of the poor wretches died—some of them jumping overboard in a fit of desperation—and on her arrival at Monrovia, several of the slaves were in a dying state, and many were so emaciated that their skin literally cleaved to their bones, and the stench of the crowded hold was almost suffocating. The recaptured slaves were landed at Monrovia, and measures were adopted for taking care of them, by the United States Agent for liberated Africans—300 of them by the Methodist Mission establishment there, who have issued a Circular, appealing to the Christian public for aid. The Pons had sailed for the United States, (supposed for Philadelphia,) under charge of Lieutenant Cogdell. A letter from one of the Methodist Missionaries gives a horrid account of the sufferings of the slaves, and says it is utterly impossible for language to convey an appropriate idea of the horrors of their situation—the living and the dying were huddled together with less care than is bestowed upon the brute creation—the thermometer at 100 to 120 in the hold. Most of the slaves were in a state of nudity, and many had worn their skin through, producing putrid ulcers, which fed swarms of flies.”

JEWISH COLONIZATION.—The present extraordinary agitation among the Jews, with the reference to a return to the land of their fathers, cannot but be regarded with interest by the Christian community—especially by those who believe in their literal restoration to the Holy Land:

“At a meeting of gentlemen feeling deeply interested in the welfare of the Jewish people, recently held in London,” says the London Watchman, “it was resolved, that a society be formed, under the title of the ‘British and Foreign Society for promoting Colonization of the Holy Land.’ The Society is to be restricted to

the making of all necessary preparations to facilitate the realization of the gradual colonization of Palestine, and the present protection and promotion of the civil and religious rights and liberties of the Jewish people in every part of the world; the committee to consist alike of Jews and Christians, Englishmen and Foreigners. The co-operation of politicians and good men, of every sect, country and rank, is invited, it being a fundamental rule of the Society, that it shall be entirely silent and neutral as to every point of religious controversy.”

DREADFUL EFFECTS OF THE STORM.—The Norfolk Courier, of the afternoon of the 7th ult. says:—

“We learn that a very respectable resident of the vicinity of Nott’s Island, (Currituck county,) N. C., arrived in our city this morning, who states that the effects of the late storm were most awfully experienced on that part of the coast. He says, that fifty families were drowned on Nott’s Island, and one thousand head of cattle destroyed. The wild fowl suffered most severely—wild geese might be taken in almost any quantity—some killed, others so much crippled as to be easily seized, being unable to escape.”

THE CHURCHES AND POLITICS.—The N. York Evangelist has come out in favor of leaving the Oregon controversy to arbitration, and abuses the administration with more than Whig rancor and bitterness for declining the offer of the British Government. It thinks the time has come when the Christian Churches should act in the matter, and unite their influence to put down the administration of Mr. Polk. All we have to say, is, that if the “Churches” show no more moderation, good sense, and Christian spirit than the reverend editor of the Evangelist, they will put themselves down instead of the administration, and make themselves the laughing stock of all reasonable men.—*Barre (Mass.) Gaz.*

POETRY.

SONG OF LIFE.

What say the woods when soft winds sigh
Their gentle evening lullaby,
When every leaf on every spray
Catches the zephyrs as they stray;
What is their language, poet, say?
They sing of life;
They sing of life.

The thrush and linnet in the thorn,
Raising their voice to meet the morn;
The skylark, as he shakes the dew
From off his wings, and flies from view,
To sing his lays in ether blue—
All sing of life;
All sing of life.

The soft, sweet breath of gentle spring,
 Calling the earth to blossoming:
 The nectrous drops of summer showers,
 Opening the leaves of lovely flowers,
 To smile upon this earth of ours—

Doth sing of life;
 Doth sing of life.

The bees, which store their waxen cells,
 With honied spoils of fox-glove bells;
 The flies which, on the sun's bright ray,
 Wanton their thread of life a day,
 In restlessness and sport away—

All sing of life;
 All sing of life.

The gentle ripples of the sea,
 Its mountain waves, in maddening glee,
 Dashing their foam-wreaths o'er the shore,
 Calling on cliff and rock so hoar

To echo their tremendous roar—

Doth sing of life;
 Doth sing of life.

What saith yon bright-haired happy boy,
 With bounding step, and look of joy,
 Dreams he that aught but joy can be
 His loud, mild laugh of artless glee,
 His gladsome voice is sweet to me.—

It sings of life;
 It sings of life.

All things which meet the wand'ring eye,
 From flowery earth to starry sky;
 The joy of morn, the calm of even,
 All on the earth, in air, in heaven,
 All which a bounteous God hath given—

Doth sing of life;
 Doth sing of life.

DEDICATION HYMN.

BY W. W. PHELPS.

Ho, ho, for the Temple's completed,—
 The Lord hath a place for his head,
 And the priesthood, in power, now lightens
 The way of the living and dead!

See, see, mid the world's dreadful splendor
 Christianity, folly and sword,
 The Mormons, the diligent Mormons,
 Have rear'd up this house to the Lord!

By the spirit and wisdom of Joseph,—
 (Whose blood stains the honor of State,)
 By tithing and sacrifice daily,
 The poor learn the way to be great.

Mark, mark, for the Gentiles are fearful
 Where the work of the Lord is begun;
 Already this monument finish'd,
 Is counted—one miracle done!

Gaze, gaze, at the flight of the righteous,
 From the "fire show'r of ruin" at hand,
 Their pray'rs, and their suff'rings, are wrathing
 Jehovah to sweep off the land!

Sing, sing, for the hour of redemption,
 The day for the poor Saint's reward,
 Is coming for temp'ral enjoyment,
 All shining with crowns from the Lord!

Watch, watch, for the blessing of Jesus,
 Is richer the farther it's fetch'd;—
 The wonderful chain of our union
 Is tighten'd the longer it's stretch'd!

Shout, shout, for the armies of heaven,
 Will purify earth at a word,
 And the "Twelve, with the Saints that are
 faithful,
 "ENTER INTO THE JOYS OF THEIR LORD!"

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